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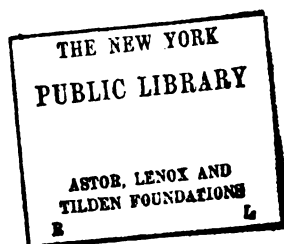
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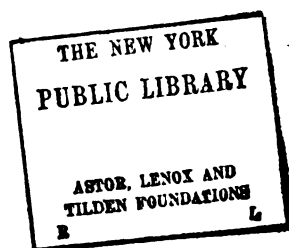
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Alexander Duff

THE
AMERICAN AND FOREIGN
Christian Union.

"THE LOVE OF CHRIST CONSTRAINETH US."

VOLUME VI.
JANUARY TO DECEMBER, 1855

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I N D E X .

	PAGE
Adverse Events.....	259
Agencies.....	379
Allocutions of the Pope.....	181
Anniversary in Boston.....	387
Annual Meeting.....	241
Annual Report, Sixth.....	249
Annual Sermon.....	261
Baird, Dr., his Departure.....	390
" " Visit to Europe.....	555
Bartholomew's Day.....	445
Beckwith, Gen., Letter from.....	60
Big Reward for Small Kindness.....	431
Bishops in Spain.....	471
Blessing the Bella.....	87
Book of Books.....	49
Bowing down in the House of Rimmon.....	300
Brand from the Burning.....	406
"Brooksiana,".....	341
Caracas.....	399
Cardinal Wiseman in Court.....	366
Chandler's Speech.....	131, 140, 145
Change of Policy.....	567
Chapel at Rome.....	94, 290
Church Property Bill.....	216
Close of the Volume.....	590
Collins, Rev. V. D.....	301, 320
Common Schools of Massachusetts.....	140
Conference at Paris.....	514
Constantinople.....	215, 290
Conversion, Important.....	472
" Interesting.....	500
Coptic Mission.....	204
Cornered.....	432
Corpus Christi in New-York.....	379
Cumming on Immaculate Conception.....	121
Death of C. Hart.....	189
Death of Thomas Hogan, M.D.....	193
Decays of the Popedom.....	416
Dowsy Bible.....	294

	PAGE
Duff, Rev. Alexander.....	44
Ecclesiastical Tenures.....	139
Ellsworth, Outrage in.....	16
Escaped Nun.....	349
Evangelical Alliance's Conference at Paris.....	514
Evangelical Church of Lyons.....	166
Extracts from Reports.....	267
Faith.....	565
Family Jar.....	475
Fathers of the Revolution and Romanism.....	1
Feuille Religieuse.....	26
FOREIGN FIELD.	
Canada.....	28, 285, 328
Hayti.....	28, 284, 631, 433, 529, 530
South-America.....	29, 286, 320, 481, 531
Ireland.....	29, 290, 530
France, 29, 78, 80, 127, 175, 290, 293	
826, 433, 476, 523, 576, 581	
Italy.....	29, 239
Sweden.....	34, 224, 287, 525
Belgium.....	158, 176, 237, 327, 473
Geneva.....	323, 441
Free Church of Scotland.....	97
Friends of Missions.....	520, 572
Funeral at Genoa.....	297
Gavazzi.....	350
Good Movement at Constantinople.....	215
Here and There.....	187
HOME FIELD, 24, 71, 124, 163, 253, 332, 390,	
434, 531, 532	
Hughes and Brooks.....	295
"I'll Think of my Saviour.....	98
Immaculate Conception.....	8, 121, 293, 513
Immigration of the Past Year.....	234
Important Conversion.....	472
Interesting ".....	507
Is the Romish Church a True Church?.....	497
Italy, Catholicism in.....	13, 52, 116, 154, 205

	PAGE		PAGE
Jesuits' Oath,.....	197	Protestantism in Italy,.....	465
Juvenile Department,.....	83, 90, 186	Protestant Items,.....	434
Lafayette and the Priests,.....	306, 359, 454	Publication Department,.....	260
Leaking Out,.....	448	Puseyism,.....	511
Lectures to Romanists,.....	24, 583	Questions Answered,.....	358
Legislature of Massachusetts vs. Nunneries,.....	223	RECEIPTS, 47, 95, 143, 191, 233, 303, 351, 399	
Letter from Gen. Beckwith,.....	60		447, 495, 543, 591
Letter from Sweden,.....	224	Ref. Dutch Church,.....	383
Letter from the Waldenses,.....	101	Reformation in West of Ireland,.....	468
Letter of an Agent,.....	873	Religion in America,.....	540
Letters to Father Spencer,.....	160	Religious Doings,.....	396
Library,.....	265, 541	Resignation of Dr. Baird,.....	259
Light in a Dark Place,.....	153	Roman Catholicism as it is in Italy, 18, 52,	
Little Willie's Last Words,.....	189		116, 154, 205
Loss of ship, Annie Jane,.....	43	Roman Catholic Scene in New-York,.....	135
Lyons, Church at,.....	166	Romish Counterfelt Church,.....	500
Magazine for 1855,.....	1	Romanism heartless and cruel,.....	588
Mails ; Our Complaints,.....	238, 494	Rome in the United States,.....	231
Marianism,.....	551	Sabbath-School Scene,.....	584
Maynooth,.....	331	Saint-Traffic,.....	441
Missionary Intelligence, and Missions-Blatt,.....	30	Sixth Anniversary,.....	194, 341
Missionary Labor,.....	265	Sorrows of the Pope,.....	474
Modern Miracles,.....	333	South-America,.....	69
Morse's Replies to Spalding,.....	307, 361, 455	Successor to Dr. Baird,.....	299
Movements of Rome,.....	31, 87, 130, 131, 227	Survey of the Religious Societies of Protestant Christendom,.....	3
New Dogma,.....	518	Sweden,.....	134
New Means of Conversion,.....	563	Synod of Illinois,.....	30
Norrows of Books, 43, 94, 143, 190, 235, 350,		Synod of New-York and New-Jersey,.....	533
	393, 446, 542, 591	Temporal Power of the Pope,.....	145
Nunneries,.....	223, 350	The Lord's Purse,.....	334
Ordination,.....	301, 332	Titles of the Virgin,.....	336
Ordination at Veviers,.....	332	Tocat, Martyn's Grave,.....	233
Our Books,.....	141, 263	Toleration in Turkey,.....	437
Padre Raffaele,.....	467	Tracts,.....	304
Persecution,.....	343, 394, 443	Trials of Brethren in France,.....	69
Political Pretensions of the Popedom,.....	401	Upper Austria,.....	473
Popery and its Practices,.....	437	Venezuela,.....	201
Popery and Pauperism,.....	316	View of Public Affairs,.....	34, 69, 135, 184, 239
Popery and Pravity,.....	413, 545	Visit to the Waldenses,.....	339
Popish Baptism,.....	412	Voice from the Rio Grande,.....	370
Popish Violence,.....	536	Waldenses,.....	60, 101, 133, 330
Popular Lectures,.....	230	Washtenaw Presbytery,.....	30
Power of the Priests declining,.....	377	Will of a Romish Priest,.....	301
Practical Popery,.....	435	Work in France,.....	230
Prayers determined by Lottery,.....	569	Years,.....	233
Preaching the Word,.....	430	Zastara, his Narrative,.....	406
Prelate and Senator,.....	293	" " Sermon,.....	500
Priest and Refugee,.....	303	" " Report,.....	534
Priesthood in America,.....	470		
Private Judgment,.....	449		
Progress of the Gospel in France,.....	114		
Protestantism and the Church of Rome,....	160		

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

Vol. VI.

JANUARY, 1855.

No. 1.

THE MAGAZINE FOR 1855.

With the present number commences the VIth volume of **THE AMERICAN AND FOREIGN CHRISTIAN UNION**. We shall employ our best efforts to make this volume equal—we hope superior—to its predecessors. There will be no change in the plan of conducting the work. It will continue to embrace as great a variety of information as the nature of such a publication admits of. With the exception of the June number, (which will, as hitherto, contain the Annual Report,) we hope to make each number reach our subscribers and patrons on or before the first day of the month for which it is issued. And we shall give as many illustrations as we can, consistently with a due regard to that economy in conducting the affairs of this Society, which duty to its supporters demands at the hands of the Board.

The year upon which we are entering bids fair to be an eventful one on many accounts. The war in Eastern Europe may involve all the great nations of that quarter of the globe before twelve months pass away. There are signs of the coming of other events of great moment. The times are critical, and in some respects, menacing. Let us “stand,” each in his “lot,” and do the work which God calls us to do, not too much troubled about what the future may bring forth. *Our* duty is plain; let us seek for grace from on high to discharge it faithfully.

Wishing all our subscribers and friends a truly happy and prosperous “New Year,” we commend ourselves and our work to their prayerful and hearty co-operation.

THE FATHERS OF THE REVOLUTION, AND ROMANISM.

If we could believe Archbishop Hughes, Mr. D’Arcy McGhee, and some other Romish writers among us, the success of our Ameri-

can Revolution was very much owing to the aid which it received from the Roman Catholics of this country. The Archbishop has made a great deal out of this *supposed* fact, as well as of a *real* fact, namely, that the Charter of the Maryland Colony, (granted, be it ever remembered, by the Protestant Government of England, and not by that of a Roman Catholic country,) was liberal and tolerant in a good degree. His Grace has made the most possible of these two topics in his Roman "Catholic Chapter in the History" of this country, and in other Public Addresses. But let us look a little into the former of these subjects and see what answer can be returned to the question: "*What did the Fathers of the American Revolution think of the ROMAN CATHOLIC RELIGION?*" This question is important, as well as interesting.

Let us say in advance, that no one ever doubted that the Revolution was aided to some extent by members of the Roman Catholic Church. Nothing in the world would be more natural than that the Roman Catholics of this country, being at the time of the Revolution nearly all Irishmen, should sympathize with the Revolution. Their hatred of Protestant England, so inveterate as to be almost innate, would lead them to take that course. Yet the whole number of Roman Catholics in this country at the time of the Revolution was very small. The priests were not fifty in number, and they had no bishop for several years after the Revolution. The number of the officers and soldiers of the army, who were Romanists,—especially if we throw out the *foreigners*, a few of whom were volunteers, such as La Fayette, Pulaski, Kosciusko and others, and certainly they were much more of philanthropists and *lovers of liberty* than Roman Catholics, whilst the greater part were auxiliaries sent by France, and were merely the instruments of State-policy—was almost too inconsiderable to be worthy of notice.

Nor will any one deny that there were a few men in the highest ranks of influence in the country, Romanists who were true friends of liberty and of the Revolution. One of them, Charles Carroll of Carrollton, stands pre-eminent. But they were liberally-minded men, and very different in their spirit from the Church to which they nominally or really belonged. In other words, they were better, as sometimes happens in the case of other men, than their creed, or rather than the creed of the Church with which they had some sort of connection. They must have been liberal men to approve of some of the acts of

the American Congress during the Revolution—such as that in relation to importing 80,000 Bibles from Holland.

That the Fathers of the Revolution were not indifferent to Protestantism or ignorant of the dangers of Romanism, is demonstrated from a passage in the "Address to the English Nation," which the Congress issued on the 21st day of October, 1774, in which they charged on the Government of Great Britain the design to extend "the dominion of Canada, that their numbers daily swelling with Catholic emigrants from Europe, may reduce this *ancient free Protestant Colony* to a state of slavery, and to establish in this country a religion which has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion throughout every part of the world."

Reader! What do you think of this language? Does it sound like that of *indifferent* Protestants, of whom, alas, we have so many in these days? Far from it. They were friends, true friends, of Religious Liberty; but they were neither luke-warm friends nor enemies of Protestantism. Nor were they ignorant of, or indifferent to, the character and influence of Rome. And were they not right?

SURVEY OF THE RELIGIOUS SOCIETIES OF PROTESTANT CHRISTENDOM.

At the close of the old year, it will, we think, be profitable and interesting for our readers to take a general survey of what has been doing throughout Evangelical Christendom during that time, for the diffusion of the Gospel in heathen and nominally Christian countries. This view is certainly calculated to encourage. It presents an aspect of decided progress and marked success. It will show that the energies of the Church are not growing weaker, but on the contrary, are developing in new efforts, and wider enterprises than ever. And yet our survey is far from complete.

We shall, therefore, look at the various benevolent societies of Great Britain, the Continent, and the United States; classifying them according to their peculiar work; and beginning with the BIBLE SOCIETIES. The *British and Foreign Bible Society* has issued within the year ending at its last anniversary, 1,867,528 copies of the Scriptures; making the total of its issues from the formation of

the Society, 27,938,631 copies. Its income for the year was £125,666, or \$608,243.

Smaller Bible Societies in England—the *Trinitarian*, and *Naval and Military*,—have increased this circulation by 37,850 copies. The *Bible Translation Society* has issued, since its commencement, portions of the Scripture amounting to 609,906. Aggregate income of these three Societies, £7,721, or \$37,364.

The *American Bible Society's* receipts for the last year, (ending April 1st, 1854,) were \$394,340. Its publications were 862,000 Bibles and Testaments. Its issues from its origin, in 1816, were 9,903,751 copies of the Sacred Volume.

The *American and Foreign Bible Society*: Receipts, \$46,390. Issues, 51,032 volumes. The whole number of copies of the Scriptures issued, exceed half a million.

The *American Bible Union*: Receipts, \$23,392. Revisions are in progress in the English, French, Spanish, Italian, German and Siamese Scriptures.

We pass to the RELIGIOUS PUBLICATION SOCIETIES, first among which we name the *British Religious Tract Society*, which has circulated this year 27,376,575 copies of publications; and in all during 55 years, about 639,000,000. Expenditure (above the income derived from sales &c.) £11,206, or \$54,237.

The *Society for Promoting Christian Knowledge* has issued during the year 4,262,500 copies of publications; Bibles, Tracts, &c. Income, £44,376, or \$214,779.

The *American Tract Society* issued, the last year, 10,334,718 copies of publications; in all, 148,228,198. It employed 619 colporteurs. Receipts, \$415,370.

The *Board of Publication of the Presbyterian Church* issued 595,750 books, and employed 151 colporteurs; receipts \$108,544.

The *American Baptist Publication Society* (of the North) issued more than 30,000,000 pages of publications; receipts, \$49,612.

The corresponding Society in the South: receipts, \$21,000.

The *Tract Society of the Methodist Episcopal Church* has issued 614 Tracts. Receipts, \$16,407.

The *Methodist Sunday School Society*: Receipts, \$9,584.

The *American Sunday School Union* employs 322 missionaries; receipts, \$296,635.

The *Massachusetts Sabbath School Union* received \$34,965; and published 88 new works.

The *French Religious Tract Society's* receipts were 67,658 francs, or \$12,765.

MISSIONARY SOCIETIES FOR THE HEATHEN. Of these institutions the largest, whose work is properly of this nature, is the *British Church Missionary Society*, which sustains at present 176 clerical missionaries, 44 European lay laborers, and 1,661 native catechists. Connected with the churches under its care there are 17,124 communicants, and 107,100 attendants on Christian worship. Expenditure, £131,783, or \$637,829.

The *Wesleyan Missionary Society* supports 507 missionaries and 703 other agents; unpaid agents, 8,779; church members, 110,228. Income, £114,498, or \$554,170.

The *London Missionary Society* sustains 167 missionaries and 600 native agents. Income, £76,781, or \$371,620.

The *Baptist Missionary Society* has 42 missionaries, 120 native preachers, and 223 assistant preachers. Church members, 4,956; scholars in mission schools, 7,131. Income, £24,759, or \$119,833.

The *Society for the Propagation of the Gospel in Foreign Parts*, employs 447 missionaries, and 700 catechists, &c. Income, £142,886, or \$689,148.

The *Chinese Evangelization Society* has sent out, during the year, 2 missionaries, employs 6 native colporteurs, and is printing the Scriptures in Chinese. Income, £2,060, or \$9,970.

Of our Missionary Societies in the United States, the *American Board of Commissioners for Foreign Missions* has 29 missions, 119 stations, and 47 out-stations, 161 ordained missionaries and 27 assistant and 215 female missionaries,—in all 404 who are Americans. It has also 48 native preachers, 225 other native helpers, 11 printing establishments, 9 seminaries, 23 boarding-schools and 697 other schools, 23,550 pupils, 104 churches, and 26,526 members, in heathen and uncivilized countries. Receipts, \$310,099.

The *American Baptist Missionary Union* has 21 missions, 86 stations and 539 out-stations, 66 missionaries, 64 female assistants, 220 native missionaries and assistants, 192 churches, in which are 15,219 members, 88 schools, and 14 normal and boarding-schools, with 1,992 pupils. Receipts, \$136,802.

The *Board of Foreign Missions of the Protestant Episcopal Church* has 16 ordained missionaries, 28 assistants, 2 physicians, 12 native teachers, and 800 pupils in schools. Receipts, \$46,720.

The *Missionary Society of the Methodist Episcopal Church* has in

its foreign field 84 ordained missionaries. Receipts, for home and foreign field together, about \$260,000.

The *Board of Foreign Missions of the Presbyterian Church* has 27 missions, 59 ordained missionaries, 3 licentiates, 109 male and female assistant missionaries, 29 native helpers, 26 churches and 500 native members, 53 schools, 4,050 pupils, and 6 printing presses. Receipts, \$174,453.

The *Southern Baptist Foreign Missionary Society* received last year \$21,438.

The *American Missionary Society* has 18 missionaries in the foreign field, and 54 other laborers; 13 churches; in the home field 92 laborers. Receipts, \$42,496.

The *French Society for Evangelical Missions*, employs 22 missionaries in South Africa. Receipts about \$18,000.

We pass on to SOCIETIES FOR DOMESTIC MISSIONS. The *English Home Missionary Society's* receipts the past year were £5,343, or \$25,961. Stations, 122; chapels aided, 396.

The *Colonial Missionary Society*, extending aid to Congregational Churches in Canada, Nova Scotia, New South Wales, &c. received £5,782, or \$27,985.

The *Ragged School Union* supports 129 schools, with 280 teachers and 13,100 scholars in the Sunday Schools, 9,000 in those for week-days, and 6,440 for the evening. Receipts £9,858, or \$47,743.

The *British and Foreign School Society* has 341 young men and women in its normal school, and 1,031 children in the model schools in London. Last year 86 teachers went forth from its walls. Receipts £15,183, or \$73,436.

The *Church Pastoral Aid Society* aided 343 pastors, and nearly half as many lay assistants,—in all 486. Receipts £38,574, or \$186,699.

The *Baptist Home Missionary Society* has 101 central stations, and 184 sub-stations. Receipts, £4,376, or \$21,179.

The Synod of the *United Presbyterian Church in Scotland* raised £6,100 for home missions, and £15,180 for foreign missions; total, £21,287, or \$113,081.

The *Established Church of Scotland* raised for both objects, £50,256, or \$243,240.

The *Free Church of Scotland* raised for missions and education £46,282, or \$223,762.

In Germany, the *Gustavus Adolphus Society* have been doing a

most important work in the way of home missions. They have in that country alone assisted 173 churches; and have contributed to the building of 40 church edifices, among which are the Vaudois Church at Turin; and one at Buenos Ayres, in South America. The total receipts of the past year have amounted to \$67,244, which is an increase of nearly \$10,000 over the preceding year.

In the United States the *Home Missionary Society* has employed 1,047 missionaries; receipts \$191,209.

The *Baptist Home Missionary Society* sustains 184 laborers; receipts \$62,730.

The Board of Domestic Missions of the *Presbyterian Church* employs 523 missionaries; receipts \$75,207

The Board of the *Reformed Dutch Church* sustains 70 churches; receipts \$15,257.

The Board of the *Protestant Episcopal Church* has 87 stations and 82 missionaries. Receipts \$23,856.

The *Southern Aid Society*; receipts have been about \$5,000.

Of Societies for EVANGELIZING ROMAN CATHOLICS: In England, the *Evangelical Continental Society* aids the societies of France, Geneva and Belgium. Receipts £1,490, or \$7,222.

The *Irish Evangelical Society's* receipts were £2,895, or \$11,531.

The *Society for Irish Church Missions* employs 59 ordained ministers, 326 lay agents and readers, 161 school teachers, 36 agents of local committees, 446 local teachers; in all, 1,028 laborers. Receipts £37,182, or \$179,961.

The *American and Foreign Christian Union* has supported 130 missionaries in Europe and the United States. Receipts, \$75,000.

Other Boards and Societies have occupied themselves partially with this work, though none of them exclusively.

In conclusion, we may state that it is estimated there are now 1,369 ordained Protestant missionaries, 934 assistants, and 2,787 native helpers in the world; in all, 5,040 persons who, as to fields, are laboring as follows: 988 in America, including the West Indies; 2,786 in Asia; 555 in Africa; and 714 in the islands of the Pacific and Southern Oceans. More than *forty-five millions* of copies of the Scriptures, in whole or in part, have been published by the Bible Societies since the year 1804! To God be all the praise! And let his people redouble their exertions and their prayers.

THE IMMACULATE CONCEPTION.

At the time when the grave bishops and theologians of the Roman hierarchy are assembled in Council at Rome, to receive the supreme decision of the Holy Father on the doctrine of the Immaculate Conception of the Virgin, it will be interesting to examine the nature and history of that doctrine with some closeness. The following account of it was written for the periodical of the Society some years ago, by the Rev. Dr. Tappan, now President of Michigan University. A few remarks by another hand we append to it for further exposition of the subject.

"The doctrine of the immaculate conception of the Virgin Mary, is that of her being conceived free from original sin, that is, without any inherited depravity, and as pure as Christ himself. Hence, unless she fell afterwards, as it is believed she did not, she was throughout life possessed of innocence as spotless as that of the Divine Son.

"This doctrine was first advanced by Peter Lombard, in the twelfth century. Thomas Aquinas disputed it, but Scotus maintained it, and gave it general currency. The festival of her birth commenced as early as the eleventh century; and was then observed by certain bishops, as by Anselm of Canterbury. By other bishops of that age it was opposed.*

"In 1140 some French congregations began to observe this festival. Of the more distinguished churches, that of Lyons was the first, or among the first, to observe it. St. Bernard being informed of the matter, addressed a letter to the *Canons of Lyons* on the subject, in which he severely censured their conduct, and opposed the idea of an *immaculate conception*. This brought on the controversy: some standing forth in defence of the *Lyonese* and the festival; and others supporting the opinion of St. Bernard. (See St. Bernard's Epistle, clxxiv. Tom. I. p. 170.) In this century, however, though the feelings of the parties grew warm, there was some moderation in the discussion. But after the Dominicans had fixed themselves in the University of Paris the controversy was carried on with more violence; the Dominicans defending the opinion of St. Bernard, and the University approving the practice of the church of Lyons. In 1384 John De Montesonus, a native of Aragon, a Dominican and Professor of Theology, by direction and in the name of his order, publicly denied that the Virgin Mary was conceived without sin or stain; and maintained that such as believed in her *immaculate conception* sinned against religion and the *faith*. The commotions which arose from this transaction might have subsided, if John had not renewed his asseverations, in stronger and bolder language, in a

* Soame's ed. of Murdock's *Mosheim*, vol. iii. p. 64.

public discussion A. D. 1387. The consequence was, that first the College of Theologians, and then the whole University, condemned both this and other opinions of Montesonus. For the University of Paris, influenced especially by the arguments of John Duns Scotus, had almost from the beginning of the century, publicly adopted the doctrine of the sinless conception of the Blessed Virgin. The Dominicans, with Montesonus, appealed from the decision of the University to Clement VII, resident at Avignon: for they maintained that St. Thomas himself was condemned in the person of his fellow Dominican. But before the Pontiff had passed sentence, the accused fled from the Court of Avignon, and revolted to the party of the rival Pontiff, Urban VI, who resided at Rome; and hence he was excommunicated in his absence by Clement. Whether the Pontiff approved the judgment of the University of Paris, is uncertain. The Dominicans deny it; and maintain, that Montesonus was excluded from the Church merely on account of this flight; though there are many who assert that his sentiments were also condemned. As the Dominicans would not abide by the decision of the University respecting their companion, they were, in the year 1389, excluded from the University, and were not restored to their former honors till the year 1404. (See *Historia Acad. Paris*, Tom. iv. p. 599, 618, 638.)*

"The Dominican and Franciscan Orders have ever been arrayed against each other on this question. The old quarrel was renewed in the seventeenth century, and gave considerable trouble to Paul V, Gregory XV, and Alexander VII. Not long after the commencement of the century it began to disturb Spain very considerably, and to produce parties. Therefore kings of Spain, Philip III and IV, sent some envoys to Rome, urgently soliciting the Pontiffs to decide the question by a public decree. But the Pontiffs deemed it more important to follow prudence than to gratify requests from so high authority. For on the one hand, the splendor of the Spanish throne, which inclined to the opinion of the Franciscans, and on the other, the credit and influence of the Dominicans, were terrific objects. Nothing, therefore, could be obtained by repeated supplications, except that the Pontiffs, by words and by ordinances, determined that the cause of the Franciscans was very plausible, and forbade the Dominicans to assail it in public; while at the same time they would not allow the Franciscans and others to charge errors upon the Dominicans. In a king or magistrate, such reluctance to pass judgment would be commendable: but whether it was suitable in a man who claims to be divinely constituted judge of all religious causes, and to be placed beyond all danger of erring, by the immediate power and guidance of the Holy Spirit, those may answer, who support the reputation and honor of the Pontiff.†

"That the Spanish throne should have inclined to the Franciscans, is so-

* *Ibid.* vol. ii, pp. 461, 657.

† *Ibid.* vol. iv, p. 131.

counted for when we consider that the order of the Knights of St. Jago had before devoted themselves to the maintenance of the doctrine of the *immaculate conception*, and that the grand mastership of the order had passed into the royal family. The original institution of the order of St. Jago had for its object the expulsion of the Moors from Spain. When the conquest of Grenada deprived the knights of those enemies, superstition found out a new object, in defence of which they engaged to employ their courage. To their usual oath they added the following clause: "We do swear to believe, to maintain, and to contend in public and private, that the Virgin Mary, the Mother of God, our Lady, was conceived without the stain of original sin." This addition was made about the middle of the seventeenth century. Nor is such a singular engagement peculiar to the order of St. Jago. The members of the second military order in Spain, that of Calatrava, equally zealous to employ their prowess in defence of the honors of the Blessed Virgin, have likewise professed themselves her true knights. Their vow, conceived in terms more theologically accurate than that of St. Jago, may amuse the English reader. "I vow to God, to the Grand Master, and to you who here represent his person, that now and forever, I will maintain and contend that the Virgin Mary, Mother of God, our Lady, was conceived without original sin, and never incurred the pollution of it; but that in the moment of her happy conception, and of the union of her soul with her body, the Divine grace prevented and preserved her from original guilt, by the merits of the passion and death of Christ, our Redeemer, her future Son, foreseen in the Divine Counsel, by which she was truly redeemed, and by a more noble kind of redemption than any of the children of Adam. In the belief of this truth, and in maintaining the honor of the most Holy Virgin, through the strength of Almighty God, I will live and die." (*Definiciones de la Order de Calatrava, &c.*) Though the Church of Rome hath prudently avoided to give its sanction to the doctrine of the immaculate conception, and the two great monastic orders of St. Dominic and St. Francis have espoused opposite opinions concerning it, the Spaniards are such ardent champions for the honor of the Virgin, that when the King of Spain instituted a new military order in the year 1771, in commemoration of the birth of his grandson, he put it under the immediate protection of the Most Holy Mary in the mystery of the immaculate conception.*

"This account we have extracted from the works referred to, and with a few exceptions in the words of the authors. It is certainly very curious, and forms another chapter of Romish absurdities. This doctrine has disturbed the peace of universities; has been the subject of fierce disputes between saints and between the two great religious orders of Rome; has formed the

* Robertson's Charles V, vol. i, note xxxvi.

subject of kingly negotiations; has been the basis of military orders, so that what could not be proved by Scripture and reason, bold knights were ready to maintain with the sword; and has perplexed the councils of the so called viceregents of Christ. And now for the *cui bono*—what good has come of all this? Has any new principle of wisdom been evolved? Has any new point of duty been brought to light? Has any fresh moral influence been brought to bear to make men better? Has any passage of Scripture been elucidated? Alas! there is not a solitary passage of Scripture which hints at this doctrine. And this is the doctrine which the Romish Church is sighing for—and this the extraordinary grace which Pius IX is expected to bestow upon his Christendom! And how is it to be accomplished? The scholastic logic of the Franciscan could not accomplish it, nor the good swords of the knights of St. Jago and of Calatrava; but if the Sovereign Pontiff decrees its truth, then it is true! The Church of Rome puts the body of Scripture under lock and key, and then brings forth one passage, "Thou art Peter, and upon this rock will I build my church," and then upon an assumed and false interpretation of this passage, gives to its successors of Peter a power which Peter never claimed nor received, namely, the power of making doctrines never taught or alluded to in the Scriptures. Upon its interpretation of this one passage, it lays aside the writings of the Prophets, the discourses of Christ, the Epistles of Paul, and John, and Peter, and gives us instead, the dogmas decreed to be true by the Successors of Peter! When Peter himself speaks to us in language like the following: "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call upon the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you;"—when Peter, the inspired Apostle of Jesus Christ thus speaks to us, revealing the true grounds of salvation, announce-

ing the authority of God's Word, the vanity of men, but the immortal truthfulness of the Gospel, and calling us to love and holiness, in language plain and clear, and with the eloquence of lips upon which the sacred fire has been laid, we may not hear him; but his successor comes and takes away this teaching and locks it up as dangerous; and then gives us, whereby to feed our souls, to purify our hearts, and to find the way to heaven,—the doctrine of the immaculate conception of the Virgin!

"And now think of the audacity of the papal organ in this city who affirms his belief that "the political regeneration of our country is in the hands of the Catholics, and is to be expected from them." Is this the Religion which "is the only one which teaches principles of such sterling morality, and surrounds the Christian with such potent aids for their accomplishment, that he may resist the lure of temptation, and the snares of selfishness, so as to keep aloof from practical and theoretical infidelity,"—this the religion which is "identical" with "true religion and true virtue?"*

"The political regeneration of our country!" Our fathers fled from the Papacy, and laid the foundations of our institutions in principles as far removed from it as heaven is from earth: and we have grown up to be what we are without it, and because we were without it. And now, when we have opened our fair land to the famished, the ignorant, and oppressed of all nations, there be those who, having come in among us and participated in our blessings, begin to talk of regenerating us! And what do they propose to make of us? Do they mean to make us over after priest-ridden Ireland—to prostrate us with Spain, Portugal, and South America—to bind us with the chains of Austrian despotism—to make us, like the Waldenses, the prey of Sardinian bigotry—to drive us, like our fathers the Huguenots, from our native land—or to elevate us to that paradise which the Papal States have presented us for centuries, which, being under the immediate control of Heaven's vicegerent, must be nearest to heaven, and most like heaven? No, No; before you talk of regenerating us, witness and aid the regenerating process of Pius IX. Alas! alas! the papal states require regenerating. The Campagna is a pestilential desert, while our rugged New England landscapes blossom as the rose. Their population is prostrated in ignorance, filth, and beggary, while ours have schools, books, newspapers, property, wealth, and freedom. They may have St. Peter's and statues, but we have manufactories and railroads. They have cathedrals, crucifixes, the Pope, cardinals, and numberless priests waiting on miserable ceremonies; we have our parish ministers, our Sabbath schools, and Bibles. And that a Pope should relax somewhat the blind tyranny of his infallible predecessors, and show some signs of justice, mercy, and rational improvement, is a thing

* See January No. for 1848, of the Protestant, pp. 227, 228.

so wonderful, that the world is well nigh intoxicated by it: and those works, which to us are ordinary and familiar, when in even imperfect attempts they begin to appear in a quarter so unexpected, gather around them a halo from the very reflections of the surrounding malaria. Let Pius go on with his improvements in jurisprudence, political economy, railroads and commerce—here is much work for him to do. And if he attempt likewise to give a spiritual boon to his subjects, we would advise him, in the light of our national experience, to give them the common school system and a free circulation of the Scriptures, instead of the *immaculate conception of the Virgin*.”

That the mother of Jesus was *born* free from sin, had taken its place among the discoveries of the Romish Church, at least as early as the ninth century. St. Bernard himself, in opposing the immaculate conception, declares that the *birth* of the Virgin in a sinless state to be one of the received doctrines of the church, “I have indeed learned from the church,” says St. Bernard, “to honor with the highest veneration the day of the assumption of the Virgin, when her exaltation to heaven spread such joy through the celestial hosts, but I have learned no less to honor her birthday as festal and holy,” *firmissime cum ecclesia sentiens in utero eam accepisse, ut sancta prodiret*: and afterwards in the same epistle, (clxxiv,) *Fuit procul dubio Mater Domini ante sancta quam nata. Nec fallitur omnino Sancta ecclesia sanctum reputans ipsum nativitatis ejus diem*.*

At the time, therefore, of the rise of the controversy about the immaculate conception in the twelfth century, there was no dispute at all on *this* point. St. Bernard and the Lyonnese canons, John de Montesonus and John Duns Scotus, St. Bridget and St. Catherine, afterwards, all held alike the birth of the Virgin free from any taint of original sin. The question was whether at any time *before* her birth she contracted this taint; whether at the moment of conception, or at the moment of the infusion of the soul, she was tinged with the hereditary venom, and came under condemnation, (though immediately after sanctified by the operation of the Holy Spirit,) or whether she wholly escaped the contagion, being immaculate from her very conception.

The Franciscans and the knights of St. Jago maintained the latter; and this is what the Spaniard means when in reply to the customary form of salutation, *Ave Maria purissima!* he replies, *Sin peccado concebida!* Other sons and daughters of Eve, according to the Romish theology, come under condemnation before their birth, and are liable without baptism to the pains

* St. Bernard believed as much as this of others besides Mary. Thus in the “*officium St. Victoris*; O virum præcipuæ sanctitatis, qui ante sanctus quam natus; ante Victor opere quam nomine fuit, ita ut clausus in utero jam de hoste triumpharet.” Vol. i. p. 283, Mabil. Ed.

of hell. The Virgin Mary was never, even for a moment, in this condition. She was holy from the moment her mother (St. Ann) conceived. The Franciscans even maintained that she was begotten by the Holy Ghost.

The authority of the leading schoolmen of the thirteenth century, however, went the other way. Thus Bonaventura: *quidam dicere volunt, &c.* Some maintain that in the soul of the blessed Virgin, the grace of sanctification *preceded* the stain of original sin; others hold that it followed; which is the safer and more reasonable opinion. The Church holds, as unquestionable, that she was sanctified in the womb; at what precise time we are ignorant. Still it is believed, with probability, that the infusion of grace followed very soon the infusion of the soul.

The Dominicans maintained the same opinion, with furious fanaticism, resorting not merely to the revelation of St. Catherine of Sienna,* but at the commencement of the sixteenth century, to a scandalous trick, which recoiled on their own heads. A Dominican friar of Berne, Wigand Wirth, having been foiled in a controversy on the subject, and compelled to eat his words, formed a plan with the superiors of a Bernese convent, to obtain a celestial ratification of their dogma. It was a *dignus vindice nodus*. Angels and ministers of grace defend us! thought Wigand, or the holy brotherhood of St. Dominic is gone. The victim upon whom the trick was played off was a poor ignorant brother of the convent, a tailor. Airs from heaven and blasts from hell blew upon him nightly. Ghosts scathed with purgatorial fire paid him visits, bewailing that they should ever have believed in the immaculate conception; and St. Barbara, St. Catherine of Sienna, and the Virgin herself, came down from Paradise to contradict the Franciscan heresy. Finally they proceeded, as a special favor, to inflict upon him the *stigmata*, or five wounds of Christ. He should have the genuine ones. The pretended stigmata of St. Francis were mere sham; and the subprior, a very stout virgin, commenced the operation by thrusting a nail through the palm of his hand. Chloroform would have been invaluable just then. The pain quickened the perceptions of the poor tailor, and he began to recognize the voices of his heavenly visitants. He thought with Sir Hugh Evans, there must be something wrong when "a woman had a great pear under her muffler." The force of humbug could no further go. The monks tried to persuade him into secrecy, and afterwards to poison him with the sacrament; but he escaped, and the conspiracy was blown. The prior and three other principal masqueraders were burnt alive.†

* St. Catherine communicated the astounding information that the Virgin was even born under the power of original sin; but was sanctified just three hours after.

† Gieseler's Eccles. Hist. iii. § 144. The story is told at length in a popular work, The History of Popery.

Of two forms of error in the Romish Church, the presumption always is that the most absurd and unscriptural will be the favorite. The immaculate conception, therefore, though never yet pronounced by competent authority a part of Catholic doctrine, has the current of opinion clearly in its favor. The Council of Basil, at their twentieth session, 19th June, 1435, appointed a committee to hunt up all books, decrees, acts, deliberations, conclusions, &c. that might help the fathers to a decision on the question, *de conceptione Beatissimæ Virginis, utrum ejus anima in instante suæ infusionis in corpore preservata fuerit a peccato originali, an non*. Four years afterwards they decided in the affirmative: that through special Divine grace preventing, she was never actually subject to original sin, but was always holy and immaculate, free from stain, both original and actual.*

In 1476 the Franciscan Pope, Sixtus IV, a man capable of any atrocity, promised forgiveness of sins to all who should observe the festival of the conception of the *immaculate Virgin*, carefully placing the objection so as not to decide whether the *conception* was immaculate or not, and forbidding the agitation of the question on either side. The Council of Trent did not venture any decision. Franciscans and Dominicans were there, and the mention of the subject was an apple of discord. They contented themselves therefore with subjoining to the decree on original sin, the following caveat. The Holy Synod declares that in the statements of this decree respecting original sin, it is not designed to comprehend the blessed and immaculate Virgin, the mother of God; but that the Constitutions of Pope Sixtus IV, of happy memory, are to be observed under the penalties therein contained against innovators.† This is the last pronouncement on the subject, and *adhuc sub judice lis est*.

The statements of this article present the Romish Church of this country in a still more painfully ludicrous and humiliating aspect than before. She believes already, by full consent of popes, doctors, and councils, that the Virgin Mary was *born* holy and remained immaculate all her days. But this is not a big enough lump of absurdity for the large capacity of the faithful. Here they are, bishops, priests, and "sisters," the Provincial Council of Baltimore at their head, looking towards Rome with gaping mouths, for permission to proclaim as Catholic doctrine that the Virgin was holy *in embryo*. This is the momentous question that agitates the breast of "our vene-

* Continuation of Baronius, under 1439—Sess. xxxvi. The amallist thinks it one of the few good things they did.

† Mentioning this champion of the Virgin, "of happy memory," suggests by way of contrast, one of his by no means immaculate conceptions, as stated by Jortin, iii. 384—*"Sixtus IV, erected a famous house at Rome, and the Roman prostitutes paid his holiness a weekly tax, which amounted sometimes to twenty thousand ducats a year."*

rable brother, Samuel, Archbishop of Baltimore, and his suffragans." This employs the thoughts of the "arch confraternity of the immaculate heart of Mary!"* Let the celibacy of the clergy, with all its consequences to virtue, stand; let the church still lie under that discipline which has obliged her to take up for so many centuries with a mutilated sacrament; but oh! let us believe, on the word of Pius IX, that Mary was a sanctified fœtus, and it sufficeth us!

What next? Perhaps when this is granted, the *house* of Mary, which has performed such exploits in aerostation already, may consent to a third flight, and plump itself down on some corner lot in Baltimore or Cincinnati; or St. Januarius take his head under his arm and his bottle in his pocket, and liquefy hereafter at St. Louis.

OUTRAGE IN ELLSWORTH, IN MAINE.

In our last number we gave some account of the outrageous treatment which a Romish priest of the name of Bapst received at the hands of a portion of the citizens of Ellsworth, Maine. In our remarks we characterized the conduct of the men who committed this act of violence with the severity which it merited. We abhor all such acts of lawlessness, however great the provocation. The supremacy of the laws must be maintained, or our admirable civil and religious institutions will one day perish.

Nevertheless it is due to truth that the "*other part*" should be heard in this case. For this purpose we copy the following article from the *Bangor Jeffersonian* (of November 7th,) from which our readers will see how infamous was the conduct of Bapst and his friends that led to these outrages. It is precisely such men and their followers who provoke harsh and lawless treatment at the hands of our citizens, and have called into existence the political party called "Know-Nothings."

"The first movement of Bapst in Ellsworth worthy of notice, was his presentation to the school committee of his insulting petition, wherein he set forth that our Bible was the "counterfeit word of God;" that it was "corrupt and spurious;" that it was the "most pernicious of all poisons for the faith and morals of the faithful;" "and finally, a book which, by the concessions of Protestant divines, contains hundreds and thousands of religious errors, called by St. Paul damnable heresies."

* See the Roman Catholic Almanac for 1848.

"The prayer of this infamous petition, that either our Bible be banished from school or theirs admitted, was, and we think very properly, refused. This was followed by a refusal of Papal children to read in the Testament; their continued interruption and disturbance while Protestant children were reading, for which disturbances, and not "for not reading our Bible," a dozen or more of the children of Papists were turned from school.

"About this time a school house upon the western side of the river was broken into in the night time, and fourteen or fifteen Bibles were torn up and destroyed by the Papists. Then followed a series of petty annoyances from the Papists, such as sneering at the Protestants, calling them all the mean names peculiar to their "rich brogues;" stoning one of the school committee while walking the streets with his wife, threats of violence, &c. To all this the people of Ellsworth submitted without making the least demonstration of violence.

"But subsequently, after the school committee had been prosecuted at the instance of Bapst; grossly libelled by an article from the pen of Thomas White, (a Jesuit and abettor in the unhallowed warfare against the Bible and free schools,) which appeared in the *Boston Pilot*; after threats of violence against the editor of the *Herald*, and an actual assault made upon him by a bullying Irishman; after a citizen had been stoned home by the Paddies under the impression it was Mr. Chaney; and after another had been assaulted in the night time and knocked down by three Papists because he was not an Irishman—after tamely submitting to all these outrages, during a series of more than six months, the people rose up, and by force of the 'Cast Iron Band,' without offering the least personal violence, drove Bapst and White from the town.

"This occurred about the first of June last, and from that time until the 14th of October, 'order reigned in Warsaw;' or, in other words, there was no disturbance between the Papists and Protestants.

"Again were felt the pleasures of peace, and the people of Ellsworth anxiously hoped that Bapst would not return like an evil genius to rouse the Papists to violence and outrage. But they were disappointed. Choosing a time of all others the most favorable—a time when the whole business community was in gloom on account of the embarrassments of the Ellsworth Bank, Bapst made his appearance and entered upon his mission—a mission which he appears to have been upon his whole life time, namely, stirring up strife and discord.

"Again were the people of Ellsworth assailed with gibes and insults by the slaves of Popery, set on by Bapst; and worst of all, they were told that the embarrassments of the bank and of Mr. Tisdale—one of the school committee—had all happened because the priest had cursed them. This was 'the straw which broke the camel's back.' Smarting under the

recollection of past wrongs and outrages, a few of the excitable young men, in a manner the most reckless and daring, seized upon Bapst, and tarred him, feathered him, and rode him upon a rail.

"This was not done on account of the religion which Bapst professed, for the people of Ellsworth are not so rigid or bigoted as to care what religion a man professes to believe. They would not interfere were the Papists to set up a golden calf and worship it, so long as they left untouched the free institutions of our country. Moreover, the Protestants of Ellsworth contributed liberally towards building their chapel, and ever treated them as brothers until the crusade was commenced against the free schools and the Holy Bible.

ONE WHO KNOWS."

ROMAN CATHOLICISM AS IT IS IN ITALY.

In the year 1851, Dr. Carové of Heidelberg, Germany, prepared a learned and valuable work, in which some points of the Romish system of doctrines are set forth on the authority of the Roman Catholic Church itself, and demonstrated by authentic documents.* This task he executed with great calmness and fairness, allowing the documents to speak for themselves, without the intermingling of comments of his own.

This work, written in German and translated into English, has been sent in manuscript to this country. We have resolved to give it in the pages of our Magazine, dividing it up into sections, so as to make each portion as entire in its subject as possible. It is not our intention to give more than from four to eight pages in any one number; so as not to interfere too much with the claims of other

* The complete title of Dr. Carové's work is as follows: "ROMAN CATHOLICISM AS IT IS IN ROME AND IN SOME OF THE PRINCIPAL CITIES OF ITALY, by F. W. CAROVÉ, Doctor of Philosophy and Licentiate of Laws."

Dr. C. placed on the title page of his work the following words taken from the "Circular" of Pius IX. To the bishops of Italy, under date of December 8th, 1849: "*In fact it is impossible to attack the CATHOLIC FAITH without at the same time repudiating the authority of the Roman Church, in which are vested the powers of that IRREFORMABLE MAGISTERIUM instituted by our Divine Redeemer.*" His Holiness is right; the two things are inseparable: the "Catholic" [Roman] "Faith" and the "Roman Church."

On the second page Dr. C. desired to place, as a motto, the remarkable words of Nicholas Khrypffs, Cardinal of Cusa, in his work "*Contra perigrinantes*," written A. D. 1461: "*To ourselves we are more than the Pope, more than a priest can give us. Not at Rome or elsewhere, but in our own hearts, must we seek the good. In the inward-man doth it arise; it is in the heart that it is to be found.*" This is true, every word of it.

matters on its pages. Our readers, we are confident, will not be dissatisfied with our purpose. They will find Dr. Carové's work one of great value. Indeed it is wholly *unique* in its character. The plan is most happily devised, and admirably executed. Rome is here made to speak for herself, and set forth her unscriptural and dangerous dogmas, of faith and practice, through her own acknowledged documents. This is the only true method of dealing with that great deceiver.

As this work is presented for the first time to the public through our pages, we have concluded to add a few notes and comments, in order to enforce the claims of *Truth*,—the promotion of which should be the object of every thing that is written.

The Roman Catholic will find in this work of Dr. Carové many explicit statements made by the highest authority which he is accustomed to acknowledge, as to certain doctrines of his Church, particularly those which concern the *Power of the Church* and the *Worship of the Virgin Mary*; and the Protestant will be glad to read the authentic document that explains many things which he may wish to understand correctly. The notes from our pen will be in brackets, and designated by the words: "*American Editor*."

We have taken the liberty to omit a few things which seem to possess the least interest for the American reader.

In the present number we only give the Author's Introduction or Preface; in our next we shall enter upon the work itself.

We will only add that the excellent Dr. Carové, if we have been correctly informed, has died within the last year or two.

THE INTRODUCTION.

Those who, on the north of the Alps, have pretended to be the champions of the Roman Catholic Church, have, in their continual combat against ever-progressing enlightenment, been obliged (and this, in order to be able to appear upon the arena at all,) to give up, conveniently to interpret, or to suppress on such an extensive scale, that the ideas respecting the peculiar tenets of this church are, to the last degree, become obscure, confused, falsified, and in some cases absolutely inverted.

If, at first, the object was to defend merely the outer wall, and, at a later period, the buttresses and bastions of the threatened stronghold,—in recent times, more effective measures have become necessary;—the lever has been applied to the deepest foundation-stones—the *right* to a prolongation of existence is called in question.

The *State* has forbidden all intervention in temporal concerns, on the part of the church;—*historical criticism* has impugned the authenticity of her documents;—*natural science*, leagued with the *Philosophy of History and Jurisprudence*, has combated her system of the universe. The disclosure of innumerable errors, falsifications and delusions which had passed current from century to century, precluded a farther belief in personal infallibility.

The mind, rushing onwards from victory to victory, from conquest to conquest, could no longer bear the degradation of slavery, or tolerate the thralldom of pupillage. The blessing of *publicity*, ever better understood and more generally diffused, the *interchange* of Thought and the advantage of concerted action, scared away every *mysteriosity*, rejected every spiritual trammel, and broke down all the arbitrary barriers which were intended to impede the circulation of Thought and Feeling in the great Organism of Humanity.

Scarcely less violent is the revulsion that has taken place in the other spheres of life. Freedom of movement and development for the individual freedom of intercourse for all; but also *self-subordination* to the *real* commonweal,—*responsibility of every one* towards the community in which he performs his part, and comprehension of the present, as of a moment of eternity, and of this world as an element of infinity;—such were and are the germs of *modern* existence (in contradistinction to the ancient) which, in their inevitable development, it has been the endeavor of the champions alluded to above to *assimilate* with themselves, and which have urged them more and more to an abnegation or falsification of their system, as well as to attempts at modifying its asperities.

Opposed to these champions stood, not only the *speculative mind* which asserts its right to be convinced of the Truth it is required to acknowledge, but also the *moral self*, which recognises the culpability of conscious and *personal* offence only, and believes in the purifying effect only of conscious and *personal* amendment. Opposed to them were not alone the majestic powers of the ever-scrutinizing mind and of the indomitable will, but also the deepest, the holiest, the vivifying impulse of both: the *human heart* thirsting with infinite love;—which tolerates no eternal enmity,—abhors implacability and exclusiveness, and finds peace only in that boundless charity, which alone is able to solve the otherwise incomprehensible enigma of existence.

As soon, however, as man had awakened to a higher sense of *himself*, as soon as he had become aware of the powers and rights of mind, of the freedom and dignity of will, of the essence and amplitude of love, was it not a matter of necessity that those champions should, by every possible means, vindicate, in behalf of the so defective system of their church, those *very virtues* in which it was found wanting,—should be induced to conceal

or deny all those infirmities and asperities which had been called into existence by the progress of intelligence?

The consequences were to be foreseen. In Germany, in France, in England, and in the United States of America also, a diversity of opinion prevails among the Roman Catholics respecting the tenets of their church,—of that church, whose boast it has ever been, that its creed is *always* and *everywhere* the same.

By the present Head of the Roman Catholic Church it has been announced, (in his Encyclical Letter of Nov. 9th, 1846,)—"Where Peter is—there is the church, and Peter speaks through the Roman pastor," and "the whole fabric of the Roman Catholic religion rests on the chair of St. Peter, as on the most solid foundation."

Rome, then, or rather the *Romish Shepherd*, and after him his immediate subordinates, who, in their doctrines are exposed to no disturbing influences from without, may be fairly cited as impartial and trustworthy exponents of genuine *Roman-catholicism*.

As our contribution, it is hoped not an unimportant one, to a more perfect knowledge of the same, we offer to the friends of plain unvarnished truth the following faithful translations.

Part the first contains a general view of the characteristic features of a Catechism, compiled at the close of the sixteenth century in obedience to the commands of *Clement VIII*, by the celebrated Jesuit and controversialist Cardinal Bellarmin,* revised by the "Congregation of Reform," by the said Pope approved and made over, with the right of exclusive publication in the States of the Church, to the Brotherhood "*Doctrinæ Christianæ de Urbo*," a privilege renewed by *Benedict XIII*, in 1728. A copy of 1836, now lying before us, bears the stamp of the same ancient fraternity. The Romish catechism from which these characteristic extracts are taken, is entitled "*Dichiarazione più copiosa della dottrina cristiana*" (more ample declaration of the Christian Doctrine) and as it was compiled expressly with a view to the instruction of non-adults (p. 189) it is still employed by the Roman "*Mother and Master-Church*," in popular tuition, as a vehicle for inculcating the "Christian Doctrine."

For the purpose of facilitating a general survey, the extracted passages have been arranged under appropriate heads, and, as echoes or counter-proofs of some principal points, notes are appended, taken from the Catechisms of other metropolitan cities of *Italy*, and from one that has been in use in *Belgium* for the last fifty years, and repeatedly "approved." The titles of those first mentioned are:

* *Bellarmin* died, aged 79, on the 17th September, 1621. On his death-bed he bequeathed one half of his soul to the Virgin Mary, the other half to the Lord Jesus. (v. *Jesschers Lex.* 1733, I. 382.)

For *Naples*. 1) Catechismo della dottrina christiana e de' doveri sociali; ad uso de' Licei. Napoli. 1816. A spese della pubblica istruzione.

Breve Compendio della Dottrina christiana ristampata per ordine Card. *Spinelli*, Arcivesc. di Napoli. Napoli. 1846.

For *Florence*. 2) Dottrina crist. ad uso delle scuole pie. 8va Edizione. Firenze. 1842.

For *Venice*. 3) Dottr. crist. da insegnarsi nella città e diocesi di Venezia del Cardin. patriarca *L. Privli*; ristamp. nuov. di commiss. di sua E. v. *J. Monico*, Card. e patr. Venezia. 1840.

For *Genoa*. 4) Dottr. crist. data alle stampe da M. Arcivesc. *G. M. Saporiti* ad uso della città e dioc. di Genova. Genova. (s. a.)

For *Turin*. 5) Compendio della dottr. crist. rived. ampl. e ristampata d' ordine del M. *M. Casati*, Vescovo di Mondovi, ad uso della sua diocesi. Torino.

The *Belgian* Catechism referred to above, appeared at Liege, in 1843, in a third edition, bearing title "*Explications des premières vérités de la religion, à l'usage des écoles chrétiennes, ou Catéchisme de Namur*," and is, on the first leaf, provided with the well-known cipher of the Jesuits, IHS.*

In *Part the second*, we give the translation of three documents which fell into our hands while traveling through Italy in 1846, which, while they show the genuine Roman Catholic doctrine in its application to real life, sufficiently indicate the *spirit* that still governs the Roman "*Mother and Master Church*" (*Mater et Magistra*) when its highest dignitaries are heard in such a style,—and to what a *degree of culture* so richly endowed a nation is endeavored to be confined, when the highest ecclesiastical authority does not scruple to issue such instructions!

The *first* document given is a publication of 30th September, 1846, superscribed "*Invito sacro*," which we saw affixed to the principal door of the church of Maria sopra Minerva at Rome, and which was purchased by us at the Archives of the Apostolic Camera.

The *second* a "*Notificazione*" of the Archbishop of *Ferrara* of 30th October, 1846, was posted up in the market-place on the day of our arrival, and was to be had gratis at the Archiepiscopal Chancellery.

The *third* document, with the title "*Tesoro di Indulgenze*" (Treasure of

* The publisher advertises on the cover the following works especially patronized by the Jesuits. "*Manuel à l'usage des membres de l'archiconfrérie du très-saint et immaculé Cœur de Marie*."—"Le mois d'Août, consacré au saint Cœur de Marie."—"Visites au St.-Sacrament et à la Ste.-Vierge."—"Manuel du Rosaire vivant."—"Pèlerinage à Notre-Dame de Cherremont."—"Le mois de Juillet consacré à St.-Ignace de Loyola."—It is characteristic that the *Eucharist* and the *Holy Virgin* should be put on an equal footing for visits,—the same equality is to be observed between the *Holy Virgin* and *St. Ignatius* in the dedication of particular months to them.

holy Indulgences) exhibited in the same month of the same year on the walls of the Dominican church, at Naples, is now before us in a copy purchased of the archiepiscopal bookseller in that city. This document, also, is translated as literally as possible, but we have thought it necessary to abridge its length in order not to put the patience of the reader to too severe a trial.

In conclusion we offer, as a *third* part, extracts from two of the most significant *Circulars* of the present Pope, the first of which, dated 9th November, 1846, is addressed from *Rome* to the high dignitaries of the Roman Catholic Church,—as a communication from the Chair of St. Peter,—it claims the utmost degree of importance, and on the part of the Faithful, the most implicit veneration.

The other (8th December, 1849,) sent from *Naples* to all archbishops and bishops of Italy, shows the prince of the Romish Church, in a more limited circle, as the Pastor of that unhappy and distinguished nation, which this Encyclic asserts to have been raised by the *Christian* religion above all the nations of the earth. It is perhaps scarcely necessary to mention that these extracts, like those in Part I, make no pretensions to subjective completeness, as in both it was intended to notice that only which might serve specially to characterize Roman Catholicism.

As a not unimportant means to this end, we have also appended to the third part, in chronological order, the most remarkable declarations of the present Pope, by which the great significance attached to the *adoration of the Virgin* is particularly evidenced.

Both from our own experience and from additional ecclesiastical publications, these outlines might have been amply filled up, but we have preferred to let the system of the Papal Church speak for itself, and have employed such materials only, the authenticity of which could not be subjected to doubt, and we have abstained from proffering any observations on the dogmas, precepts and assertions contained therein.

Among the dogmas set forth in the documents quoted, will be found the following :

1. *Salvation* is to be obtained *only* in one *sole* Church, through the means determined and administered by the same.

2. This *sole* instrument of salvation, is the *Roman Catholic Church*, founded by Christ on *Peter*, and his lawful *successors at Rome*.

3. Into this Church we can enter only by Baptism, and, to remain in it, we must believe whatever the Church by virtue of the ministry delegated by Christ enjoins, and “live in obedience to the Pope” as the successor and representative of Christ, and “as the Head of the whole Church,—who is the father and teacher of all Christians, and who settles all disputes in matters of faith by the decisions of an infallible judgment.”

The following are the divisions and contents of the work :

PART I. *Doctrine of Roman Catholic Catechism.*

PART II. *Roman-Italian Practice.*

1. Papal *Invito Sacro* to the Faithful in Rome.
2. Archiepiscopal *Notificazione* at Ferrara.
3. Tesoro di S. *Indulgenze* proclaimed by the Archbishop of Naples.

PART III. *Papal Declarations.*

1. Extract from the Encyclical of Pius IX, dated 9th November, 1846.
2. Extract from the Encyclical of the same, dated 8th December, 1849.
3. Rescripts and Intimations of the same, in regard to the "Adoration due to Mary, the Mother of God."

HOME FIELD.

The reports from our Irish, German, French, Canadian, and other Missionaries in the different sections of the country have been filled, during the last month, with details of their labors. But whilst their reports have been interesting and encouraging to us, they contain but few facts which can be published without encountering the risk of doing no little injury. The nature of our work,—as our friends and supporters will readily perceive, demands prudence in regard to publicity. Rome is vigilant, and ever ready to do all she can to frustrate every good effort which we may make, and to crush out every longing desire for the Truth which may be awakened by the labors of our Missionaries. We could publish many interesting things,—such as welcome visits, earnest conversations, serious inquiries, attentive audiences in private houses as well as in more public places, and other conclusive indications that the labors of our Missionaries are not in vain in the Lord.

PUBLIC LECTURES TO ROMAN CATHOLICS.

One of the most important modes of doing good to Romanists in every land, where it is practicable, is to employ *Lecturers*; men who are well acquainted with the Roman Catholic Church, its doc-

trines and practices, and capable of exposing its errors and presenting the Truth in a clear, kind, able, and attractive and convincing manner, to large assemblies of Romanists and others. This instrumentality was found exceedingly effective in the times of the Great Reformation, in all countries where that glorious movement was felt. It is found to be highly useful at this moment in France, Belgium, Piedmont, Scotland, and Ireland. Such public lectures, delivered in a proper spirit, are well calculated to make intelligent Romanists think seriously about the errors of their Church,—errors, it may be, of which they were ignorant until they were thus presented to their minds, and demonstrated to be contrary to the Word of God, and destructive to the souls of men. The Rev. N. Roussel in France has, within the last ten or fifteen years, awakened an interest in many places by his able and very kind lectures, addressed to Romanists, which have led to the opening of many Protestant Chapels. He once told us that he would not hesitate to engage, (with God's blessing,) to gather a small congregation, varying from 30 to 200 persons, every month, in the large towns and villages, if he had the means to build cheap chapels to hold them, and suitable missionaries to preach in them. The Rev. Alexander King, our eloquent missionary in Ireland, devotes himself to this species of labor, and imparts knowledge which leads to inquiry, conviction, and renunciation, sooner or later, on the part of many who hear him.

The importance of employing capable men in this species of labor, in our own country, has long been felt by the Board; nor have their efforts to find such men been either few or vain. We are happy to say that they have two men who give up their time to this work. One of them, the Rev. Patrick J. Leo, after having completed a course of theological training which has well qualified him for the mission, has been laboring for the last six months in several of the principal cities in New England, and with much encouragement. His lectures—six or eight in number—have been heard with deep interest by crowds of people in Lowell, Ware, Nashua, Newburyport, Portland, &c., both Romanists and Protestants. Generally, if not always, his lectures are given in town halls, or other public places, and not in churches; and in several places the Mayors attended and even took their seats on the platform. In no case, so far as we have learned, has the public order been disturbed, either in the meetings or elsewhere; and this not only because the police have done their duty, but because the lectures are as kind and reasonable

as they have been able and convincing;—and delivered in a truly conciliatory manner.

We are tempted to make a few extracts from one of his reports:

“I know that you will be interested to hear from myself an account of my success in —. It is nearly a month since I came here to labor, and in the course of a week or ten days I shall have fully accomplished the object of my mission to this city.

“The population of this place is large, numbering thirty or forty thousand, of whom three thousand are Roman Catholics. The ignorance, as well as the habits of these people have unfortunately prejudiced the citizens against them.

“Soon after my arrival I began to deliver my lectures to Romanists on the leading errors of their Church, and the course is now nearly completed. His Honor, the Mayor, manifested a most commendable readiness in rendering to me the assistance I required; and the exertions of the Rev. * * * * * in behalf of our cause are equally untiring and praise-worthy. The City Hall was obtained on the most reasonable terms, and has been crowded at every one of my lectures. One half, and sometimes three-fourths of the entire audience present were Roman Catholics. This is to me very gratifying, and was the occasion of a most pleasing disappointment to the good people of this city who had supposed that the Romanists were entirely inaccessible. I have visited and conversed with large numbers of the Roman Catholics themselves. Several of them have called to see me and converse on the subject of religion, and I can report many among them to be dissatisfied with their former creed, and favorably disposed towards the Protestant Faith. Among the churches here I am welcomed for the cause, and on last Sabbath in two of them raised about \$90.”

We must reserve, for want of room, many details respecting the work in the HOME FIELD, for our next number.

FEUILLE RELIGIEUSE

des Etats-Unis d'Amérique du Nord.

This is the title of a French religious paper which is about to be commenced in the City of New-York. We wish it great success, and hope that many of our subscribers will take it for their children who are learning French. We give the following statement with pleasure.

"The Pastor of the French Evangelical Church of New-York will publish, with God's assistance, from January, 1855, a weekly religious paper in French. This paper will have a decidedly instructive and edifying tendency. It will include a juvenile department. Each number will contain 16 pages in octavo, or 832 pages yearly for \$2, including postage throughout the United States.

"This enterprise has received the approbation of some distinguished men, as the following testimony will prove.

"The undersigned have carefully considered Pastor Bornand's project of publishing an evangelical paper in the French language. They deem it an excellent one, and well calculated to do good, not only to the French and Swiss in our large cities, but also to those who are dispersed throughout the country, and are to be found in small villages and rural districts. To many, such a religious journal in their own language, like that which it is proposed to publish, would, it is believed, convey much knowledge of the great truths and duties of the Gospel, as well as of the important events transpiring in the religious world. Such a paper may also be useful to the numerous youth of our country who are learning French, and who have, for the most part, access to nothing in the shape of interesting religious narrations, anecdotes, &c. such as a juvenile department in the proposed paper may be made to contain. The undersigned, therefore, do most cheerfully recommend this undertaking, and would bespeak for it the patronage of good and liberal men, in order that it may be commenced under good omen."

THOMAS E. BOND, Edit of the Ch. Adv. & Journ. W. ADAMS.

GEORGE PORTS.

W. R. WILLIAMS.

R. BAIRD.

STEPHEN H. TYNG.

"To attain our end, we depend upon the assistance of those who love the Lord Jesus, and we take the liberty of suggesting to them a threefold manner of aiding us.

1st. We beg the Pastors, Evangelists, and Colporteurs of every denomination throughout the United States to let us know the address of those families who speak our language, that they may be acquainted with.

"2d. We invite rich Christians to furnish us the means of distributing our paper gratis to the poor of our language, or to those who are not disposed to subscribe to it. It will be a good way of evangelizing them.

3d. We beg of the schools, and those families where our language is spoken, to subscribe to our paper for the sake of their children and their French servants.

"Address: The Rev. J. Bornand, care of Justin Paillard, 80 Nassau-street, New-York. The subscriptions are payable in advance, and begin from the 1st of January."

FOREIGN FIELD.

CANADA.

1. **THE GRANDE LIGNE MISSION.** This mission, carried on by the Baptist brethren, meets with much encouragement. It has a corps of six ordained ministers, two licentiates, ten teachers, and three colporteurs; in all twenty-one laborers in this portion of the Lord's vineyard. More than half of the preachers, and a greater proportion of the teachers and colporteurs, are fruits of the mission. There are four organized churches, 200 members or communicants, and more than a thousand other persons who, though not members of Protestant Churches, have been brought under the influence of the Gospel. Last year forty persons were, in the judgment of charity, brought to the knowledge of the Saviour, and united with the churches. In the six primary schools there were 150 children; whilst there were 46 scholars in the Normal school at Grande Ligne, and 20 pupils in the girls school at St. Pie. Some 200 French Canadian families take the *Semeur Canadien*, an Evangelical paper. Surely these are results which call for devout thanksgiving.

2. **THE FRENCH CANADIAN MISSIONARY SOCIETY.** The receipts of this Society last year were £2,880 7s. 6d. and its expenditures were £2,881 16s. 8d. The number of its laborers was 22; of whom 4 were Bible readers, 4 colporteurs, 3 ordained ministers, and 11 teachers. The number of youth at the male and female Institutes at *Pointe aux Trembles*, 9 miles below Montreal, was about 100. The Society is greatly encouraged in its work.

HAYTI.

Our missionary in Hayti writes in good hope that his labors are not in vain. It would seem that the government of his Imperial Majesty, Faustin I, is satisfied that he is far from being a dangerous man, and is disposed to protect him in his work. On the whole, this same Emperor Faustin, (or Souluque, as he is more commonly called,) however ignorant he may be, has a far better sense of the value of religious liberty, and a far greater disposition to respect the enjoyment of that right by his subjects, than almost any other Roman Catholic ruler in the world, be he white or black, of whom we have any knowledge. It would be difficult to name another papal country in which there is a more "open door" for the spread of the Gos-

pal. But when will our churches begin to take the interest which they ought, in the degraded and ignorant people of St. Domingo?

SOUTH AMERICA.

The Rev. Mr. Williams finds much to encourage him in his school for boys and young men at Valparaiso. May it please the Saviour to bless abundantly his efforts to impart the knowledge of the Gospel, through the reading of the Scriptures in Spanish and English. He gives us, in his last letter, an interesting account of a public examination of his school, at which many of the parents of the pupils, as well as the family of the American Consul, were present.

IRELAND.

The Rev. Alexander King is busily at work, delivering courses of lectures to Romanists in various parts of Ireland. He has now two or three Irish missionaries under his direction.

FRANCE.

We have received recently several most interesting letters from the *Evangelical Society of France* and the *Central Evangelical Society* of the same country—the former, the organ of the “Free Church,” and the latter, the organ of the Evangelical Christians of the established Church. We shall give some of these letters in our next. The work goes on well. The brethren are encouraged. They have good hopes, too, that the government will be more *just*,—not to say *favorable*,—hereafter to the “free churches.” The Emperor, it is now known, is entirely disposed to liberal and correct views on this subject. But our hope must be in God.

ITALY.

The truth is certainly spreading in Piedmont; but as usual, *satan* endeavors to hinder its progress by his stratagems, which are neither *few* nor powerless. But Christ is stronger than he.

RESOLUTIONS OF THE PRESBYTERIAN SYNOD (N. S.) OF ILLINOIS.

The following minute was unanimously adopted in the Synod of Illinois, at Jacksonville, October 6th, 1854.

“This Synod having heard, with great pleasure, the statements of Rev. Dr. Fairchild respecting the American and Foreign Christian Union.

"This Synod feel deeply interested in the plans and labors of this Society, and most cordially sympathize with our brethren in their efforts to have a pure Gospel preached in the lands covered by the shadow of the Papacy, and amongst the strangers who have made this the land of their adoption.

"This Synod hail this Society as one of the most important agencies of the Church to secure the conversion of the world, and to meet one of the great wants and dangers of our age. And this Synod having witnessed for years the operations of this Society, take occasion to express their confidence in the wisdom and prudence of the Board of officers who control its affairs."

HENRY C. ABERNETHY, Stated Clerk of Synod of Illinois.

RESOLUTIONS OF THE WASHTENAW PRESBYTERY.

Ann Arbor, September 20, 1854.

DEAR BROTHER,—The following is the action of Presbytery with reference to your Society.

Resolved, that the efforts of the American and Foreign Christian Union in behalf of the Papal world, are worthy of the co-operation and confidence of our Churches, and in view of the present remarkable state of things in the old world, and especially the spirit manifested by Romanists in our own land, we are earnestly called upon to aid in giving them a pure Christianity.

Yours, &c.

WILLIAM S. CURTIS.

MISSIONARY INTELLIGENCER, AND MISSIONS-BLATT.

The publication of these papers, hitherto issued monthly by the Board of Directors, was discontinued last month. It is not however the wish of the Board to do less for the objects which those sheets were designed to promote, than formerly, but rather to change the manner of doing it. The appearance in our country at this time, of several German papers of evangelical character, removes to a good degree the necessity which led to the publication of the German sheet in the beginning, and the ground can now without serious evil be left to them, while the efforts of the Board for the benefit of German Romanists are turned in another direction, perhaps to greater advantage.

The subject of Romanism now has become so much a matter of general thought, and the desire to know more about it so universal

among Protestants, that the "Intelligencer" can not meet the wants of the times. The "Monthly Magazine," it is believed, would in most cases be preferred to the smaller sheet, and the former is therefore discontinued, that the latter may take its place. The terms of the Magazine are low, being but one dollar a year, payable in advance, which brings it within the reach of every family in the land. We respectfully ask our readers therefore, to interest themselves in its circulation, that the great and good cause which it advocates may be effectually promoted.

Persons who have paid in advance for either of the above named sheets will be supplied with the Magazine upon receipt of an order for it, with the difference in the price enclosed; and to all who have so paid, and do not wish to take the Magazine, their money will be refunded, upon receiving notice of their wish to that effect at the office of the Society, 165 Chambers-street, New-York.

MOVEMENTS OF ROME.

At the date of the latest intelligence from Rome the city was fast becoming filled with strangers who were coming to witness the ceremonies and services, whatever they be, on the occasion of the authoritative and dogmatic determination of the long agitated question of the immaculate conception of the blessed Mother of our Lord. Our readers will find an interesting history of that doctrine, or opinion rather, which is now to take the form of a doctrine, in another part of the present number of our Magazine. A correspondent of one of the secular papers, under date of November 10th, writes as follows:

"The Pope may just now be considered a very happy man. He is upon the point of realizing his two favorite hobbies, and the close of this eventful year will witness the dogmatical announcement respecting the immaculate conception of the Virgin, and the final extirpation of paper money in the Pontifical State.

"His Holiness is very well pleased with the numerical force of prelates drawn together by his encyclical invitation, and expects to have everything ready for the grand ceremony, at which they are to assist, by the 8th of the ensuing month—a festival especially dedicated by Roman Catholics to the Immaculate Conception.

"Among the recent arrivals are the Cardinal Primate of Hungary—being the first ecclesiastic of that rank that has visited Rome for two hundred years, when a primate was sent here as ambassador, and came with a retinue of 400 Hungarian nobles *en suite*. The followers of the present Cardinal have dwindled down to two or three ecclesiastics and hussars. We have also the Cardinals Archbishops of Westminster, Imola, Prague, and Malines; the Archbishops of Milan, Genoa, Santiago, Gnesen and Posen, Vienna, Munich, Armagh, Tuam and Dublin—as well as the Bishops of Lodi, Annecy, Maurienne, Lausanne, Salamanca, Breslau, Sion, Namur, Würzburg, Bresse, Tournay, Marseilles, Winzbourg, Verona, Pittsburgh, Baltimore, Cloyne, Northampton, Nottingham, and the coadjutor of Liverpool.

"Two or three centuries ago the acrimonious disputes of rival churchmen on the abstruse point now to be set forever at rest, created such a disturbance in Christendom as to call for the authoritative imposition of silence by the occupants of the chair of St. Peter, who were themselves, however, occasionally, so far biased by party feeling as barely to avoid contradicting each other; one forbidding all good Christians, under pain of excommunication, to maintain the Immaculate Conception, and his successor forbidding them, under a like penalty, to maintain the contrary. But the time for opposition has gone by, and the Anti-Immaculate partisans, the followers of the great St. Bernard, have softened down either into conviction or indifference. Unanimous approbation of the Pope's view of the case pervades the Council of Prelates, and Cardinal Wiseman glories in the fact that his first letter, written and signed as Archbishop of Westminster, was a petition to His Holiness for the speedy *ex cathedra* establishment of this doctrinal point. The foreign cardinals in Rome, who have not yet received their scarlet hats, are to do so before attending the great ceremony. St. Peter's has been substituted for Santa Maggiore, as being a more spacious and more splendid church for the *funzione*, which will consist of a Papal High Mass, a procession of all the collected ecclesiastical dignitaries, and the publication, *urbi et orbi*, of the bull by the Pope's own word of mouth. All the resources of court pageantry for which Rome is so renowned will be brought into play on the occasion; and to increase the weight of theological authority, backing the Pope's decision, the learned Jesuit Perroni, who has written lengthily in favor of the Immaculate Conception, is to be created Cardinal.

"In order not to send away so many prelates without their having had any part to play save that of auditors, three meetings of their body will be held after the great ceremony, at the three principal Basilicas of Rome, for the discussion of points affecting ecclesiastical interests, avoiding, however, the form of councils, which the court of Rome so much dreads convening.

"It is rumored that Cardinal Wiseman, as the most learned member of the Sacred College since the death of Cardinal Mai, will most probably succeed to the office of Vatican Librarian, if such should be found compatible with his occupations elsewhere."

No doubt the display at Rome will be great on the occasion. A grand Jubilee of three months' duration has been proclaimed throughout the whole "Christian," or rather "Papal" world. Rome will gain much money by this great affair, and the Jubilee to which it has given rise. Rome knows how to get money when she wants it. She is very sagacious in all such matters.

The quarrel between the government of Sardinia and the Pope still goes on; nor can we see when it will end. His Holiness has lately addressed a "bull," which a few years ago would have been very formidable, but which seems now to provoke only the indignation of the journalists of the kingdom, who demand with earnestness that the government give it to the public. It would seem as if this recent outbreak of displeasure, on the part of the Pope, has been occasioned by the government taking some monasteries and nunneries, last summer, during the prevalence of the Cholera in that country, and converting them into temporary hospitals. This was not done without proper provision having been made for the maintenance of the few monks and nuns that still remained in these establishments.

There has been quite a disturbance in a German Roman Catholic church, at Utica, N. Y. in which the priest has been charged with having been guilty of great violence. The aid of a civil magistrate became necessary to quell the indulgence of passions which ill-became the place and the day. Rome and her votaries have but a very poor conception of the Sabbath and its sacred rest.

A young lady of the name of Bunkley, a daughter of Joseph Bunkley, Esq. of Norfolk, Va. recently escaped from a convent at Emmettsburg, Md. where she had become a "novice," and was engaged in teaching music in the school attached to the convent. Having become disgusted with conventual life, she desired to return home, but was not permitted to inform her father. With much difficulty she escaped through a window, over the door of her room, and after much fatigue she reached a neighboring village, where she informed her father, who hastened to bring her back to her home. The tyranny which exists in Romish convents is often in-

tolerable. We shall soon need a "Nunnery Law" in this country.

A young convert from Romanism, at Boston, came very near being carried off, recently, by her friends, who still remain the slavish followers of the priests.

Bishop O'Reilly, of Hartford, Conn. has given occasion for great scandal to the "faithful." It seems that not long since, he turned "Father Brady,"—a very worthy old priest, who had labored many years to build up the interests of Rome in that city, and had seen his efforts crowned with great success,—out of the "cathedral," whose erection the old man had secured, and where he had hoped to officiate all his life as an humble priest. For some reason or other the Bishop removed him from his post—offering, however, a place as a priest in another part of his diocese. But the old man soon afterwards died of the cholera. Through the instant demand of Father Brady's numerous friends, the nephew of the bishop, who had been appointed to take Father Brady's place, was compelled to allow his body to be buried near the church, (in a spot which he had selected months ago,) after mass had been duly said. Several priests from other places were present and took part. A very remarkable correspondence has taken place between the editor of the *Hartford Times* and Bishop O'Reilly and his nephew.

VIEW OF PUBLIC AFFAIRS.

At the date of this writing, December 7th, the news from the seat of war in Eastern Europe is far from being encouraging to the arms and the hopes of the Allies. They have found Sebastopol to be a far more difficult place to capture than they had expected. It is, in fact, a most formidable place. It is not a regularly *walled* and *fortified* city, but one that cannot be attacked with any reasonable prospect of success from the sea, because of the very strong fortresses in the shape of huge insulated batteries, mounting from 50 to 190 or 200 guns, which stud the entrance into the bay, at the head of a branch of which the city of Sebastopol stands on a rapidly rising position. Not only so; very strong fortresses line both sides of the principal or outer bay, which runs into the Crimea four miles, from West to East, and is not much, if any more than a mile in width. In addition to all, the Russians have sunk five ships of the line and two frigates at

the mouth of the bay; so as to render it impossible for the fleet of the Allies, powerful as it is, to enter without meeting inevitable destruction. And although it might be supposed that the place could be advantageously attacked from the land-side, yet almost insurmountable difficulties are met there also. On the *North* side nothing can be done, owing to the nature of the ground. And even on the *South*, where the Allies have placed their batteries, the rocky surface of the hills which overlook the bay and the city from that quarter, has rendered it extremely difficult to work with success. Although the cannonading commenced on or about the 17th of October, down to the 9th or 10th of November no great impression had been made on the Russian fortresses, but there had been much loss of life in the city of Sebastopol. The Russians have made numerous sorties, some of them quite successful. Their force is constantly recruited by the arrival of fresh troops, who enter from the north side without difficulty. On the 25th of October, and the 5th of November, there was much hard fighting, attended with a great loss of life on both sides. And it was beginning to be evident that the Allies would have very great difficulty in taking the place, or indeed in maintaining their position south of Sebastopol, and between that place and Balaklava, unless large reinforcements were speedily received. It is not to be disguised, that the prospect for the Allied troops has become in the highest degree serious. We shall not be at all surprised to hear that they have before this time been compelled to begin their preparations for quitting the Crimea.

But even if they could take it, it is clear that they would find it to be very difficult to hold it through the winter, against the Russian forces which are so rapidly increasing through the daily arrival of fresh troops from the Southern part of the empire, by way of the Isthmus of Perekop.

We have never been sanguine of the success of this expedition, nor of any other which may have in view the conquest of any portion that is worth conquering of the Russian Empire, by the forces of France and England. It is too far distant from those countries to permit France and England to do any thing in the way of conquest. Russia, with its great extent, large central population, vast armies, great military resources, great unity and even homogeneity of the Slavonic portion of the population—amounting to 56,000,000, out of 70,000,000—and the immense power of the cen-

tral government, with a man of strong mind and iron will at its head, is unconquerable. The Tartars, the Poles, the Swedes, and the French (under the "Greatest Captain of 12 centuries,") all tried that enterprize, but failed. Russia is far from having reached the acmé of her greatness. She is destined to become very powerful. But as the spread of an imperfect Christianity, derived from Constantinople, restrained the successors of Ruric from thenceforth attempting to overturn the Greek Empire, so the prevalence of a pure Christianity will one day render Russia not a terror, but a blessing to the world. This is our hope and belief.

Certainly if Russia is to be crippled by this war, Austria and Prussia must heartily espouse the side of England and France; of which there is but little prospect. If Hungary and Poland, with their ancient limits, were raised up, Italy liberated from the Austrian yoke, Germany united under one good government, and the Scandinavian race brought under one head, then indeed Russia would be effectually checked in her career of conquest. But if ever these great changes be brought about, the People, not the present rulers, will have to do the work. But we are wandering too far.

There is no news of importance from the rest of Europe, save the little flare-up in France in regard to Mr. Soulé, our ambassador to Spain. But that was soon settled.

In Mexico and South America nothing has occurred that calls for remark. In the former, and some portions of the latter, there is the usual amount of disquiet and of threats of revolution.

In our own country health has returned to all its borders. Days of thanksgiving were observed in twenty-five or twenty-six of our States in the month of November. This was right and proper.

Congress assembled on the 4th of December, and the President laid before both Houses his Annual Message on the same day. By this time it has been read by millions of the people. The Reports, too, of the Heads of the Departments are now before the nation. These documents demonstrate that the country enjoyed a large amount of prosperity last year, notwithstanding the prevalence of sickness and of drought in many parts of the country. The President takes a becoming notice of our dependance upon Almighty God for all our blessings, and calls upon Congress to unite with him, imploring the continuance of these smiles of Heaven which we have as a nation so long enjoyed.

The results of the recent elections in all the Northern States of

the Union have been most extraordinary. Almost everywhere the old political parties have been overturned. Several elements of action have combined to bring about this issue. In many States the question of Temperance, and the necessity of agitation to secure the suppression of the evils of intemperance, exerted a large influence. And in all the American feeling, which has been manifesting itself in all parts of the land, in the organization of the "Know-Nothing" party, gave the death-blow to both Whigs and Democrats. With regard to this wonderful movement, the *New-York Daily Times*, of the 6th ultimo, makes the following just remarks in an editorial article written with great ability and discrimination. It tells us in few words the whole story. We hope that the unprincipled demagogues and the hierarchy of Rome and their organs will give good heed to this simple statement. What has been just done can and will be done again whenever the necessity for it arrives. In reference to this great movement, the *Times* justly says :

"Those who sneer at it as the fruit of a sudden conspiracy of disappointed office-seekers, or as an ingenious device of petty politicians on a large scale, to secure places, will see by the issue that they do not understand the people. They do not remember what this movement has done within the space of a few months, in the most intelligent and high minded population of the Union. Without presses, without electioneering, with no prestige or power, it has completely overthrown and swamped the two old historic parties of the country, paralyzed their action, deprived them to a greater or less extent of influence and of office, and now sways public sentiment even where it has not yet absorbed political power. In this State it has polled over a hundred thousand votes—many of them from our most staunch and intelligent working men. In other States it holds equal power. It spreads—it will not improbably rule a future Congress; and may carry in a President on its wave. Such a vast popular movement cannot proceed from any such petty motive as the mere hunting of office. The great surges of the people are not impelled by any such mean cause."

As to the *origin* of the movement, the editor speaks thus:

"Nor is it to be supposed that such a movement rests upon no broader basis than hatred of men because they were born on a different soil, and still less because they hold a religious faith different from our own. The day has passed, we trust forever, for religious warfares. On this free soil, won with the blood of men of all creeds; under a Republic which boasts that it shelters, unmolested, every human opinion, the party could not live, could never arise, which should have as its great object the persecution

of a particular religion or sect. It is not an unreasoning religious bigotry which has principally aroused this great hidden popular movement. Nor do we believe any exclusive Native American prejudice has been its principal impulse."

In regard to the effects which will flow from the movement, at least for a time, the Editor remarks:

"The movement will do good—not unmixed with evil, it may be, but still of service to the country. It will admonish politicians that they are henceforth to cease bribing and courting the ignorant foreigners in our midst; and will awaken a command which shall reach the ears everywhere of priestly bigots, no more to intrude their religious interference into the political affairs of America. It is a warning thundered in the ears of a corrupt Administration, that they never again represent a Republican Government by foreign aristocrats; and it is a people's answer to the insulting message of a religious Prince, when he sends a man stained with the blood of the martyrs of liberty as his chosen emissary to this Republic."

In conclusion, the editor advises the leaders of the movement to avoid extreme measures, to guard against lighting the fires of sectarian hatred or the jealousies of nationality, and terminates with these words:

"Let us adopt such precautions as may seem necessary against the temporary evils which the overwhelming influx of foreign ignorance and superstition and crime may threaten. Let our naturalization laws be amended if they need it;—let secret organizations, controlled by a central head, for purposes other than the public good, be met and offset by other societies using the same instruments, if such a course shall seem best adapted to the emergency;—but let us bear in mind that our free schools, our free press, our open churches, our atmosphere of civil and religious liberty, and the natural progress of human society, give us the best of all assurances for the preservation of our institutions alike from religious bigotry and from the ignorance and crime which are poured out so lavishly upon our shores. Let us protect *them* from invasion, and we need have no fears for the final result."

JUVENILE DEPARTMENT.

DIALOGUE NO. 16.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Belgium, (First Conversation.)

Father. And now, my dear boys, we are going to talk about Belgium.

Willie. I am glad of it, dear father, for I must confess that I was beginning to grow a little weary of France, for we had a good many conversations about that country.

Eddie. Yes, but Willie, you must confess that all those conversations have related to interesting subjects, and that we have heard many things which were new to us. I am sure those talks about France were neither too many, nor too long. But, dear father, I should like to hear you say something about the country of Belgium itself, as well as about the people and the religion of that country. I think that in a work which I was reading lately, (*Russell's Modern Europe*,) what is now called Belgium was called Flanders.

Father. Yes, it was so called, and for a long time, in the English histories. In fact there were in the 17th and 18th centuries no less than three Flanders, namely, French Flanders, or the portion of Belgium which lies next to France, Dutch Flanders, or the part next to Holland, and Austrian Flanders which is the eastern portion of Belgium. The whole, or nearly the whole, of these three Flanders are now embraced in what is called *Belgium*.

Eddie. Julius Cæsar speaks of Belgium, does he not, dear father?

Father. Yes, Eddie; he says that the *Belgæ* inhabited the north part of Gaul (or *France*;) but *his* Belgium was far greater than the Modern Belgium, for the *Seine* and the *Marne* (the *Sequana* and *Matrona*,) formed the southern boundary of it; so that all the north part of what is now the city of Paris stands in what was Belgium according to that conqueror. But Modern Belgium is a little kingdom of only 12,000 square miles, and four millions and a half of inhabitants, immediately north of France.

Willie. According to my Atlas, Belgium has France on the South, Holland on the North, and the kingdom of Prussia, a part of Germany, on the North.

Father. That is true. Well, Belgium is a very level country, covered with fields and meadows, is divided up by canals and good roads, and is now covered with a *net* (as the French say) of railroads,—for they are spread all over it. It is a fine country for railroads, it is so level. It has a great population for so small a country. It abounds too in cities, some of which are large and interesting. It is an agricultural country, as well as a manufacturing country,—has abundance of *coal* and *iron*. But it has very little *commerce*; Antwerp is almost its only important seaport.

Eddie. Will you not tell us something about its largest cities?

Father. Yes, Willie. Well to begin: There is Brussels, which is called the *Paris* of Belgium. It is a beautiful place, well built and clean. It stands partly down in a valley, partly on the hill-side that slopes up from it

towards the South, and partly on the top of that hill. It has not far from 175,000 inhabitants. The king of Belgium lives there, in a pleasant, but not showy palace. There is a large public garden or path, filled with trees, opposite to the king's palace. The *Hotel de Ville*, (or City Hall,) the Cathedral, (one of the finest in Europe in some respects,) the Athenæum, and several public edifices are well worthy seeing, and are visited by all strangers who have the time to spare, and any curiosity of spirit.

Willie. Which are some of the other cities? Is not Ghent one of them? I have heard of it.

Father. Yes, Willie, Ghent is one of the cities of Belgium. But it does not rank next to Brussels; Antwerp occupies that position—an old and picturesque Flemish city, which is built after the Dutch and Flemish style. In other words, almost every house stands with the end to the street, and with very highly ornamented gable. Antwerp used to have a great commerce, and has considerable still. It has a fine Gallery of Paintings, and the works of most of the great artists of that country—Rubens, Van Dyke, and others,—are to be found in that Gallery, or in the great Roman Catholic churches of that city, which are visited by all well-informed travelers.

Willie. Is not Ghent as large a city as Antwerp?

Father. Yes, it is quite as large. Each has not less, I think, than 100,000 inhabitants. Ghent is an important place. It is connected with the History of our country, for it was there that the Commissioners from England, and these United States, met in the year 1814, for the purpose of making a treaty, by which peace might be restored to the two countries, which were then at war with each other. The treaty was made in December of that year, and the war ceased in the early part of 1815, after it had lasted nearly three years.

Eddie. Who were the American Commissioners on that occasion? Was not Mr. Clay one of them?

Father. Yes, dear Willie, he was. And so were John Quincy Adams, Albert Gallatin, James A. Bayard, and Jonathan Russell. The English Commissioners were three in number.

Willie. Are there any other important cities in Belgium?

Father. Yes, Willie; there is *Bruges*, in the western part of the country, famous for its manufactures in the Middle Ages, and for the spirit of freedom which pervaded the breasts of its thousands of mechanics, especially its *weavers*. There is also Liège, in the eastern part of Belgium, famous for its iron and other manufactures. This city is called the Birmingham of Belgium. There is also *Malines*, or Mechlin, famous for its *laces*, just as Brussels is celebrated for its *carpets*, as well as its laces. Not far

from Mechlin, William Tyndall, an English Reformer, who translated and published the New Testament and a part of the Old, in England, was burned, in the year 1536. He had retired from England for safety and for leisure to prosecute the good work of getting the Bible ready in the English language. On the road from Mechlin to Liège is the old city of *Louvain*, where is a famous University, now in the hands of the Jesuits. It was at this University that the celebrated *Jansenius* (or Jansen, a native of Holland, and Bishop of Ypres) taught those doctrines and wrote those essays which afterwards so agitated the Roman Catholic Church. But the University of Louvain, important as it is, is not as much so as it was in former times, when it had several colleges more than it has now.

Eddie. It was in Belgium, I think, that many of the great battles of Europe have been fought.

Father. Yes, Eddie; to say nothing of the hard battles which Julius Cæsar and other Roman generals fought with the natives in the century before Christ, nor of those in the Middle Ages, it may be stated that in the 16th century a dreadful war broke out between the people of that country, which had for a while belonged to Spain, and the Emperor Charles V,—not indeed as emperor of Germany, but as king of Spain and of the *Netherlands*, as that country and Holland united were called. The people desired to throw off the yoke of Spain; but they were defeated. Two of their great leaders, counts Egmont and Horn, were beheaded before the City Hall in Brussels. The celebrated prince of Orange (who had been in Germany with the Emperor Charles V, whose private Secretary he was, and there became acquainted with the doctrines of Luther and Melancthon and embraced them) became the leader of the movement. At length, driven out of Flanders, he took refuge in Holland, where the people took up arms, and carried on the war with great vigor against the Spaniards, and in the end secured the independance, as well as the civil and religious freedom of that country. Belgium or Flanders, alas, remained *papist*, and under the dominion of Spain. Then it became a part of the kingdom of France and the Archduchy of Austria, until at last France got possession of the whole country during her great Revolution. In 1814 the Congress of Vienna annexed Belgium to Holland, from which it was separated and became independant by the Revolution of September, 1830. It has now a constitutional form of government, and an excellent ruler in king Leopold.

Eddie. There have been some great battles in Belgium in modern times, I believe.

Father. Yes, Eddie,—in the reign of Queen Anne, of England, when the duke of Marlborough led the English to victory in many severe combats with the French. This was also in the days of Louis XIV, whom the French delight still to call *Louis-le-Grand*. And there too, in this country,

(nine miles nearly south of Brussels,) the great and decisive battle of Waterloo was fought on the 18th day of June, 1815—almost forty years ago. It was this great battle that decided the destinies of Napoleon, and restored repose to Europe for many years.

Willie. But let us stop here, dear father, for the present.

Father. That is my intention. In the next Conversation I will tell you something about the religious history of Belgium, in which I am sure you will be much interested. So here we rest.

MISCELLANEOUS.

THE LOSS OF THE SHIP ANNIE JANE.

Our readers cannot have forgotten the account which we gave in our number for January last, of the loss of the ship *Annie Jane*, off the coast of Scotland, by which the Rev. Jean Vernier, a faithful laborer of the French Canadian Missionary Society, and an excellent Missionary family from France perished, with many of the passengers. The scene was most affecting, and the triumph of Christian faith was most wonderful. We beg our readers to re-peruse the statement of the case which we gave in the number of the Magazine referred to. It can never cease to be interesting. Shortly after the publication of that touching narrative, we received the following beautiful verses, which should have appeared earlier if they had not been for a while mislaid. We beg the unknown author, or authoress, to pardon this unintentioned neglect, and to accept our thanks for them. We ought perhaps, to say, in passing, that the *Annie Jane* sailed from England, not from France, as the author or authoress of these verses supposes; but this does not affect the sense of the verses, which are beautiful and touching.

There came a gallant ship and good, from the fair land of France,
And gaily o'er the shining sea it trod its lightsome dance;
Its cargo was too priceless worth to buy with golden ore,
Hearts full of love to God and man were the rich freight it bore.

With songs of praise, its sails were spread among the purple vines;
It never reached its destined port beneath the Northern pines:
The strong wind followed in its track, and long, in doubtful strife,
The good ship battled manfully, just like a thing of life.

But when on Scotland's late-girt coast the vanquished bark was flung,
O what a shriek of love and fear o'er the wild billows rung!
The husband kissed his darling wife, the mother clasped her child,
The winds saw not, nor pitied, the waters sternly smiled.

But what were other forms to me, who saw but only one,
The angel with the folded wing, whose shining course was run—
On a fragment of the wreck he stood, serene in beauty there,
A smile lit up his earnest face, while moved his lips in prayer.

O, many things are clear to him who counts his quickened breath,
While thus he stands, with foot advanced, and face to face with Death;
The years, all silent, one by one, from the green grave arise,
And slow unveil the scroll of Life before his longing eyes.

A yearning for Life's glorious toil, through all his being stole,
Then sweet Submission, still and calm, was born within his soul—
"O pour ces pauvres Canadiens, Seigneur écoute-moi!
Ce peuple ignorant et simple, ah! n'est-il pas à toi!"*

A glory of exceeding joy through every feature shone,
The Spirit of the Lord came down, and whispered with his own:
"Thou 'st borne the cross, receive the crown; the toil, be thine the rest:
O young disciple, dearly loved, come lean upon my breast."

Then on his heart a scene was traced, the eye should see no more—
The pleasant home, where meek-eyed love smiled through the open door—
The home that held his gentle wife, as the setting holds the gem,
And by her side, the tender lambs that God had given them.

And could he leave the dear young wife to tread life's path alone?
The pitying love within his heart, it trembled in his tone,
A dewy softness veiled the eye that shone like any star:
"O Saint Esprit, Consolateur, console et benis-la!"†

The wailing waves above him swept, the glowing heart was still—
Poet give His stricken people strength in tears to bless His will!
For sore will weep the tender wife, and ardent brother-band,
And helpless babes, without a sire, within a distant land.

Where o'er the broad Canadian plains, the short-lived sun declines,
And dark St. Lawrence proudly sweeps amid his royal pines,
There glowing youth and dark eyed maid, to many a distant lay,
Will speak, with tears of love and pride, the name of JEAN VERNIER.

M. E. B.

* O hear me, Saviour, for these poor Canadians, these ignorant and simple people! Ah, do they not long to thee?

† O Holy Spirit, the Comforter, console and bless them.

REV. ALEXANDER DUFF, D. D.

As a well-executed portrait of this great and good man illustrates this first number of our VIth Volume, we deem it appropriate to give a brief sketch of his life and labors.

Dr. Duff was born in Kirkmichael in the county of Perth, (Scotland,) A. D. 1806, and consequently is 48 years old. He received his earlier education in the parish school of Moulin, (adjoining Kirkmichael,) of which parish the late Dr. Stewart was the pastor, and under whose ministry there occurred a great revival of religion in that and in neighboring parishes.

From the parish school young Duff went to St. Andrews in 1821, where he completed his full collegiate and theological course in 1829, having taken the degree of Master of Arts in 1825.

He sailed for India in (we think) the month of November, 1829, and returned with impaired health in 1835. We had the pleasure of hearing him deliver a great speech before the Church Missionary Society, in Exeter Hall, in the month of May that year, if we remember rightly; though it is possible that it was in the May following. His appearance, his vehement manner, and fervid and effective eloquence we can never forget. He spoke nearly an hour, and was heard with the deepest interest, and even with breathless astonishment at times. We are inclined to doubt whether a London audience ever had the conception that a Scotchman *could* speak with such amazing energy, and especially a man in such feeble health.

After a sojourn of five years in his native land, Dr. Duff went out again to India in 1840, and returned a second time after enduring for years the suns of India, for the double purpose of recruiting his health and kindling the fires of missionary zeal in the churches, not of Scotland only, but as far as he could, in the "three kingdoms." We had the pleasure of seeing and hearing him at the Evangelical Alliance in London, in September, 1851, and again in the November following at Edinburgh, in Dr. Candlish's church, where he presided over the "Commission" of the General Assembly of the "Free Church" as the Moderator for the year.

As to Dr. Duff's labors in India, they have been rendered signal by his having effectually called the attention of the Christians in England to the necessity of establishing *Mission Schools* of high as well as low grades for the education of heathen youth. When he entered upon his work at Calcutta, scarcely a Missionary Society in England had done any thing in this way for India. Our American

missionaries in Ceylon and Southern India had from the first pursued this plan, to the great delight of Lord William Bentinck, formerly Governor-General of India, as we have ourselves heard him say in the most emphatic manner.

Through Dr. Duff's exertions a large Central School has been established in Calcutta, embracing 1300 Hindoo boys, and young men of promise, who receive thorough instruction in all the branches which constitute a superior education. The effect has been wonderful. The native mind has been aroused, and keen discussion of the claims of Christianity has unceasingly gone on, and with great advantage to the cause of Truth. A few months ago the foundations were laid of a building of large dimensions, which will furnish the accommodations that have been so long needed. In the five or six, or more, (we really do not know the exact number,) of schools at our stations there are some 700 or 800 youth,—all under Christian Instruction, given, we believe, in most cases by native teachers.

Dr. Duff, at the instance of some of his Scotch and Irish friends in this country, (and chiefly at that of Mr. George H. Stuart of Philadelphia,) made a visit to our churches in February last, to the delight of thousands and tens of thousands, and remained about three months. That visit will never be forgotten by those who had the pleasure to see and hear the man. He did good, and nothing but good, wherever he went. Firm and conscientious in his own religious opinions and convictions, he had an enlightened expansive charity which could embrace *all* who love the Lord Jesus Christ, and bid *God-speed* to every good enterprise, by whomsoever, and in whatever part of the world it might be carried forward. His speech at the last Anniversary of our American and Foreign Christian Union was an admirable one. Such, indeed, were all the addresses (four in number) which he delivered during the Anniversary week. On the Saturday of that week he left us in the steamship Pacific. Many accompanied him to the ship to say, or to signal, an *A Dieu!* And many more accompanied him on the voyage by their prayers.

After his return to Scotland, Dr. Duff delivered a speech before the General Assembly and a vast congregation, of nearly four hours in length, respecting his visit to this country. His address was one of those which go to form *cords of love*,—better far than *chains of gold*—which serve to bind together Great Britain and these United States. His health failing soon afterwards, his physicians ordered

him to seek perfect repose at Malvern, in England, and recently he has gone to the South of France, with encouraging prospects that he may be restored. God grant it! And may be spared many years to be a blessing to thousands wherever his life may be spent.

NOTICES OF BOOKS.

AUTOBIOGRAPHY AND REMINISCENCES OF THE REV. WM. JAY, edited by George Redford and John Angell James. Two volumes 12mo. New-York: Robert Carter & Brothers. A precious legacy to the Church is this autobiography of one of the most eminent and useful of men. Thousands who have been edified and comforted in the daily perusal of his "Exercises" will rejoice to contemplate in these volumes the genial and loveable character of their author. The first volume contains the autobiography: the latter part of it and the whole of the second volume contains Mr. Jay's reminiscences of various distinguished persons; and some selections from his literary remains. The fine paper, clear type and wide margin of the American edition make these volumes most attractive.

Dr. Thornwell, the able President of the South Carolina College, has given to publication his **DISCOURSES ON TRUTH**, which have been issued by Messrs. Carter in a neat 12mo. volume. The important subject treated in this volume under the several divisions of Sincerity, Faithfulness, Consistency, &c. is set forth with practical force and the graces of a style for which their author is distinguished.

Among the recent issues of the Presbyterian Board of Publication, are two volumes of **MORAL AND RELIGIOUS ANECDOTES**; the reprint of an instructive and interesting collection of stories, illustrative of various important truths. It should be added to every Sabbath school and parish library.

The same society have published a little book entitled "What is Calvinism?" professing to give a fair and truthful view of the doctrines of that system.

JEANIE MORRISON is a delightful story, by the popular author of the *Pastor's Family*. By means of an engaging narrative it gives interest to a beautiful development of Christian character.

THE MOTHERS OF THE BIBLE, by Mrs. S. G. Ashton, Boston, Jewett & Co. A readable book, which gains interest from a rich theme; without strong points of excellence, it is calculated to do good.

SABBATH EVENING READINGS ON THE NEW TESTAMENT; by the Rev. Dr. Cumming, St. Matthew and St. Mark. Published by Jewett & Co., who are doing a good work in acquainting our public with the earnest eloquence of this Scottish orator. Replete with brilliant and striking thought, these volumes cannot fail to edify, and assist in the study of the Scriptures.

That popular book, **THE LAMP-LIGHTER**, has reached its seventy-third thousand. The last edition is finely illustrated. The merits of this tale our readers are generally acquainted with. Its tone is much more healthy than that of most fictitious publications. Published by J. P. Jewett & Co. Boston.

The same publishers have sent us **THE KNOW-NOTHING**, a narrative upon the character of which we cannot pronounce.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE
1st OF NOVEMBER, TO THE 1st OF DECEMBER, 1884.

MAINE.		Warren, Cong. Ch. "Rev. Mr. Wakeman."	
Portland, High-st. Church,	67 77	per F. B. Taylor, Treas.	11 00
Free-st. Bapt. Ch. B. Greenough, 2d		New Haven, Dr. Eli Ives,	5 00
instal. for L. M. \$10; Pub. Colln. \$12.	22 00	Millford A. Friend,	5 00
Free Will Bapt. Ch.	10 73	Montville, Cong. Ch. & Soc'y.	16 00
Third Cong. Ch.	53 17	Waterbury, 1st Cong. Ch. & Soc'y,	60 00
Sundry Persons.	11 00	2d Cong. Ch. & Soc'y.	52 08
Proceeds of a Public Lecture,	23 00	New Haven, Centre Church additin'l. Alfred	
		Walker, L. M.	80 00
NEW HAMPSHIRE.		North Ch. add. Dr. E. H. Bishop, \$5;	
East Jaffrey, Cong. Ch.	7 73	C. Cowles, \$5; E. Marble, \$1; Dr. Eli	
Francestown, Cong. Ch.	47 00	Ives, \$3.	19 00
		Chapel-st. Ch. add. Dea. Lewis Fitch,	10 00
VERMONT.		Hartford, Centre Ch. & Soc'y. in part Hon.	
East Brookfield,	2 53	Thos. S. Williams,	200 00
Burlington, Cong. Ch. James Cameron, an-		Pearl-st. Cong. Ch. & Soc'y. in part,	
nuitly \$6; Chas. Hart an. \$5; Mrs. H. G.		Thos. Smith, \$50; John Beach, \$20; Geo.	
Ladlow an. \$5; others, \$5 78c.	21 73	S. Beach, \$10; Others, \$118.	193 00
MASSACHUSETTS.		Centre Ch. & Soc'y. add. L. Wilcox,	
Fall River, "Stilex,"	100 00	\$25; Calvin Day, \$20; F. Parsons, \$20; H.	
Abington, Rev. Freeman P. Howland,	1 00	L. Porter, \$20; Jos. Trumbull, \$20; W.	
North Bridgewater, 1st Cong. Ch.	14 51	W. House, \$20; H. A. Perkins, \$10; C.	
Campello, Cong. Ch. to make Rev. David T.		Seymour, \$10; D. Wesson, \$10; H. Fitch,	
Packard, L. M.	25 00	\$10; A. Smith, \$10; David Watkinson,	
Harvard B. Barnard, \$5; Mrs. J. Barnard \$5,	10 00	\$10; S. Bourn, \$6; Chas. E. Fox, \$5; E.	
Lancaster, Evang. Cong. Ch.	8 57	Fessenden, \$5; William M. Judd, \$3;	
Birley, Evang. Cong. Ch.	3 00	Others, \$12.	216 00
Taunton, Windsor Ch.	10 00	South Bapt. Ch. and Soc'y. add. H.	
Trin. Cong. Ch. to make Wm. Dick-		E. Day, \$5; Wm. H. Richardson, \$3,	8 00
son, M. D., L. M.	56 24	New Haven, North Ch. add. Wm. Johnson,	20 00
Shrewsbury, 1st Cong. Ch. to make Ernestus			
Whitlock, L. M.	30 00	NEW-YORK.	
Reading, Old South Church, to make Luther		Poughkeepsie, Mrs. Alida Bronk to com-	
Weston, L. M.	31 57	plete Mrs. Alida Bronk Varick a L. M.	20 00
Haverick, 1st Cong. Ch.	13 00	N. Y. City, A. Friend for the Irish Home	
Hopkinton, 1st Cong. Ch.	18 31	Mission,	2 00
Manchester, Cong. Ch. Capt. Jacob P. Holm		13th-st. Presb. Ch. to make Rev. Saml.	
to make Mrs. Jane B. Holm, L. M. \$30;		D. Burchard, D. D. a L. D.	100 00
Others, to make Asa Story, M. D., L. M.		Kortright, Presb. Ch. in part to make Rev.	
in full \$19 60c	49 60	Clark Irvin, L. M.	18 00
Townsend, Orthodox Cong. Ch.	23 25	Maine, Monthly Concert in the Cong. Ch.	8 33
Holliston, Cong. Ch. in full to make Mrs.		Carroll, Benj. Jones,	5 00
Ans D. Tucker and Thomas E. Andrews,		N. Y. City, General Synod of the Refl. Dth.	
L. M.	50 00	Ch. for the Waldensians,	200 00
Amesville, Edwards Ch.	14 00	Hanibal, Cong. Ch. per S. W. Brewster,	10 00
Southbridge, Dr. L. W. Curtis, "an."	5 00	Tubby Hook, Mt. Washington Presb. Ch.	83 39
Southridge, Cong. Ch. for L. M.	29 15	Newtown, Mrs. John Peebles,	10 00
Mendon, Royal Cummings, M. D. for L. M.	30 00	Albany, North Dutch Church, Rev. D. Ken-	
		nelly, D. D.	60 00
RHODE ISLAND.		N. Y. City, Mrs. William Brown,	15 00
Providence, Mrs. A. C. Chapman.	5 00	T. N. P. for general objects, \$20; for	
		the Irish Home Mission, \$5.	25 00
CONNECTICUT.		Danville, Miss Minerva F. Bradner of 1st	
Deep River, Female Mite Soc'y. per Mary		Presb. Ch.	10 50
A. Denahon.	11 00	N. Y. City, A. L.	8 00
Farmington, John T. Norton, for the Irish		Trenton, balance,	2 00
H. Mission.	25 00	Fayetteville, Presb. Ch.	12 50
Franklin, Rev. Eli Hyde,	1 00	Bapt. Ch. (a few individuals),	8 50
to Bristol, Miss N. P. Mitchell,	10 00	Salem, M. E. Ch. in part,	2 08
N. C. B.	5 00	Asso. Refl. Ch.	17 23
Middleton, Adnah Johnson,	5 00	North Kortright, Asso. Refl. Ch.	11 00
Brownham, Henry Somers, add. for his L. M.	10 00	Harperfield, Presb. Ch.	10 00
New London, Henry P. Haven,	20 00	Augusta,	17 05
Groenwich, Oliver Mead to make Wm. H.		Utica, Bleeker-st. Bapt. Ch. bal.	87
Mead, Jr. and Elizabeth M. Holly, L. M.	70 00	J. E. Warner,	1 00
		Otisco, in part,	13 68
		Johnstown, Rev. J. P. Fisher,	5 00
		Schuylerville, bal.	4 00
		Onondaga Valley, in part to constitute Rev.	
		Jos. Rosenkrans, L. M.	5 08
		Mrs. Hannah Dostwick to make her	

son, Harrison Bestwick, L. M.	30 00	Madison, 1st Presb. Ch. additional, W. M. Dunn, Esq.	5 00
Madison, Bapt. Ch. bal.	50	2d Presb. Ch. add.	2 00
Malone, Rev. J. R. Herrick's Ch.	28 50	Indianapolis, Christian Chapel,	2 48
Mecklenburgh, Presb. Ch.	8 00	Ger. Refl. Presb. Ch.	2 08
Ithaca, Presb. Ch. bal. Mrs. Sally Bates, \$10; Mr. & Miss Tallmadge, \$5.	18 00	Eng. Lutheran Ch. in part,	8 00
Gorham, Presb. Ch. in part to make Rev. Alvah Lilly, L. M.	17 55	North Madison, Meth. Ch.	1 25
Romulus, Presb. Ch.	14 57	Martinsville, Cumberland Presb. and Meth. Churches,	6 00
Attica, Presb. Ch. bal.	5 00		
Oswego, 1st Presb. Ch.	60 00		
2nd Presb. Ch.	16 61		
Sing Sing, Presb. Ch.	50 00		
Chas. F. Maurice, Esq. to make himself L. M.	30 00		
Meth. Epis. Ch.	1 56		
N. Y. City, James Brown, to make Rev. Win. V. V. Mabon of N. Hoboken, L. D.	100 00		
Rome, Mr. Grosvener,	2 00		
Clyde, Presb. Ch. in part for L. M. for Rev. John Ward,	14 82		
Rushville, " " Rev. S. S. Hughton,	17 53		
NEW JERSEY.			
Rockaway, Mrs. King,	5 00	New Richmond, N. S. Presb. Ch.	15 75
Paterson, Mrs. John H. Blauvelt,	1 00	Monroe, N. S. Presb. Ch.	2 00
Newton, Presb. Ch. to make Rev. Myron Barrett, L. M. \$30; M. O. Halstead, Jr. \$5; Elizabeth Nichols, \$5.	40 00	Georgetown, N. S. Presb. Ch.	13 31
Plukemin, A Friend,	1 00	Harrison, O. S. Presb. Ch.	7 50
Deckertown, Presb. Ch. Rev. W. H. Babbitt,	7 00	Paddler Run, Independent Welch Ch. for L. M. in part,	23 00
Freehold, 1st Church,	40 44	Venice, O. S. Presb. Ch. to make Rev. A. B. Gilliland, L. M.	30 25
PENNSYLVANIA.			
Philadelphia, Margaret B. Livingston, . . .	5 00	Mr. Dav. C. Dick, to make himself L. M.	30 00
MARYLAND.			
Baltimore, Systematic Benevolence, for Irish Home Mission,	25 00	Ohio City, 1st Presb. Ch.	14 38
Frederick City, Thos. H. O'Neal, Esq. . . .	2 00	Cleveland, 1st Bapt. Ch. to make Charles A. Dean, L. M.	30 00
Mr. Jos. Markell \$1; Fredk. Schley, \$1; A. Boyd, \$1; George Englebrecht, \$1; Dr. W. B. Tyler, \$1; Cash, \$62.50.	5 50	1st Presb. Ch.	11 10
KENTUCKY.			
Newport, Meth. Ch. South, in part, . . .	5 68	Cincinnati, A. Robinson, per Heman Packard, Marietta Students of College in full for Rev. Presd. H. Smith, D. D., L. M.	15 00
2d Presb. Ch.	6 30	Mrs. M. Bryant's S. S. Class in Cong. Ch. per J. B. Ward, Esq.	1 00
MISSOURI.			
St. Louis, A Friend,	75 00	Rev. T. Wicks, 5 copies of his Exposition of the Apocalypse,	—
ILLINOIS.			
Griggsville, Monthly Concert, Collection in Cong. Ch.	15 25	Dayton, 3rd-street Presb. Ch. R. W. Steele, Esq., L. M.	54 06
Hampton, Mrs. C. E. Black,	2 00	1st Presb. Church, Rev. James H. Brooks, L. D.	116 50
INDIANA.			
Pleasant, O. S. Presb. Ch.	16 14	1st Cong. Church, to make Rev. S. P. Fay, L. M.	80 75
Moorfield, Asso. Refl. Ch.	12 70	Rev. J. S. Kemper, L. M.	30 25
Franklin Co. United Brethren,	1 20	United Brethren,	9 48
MICHIGAN.			
Augusta, William Bowdoin Palmer, for the Irish Home Mission,	94 50	Cooper Female Seminary to make it a L. M.	30 00
Port Huron, 1st Cong. Ch.	9 51	Bethel, O. S. Ch.	7 50
Howell, 1st Presb. Ch.	6 28	Dr. Patterson,	2 00
1st Meth. Ch.	5 23	Lutheran Ch. collection,	1 20
Detroit, Jefferson Av. Presb. Ch. in part,	38 00	Hopewell, Asso. Refl. Ch. makes Rev. A. McCracken, L. M.	38 28
Jackson, Cong. Ch. collection for L. M. . .	30 00	Beach Woods, Refl. Presb. Ch.	6 00
Meth. Epis. Ch.	5 06	Lutheran Ch. individuals,	4 00
Ypsanti, Presb. Ch. to make Joseph Esterbrook, L. M.	30 00	Oberlyn, Additional,	5 00
Ann Arbor, Meth. Ch.	9 05		
Cong. Ch.	9 00		

CONTENTS.

The Magazine for 1855,	1	FOREIGN FIELD,	26
The Fathers of the Revolution, and Romanism,	1	Resolutions of the Presbyterian Synod (N. S.) of Illinois,	29
Survey of the Religious Societies of Protestant Christendom,	8	Resolutions of the Washtenaw Presbytery,	30
The Immaculate Conception,	8	Missionary Intelligencer and Missions Blatt,	30
Outrage in Ellsworth, Maine,	16	MOVEMENTS OF ROME,	31
Roman Catholicism as it is in Italy,	18	VIEW OF PUBLIC AFFAIRS,	34
THE HOME FIELD,		JUVENILE DEPARTMENT, Dialogue No. 16,	39
Public Lectures to Roman Catholics, . . .	24	MISCELLANEOUS, Loss of the Ship Annie Jane,	42
Feuille Religieuse des Etats-Unis de l'Amerique du Nord,	26	Rev. Alexander Duff, D. D.	44
		NOTICES OF BOOKS,	46
		Receipts,	47

THE
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VOL. VI.

FEBRUARY, 1855.

No. 2.

For the American and Foreign Christian Union:

THE BOOK OF BOOKS.

The Deity has revealed himself to us in his Word. Who can deny, then, that the most simple and direct mode of knowing God, is by reading the Word he has revealed? Therefore, the right to *know* God, implies the right to *read* God's Word.—M. Boucher.

Much has been said, and much written, on the subject of the Bible, but not one word more than its importance warrants. It contains the revealed will of God to man on those subjects in which his highest interests are essentially involved. Some knowledge of God, and of his natural and moral attributes, may be obtained, by the contemplative mind, from an examination of the stupendous and minuter works of His creative energy, as well as from a studious consideration of the general order of Providence; but on the chief subject of man's chief solicitude, in what way and by what means he can obtain clearance from guilt and the favor of God, the oracle of nature is dumb, and Providence utters no satisfactory response. In the Word of God alone is the way of salvation made known; in it alone is the otherwise unfathomable mystery solved, how God can be just and yet the justifier of the sinner; from it alone proceeds the light which can illumine man's pathway on earth, and discover his eternal destiny in a future state of being. Here alone, is information given by which the inquiries of the serious mind, respecting its spiritual relations to the author of its existence, can be fully satisfied—inquiries ever springing up spontaneously in the mind of every man at all concerned for his happiness and safety. Here the pen of inspiration itself has inscribed on imperishable records the way which leads to "glory and immortality," leaving no reasonable question unanswered, no room for error, no ground for going astray, except through wilful ignorance and culpable persistency in unbelief. "Through the tender mercy of our God the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace."

With all the certainty of the divine signet enstamped on this Book of books, one would suppose it would meet with a welcome reception from every

human being, and that never-ceasing gratitude would flow from every human heart for a boon so great, a treasure so invaluable. This reasonable expectation is far from being realized. Those who are disposed to pay proper reverence to the authority of God, and are solicitous to secure the divine favor and conform to the divine will, will hail the "lively oracles" with joy, and esteem them a treasure beyond all price. They will "search the Scriptures," "delight in the law of the Lord, and in his law meditate day and night;" they will "esteem all his precepts concerning all things to be right, and hate every false way;" and shall prove, in their own experience, the truth of that testimony which God himself bears in favor of His own Word, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." They will recognize the claims of the Sacred Scriptures as teaching *infallibly* all things essential to salvation, and conclude from their divine inspiration, that they are, and of necessity must be, "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Thus knowing the Scriptures, they will become "wise unto salvation," and "walk in all the commandments and ordinances of the Lord blameless," "rooted and built up in Christ, and established in the faith, as they have been taught, abounding therein with thanksgiving." But "vain deceit, after the *tradition of men*," will find no place within their hearts, nor will they be in danger, whilst taking the Word of God as their counsellor, of being injured "through philosophy" or "profane babblings, and opposition of science, falsely so called."

Not so will it be with those who presume, as far as lies in their power, to cast down the Bible from that lofty eminence on which the hand of God itself has placed it; who refuse to acknowledge its divine inspiration, or, what amounts to the same thing, deny its completeness and authority as a standard of faith and rule of practice; who affect to supplement it with the *traditionary sayings* of sinful, ignorant and fallible men; and who in every case where the doctrines of God and the "commandments of men" come in collision, give preference to the latter, and thus practically make man, as a teacher, wiser than God, and cause what is "sure and steadfast" to yield to what is doubtful and uncertain.

This superseding of divine by human teaching has been, and still is replete with disaster to the souls of men. It has opened a wide door to errors, superstitions, impostures, vain and hurtful ceremonies, priestly juggleries, austere penances, the assumption by men of divine prerogatives, the creation of a chimerical purgatory, the pretence of Indulgences, the bartering of sup-

posed absolution of sins *for money*, extreme unction, the denial of the sacramental cup to the laity and of marriage to the clergy, the establishment of the profane dogma of works of supererogation, and the equally profane and absurd dogma of transubstantiation. For centuries these evils have afflicted the professedly Christian world, and to such a magnitude have they reached, that the ecclesiastical organization by which they have been fostered, and in which they have been long dominant, scarcely deserves in the nineteenth century the name of a Christian Church. Corrupt in doctrine, the open abettor of mere "will-worship," repudiating the integrity and authority of the Sacred Canon, the worshipper of Mary and a host of Saints, the ridiculer of experimental godliness, the intolerant and bloody persecutor of the true saints of God: What is left in it of pure and vital Christianity?

Take the case of individuals who either neglect or have no access to the Word of Life, and you will find some formal, others superstitious, not a few vicious, and all ignorant. A religion which debars people from the sacred Scriptures, or what is the same thing, shuts them up in an unknown tongue, or issues translations in vulgar tongues, either in ponderous quartos and folios, so placing them beyond the reach of the great mass of mankind, or accompanied with such "Notes" as effectually pervert and neutralize the truth and torture them to sanction and enforce the most fatal errors, and so turning what God designed for a "blessing," into a "curse," cannot be of God. Such a course contravenes one of the plainest commands Christ ever gave, and, opposed to the very spirit of Christianity, robs man of his right to know God, in the various relations he sustains, as Creator, Benefactor and Redeemer, through the medium of his written Word, the only source of correct and authoritative instruction.

I rejoice to know, that the hearts of millions are beating in unison with my own on this subject; that learning has been consecrated to translate, and property devoted to circulate, at small cost, the Word of God, "without note or comment," the common birthright of every human being, in the various languages of our race. Copies of the sacred Scriptures are multiplying every hour of every day in the week, except the holy rest-day, and winds and waves combine to transport these transcripts of the divine mind to distant regions, to make known to the people of the earth "the unsearchable riches of Christ." They who throw up impediments to the free circulation of the Word of God, are among the worst enemies of man: his best friends are those who would cause the circle of that circulation to expand to the greatest possible extent. The Word of the Lord shall yet have free course and be glorified. All nations shall come to *this* light, and, as on the propitious day of Pentecost, shall hear that Word speaking to them, every man in his own tongue wherein he was born. The instrument by which this long desired consummation shall be effected is the Word itself; and the friends

of humanity, by widely and largely circulating the Sacred Scriptures, are using a lever, which in time, by the blessing of Almighty God, the great Inspirer of the Bible, will up-heave every system of false religion, including the great apostacy from the faith, from its foundations; are setting and keeping in motion an influence, which, in the end, will prove omnipotent against every opposing power, and graciously result in the disenthralment of the universal mind of man from ignorance, error, superstition and vice, and in the superinduction of knowledge, truth, heart-felt religion and every Christian virtue.

ROMAN CATHOLICISM AS IT IS IN ITALY.

NO. II.

II. THE CHURCH.

1. "Now Christ, it is true, hath given satisfaction for *all* the sins of *all* men; but it is necessary to apply this satisfaction to the individual; this is done by means of faith, of the sacraments, of *good works*, and particularly by penance. Thence it comes that so many are damned or remain *enemies* of God, because they *will* not believe, like the *Jews*, *Turks* and *heretics*, or *will* not take the sacraments, like those who *refuse* to be baptized, or to use confession."

2. "The association (congregazione) of those who are baptized and profess the *faith* and *law* of Christ in obedience to the supreme Roman Pontiff—forms the *Church*." †

"She is the *bride of God*, and has for instructor (maestro) the Holy Ghost; there is, therefore, no danger of her being deceived, or of her doing or teaching to be done, what might be contrary to the commands of God," and "as in God we acknowledge *one* Godhead and *three* persons, so do we believe that there is but *one* Church, possessing three principal endowments: the first, in the *soul*, is the remission of sins; the second, in the *body*, will be the resurrection of the *flesh*; and the third, in both at the same time, will be *eternal life*."

This "sole and holy Church" is "the *catholic*, i. e. universal, because it

* *Cat. de Nam.* "Qu: How comes it that *so many are damned*, when Jesus Christ has given ample satisfaction for us? Ans: Because they *will* not use the means which God has left us, of becoming participators in the merits of his suffering; these means are Faith, good works, and the Sacraments." p. 43.

† *The Cat. of Turin* teaches, p. 59. "that we are Christians by the particular grace of God, who has called us, in order that by the light of Faith we may seek the attainment of eternal possessions."

extends to all places and to all times." "*Baptism* is, as it were, the gate of the Church. But it does not suffice to have been baptized in order to be in the Church, but we must believe and profess the holy faith and law of Christ, *as the pastors and masters of this Church and each of them*; neither is this sufficient, but we *must be obedient to the supreme Pontiff as the deputy of Christ*, * i. e. we must acknowledge him as the *highest authority*, in place of Christ."† To him, to the Pope, belongs more especially the appellation of *Holy Father*, inasmuch as he is *the chief of all other fathers*, and ought to be the holiest of them all, by the purity of his life, as *he is* by his *office* by reason of his representing the person of Christ."—The *Cat. of Turin* states, p. 181, that we are bound to yield *blind obedience* (*cieca ubbedienza*) to the true successor of St. Peter and the supreme head of the whole Church."

"Without the pale of the Church, therefore, are, first, those who *never entered it*; and next, those baptized, who have either been *excommunicated*.‡ i. e. who indeed possess the faith, but have been forcibly expelled on account of *disobedience*,—as when a shepherd casts out a scabby sheep to be devoured by the wolves; or, who are *heretics*, and having lost the true faith, have *gone forth* of their own accord; wherefore the Church, by different punishments, *compels* them to retrace their steps,§ as when a lambkin quit-

* In the *Cat. of Genoa* we find, p. 55, "By the Church, which has authority to command us, we are to understand, 1st. the *Supreme Pontiff*; 2nd. the *Pastors or Bishops*." And in *Turin Cat.* (pp. 62, 64.) "Out of the Roman Catholic Apostolic Church there is no remission of sins, no hope of salvation." In the *Cat. of Florence*, (1842,) "Out of the (Rom. Cath.) Church none can be saved; therefore heathens, Jews, and heretics will not obtain eternal life if they die out of the pale of this church." p. 8.

† *Cat. de Nam.* "Qu: What is the Holy Catholic Church? Ans: I believe there is only *one* Church of Jesus Christ out of which one cannot be saved. This church is the congregation of Christian believers under one head, which is Jesus Christ, and his *representative* on earth, who is the *Pope* of Rome, *whom we must obey as the representative of Jesus Christ*. Without the Catholic Apostolic Roman Church there is no salvation, and God commands, that whoever obeys not the Church shall be looked upon as a *heathen*." p. 58, seq.

‡ "*Excommunication* is one of the severest punishments, and excludes the offender from the prayers of the Church, the enjoyment of the Sacraments, the intercourse of the faithful, and from burial in consecrated ground." p. 183.

§ The great "*Roman Catechism*" prescribed to the whole Roman Catholic Church since the time of Pius V., and acknowledged by Pius IX. as a general medium of instruction in the hands of the clergy, has the following: (part i, chap. 9, § 8.) "*heretics and schismatics* belong no longer to the Church, yet it cannot be denied that they stand under the dominion of the Church, so that they can be cited before its tribunals, be punished and anathematized, (excommunicated.)" This doctrine is founded upon Canon 14 of the 7th Session (on Baptism) of the Council of Trent.

eth its dam, and the shepherd with his stick *forceth* it to return."* "In general among Jews, Turks, heretics, and the like, who are out of the Church, there can be no truly holy persons, † and "whoever has not the Church for his *mother* cannot have *God* for his *father*."‡ The *Catechism of Venice* asks: "and he who is not a Christian, what is he?" (che cosa è) Ans: He remains a child of the *curse*, a *slave of the Devil*, (schiavo del demonio,) and deprived of the inheritance of Christ." p. 23.

3. In order, therefore, to have the *Church* as mother, *in order to be saved*, "we must, (above all,) *know* the doctrine of Christianity; that is to say, the substance of those things which Christ has taught, in order to show us the road to salvation." "The *four* most necessary parts of this doctrine are the *Credo*, the *Paternoster*," (inclusive of the Ave Maria,) "the ten commandments," (to which the six commandments§ of the church are appended,)

* What wood this stick is made of is sufficiently demonstrated by the history of every country; yet the following facts are perhaps less generally known.—Clement VII. empowered (on 13th July. 1523,) the Bishops and Inquisitors of Brigen to proclaim that every true believer might *fall upon* and possess himself of the goods and estates of irreclaimable heretics, (Lutherans,) *capture their persons*, and *carry them into perpetual slavery*, (perpetuam servitatem.) (Mayn. Bullar. rom. ed. 1742. i. 675.)—Paul III. in a Bull of 30th August, 1536, called upon all Princes, by their obedience to the Holy Church, to force the *King of England* and his adherents to return to their obedience to the Papal See, and empowered them to seize the goods and *enslave the persons of those not obeying*.

(Rom. Bullar. by Eisenschmid I. 530.) Pius V. on expelling the *Jews* from the States of the Church, in 1567, ordained that those who should be found there at the expiration of three months should become the *slaves* of the Roman Church, and subject to perpetual servitude; (mancia romanæ ecclesiæ fiant, et in perpetuam servitutem asserantur;—)" only in Rome and Ancona they are allowed to remain, partly in order to keep alive the remembrance of the sufferings of Christ, and partly in order to carry on the trade with the East;—these, however, are not to dare to harbor any of their expelled brethren, if they wish themselves to avoid the yoke of servitude and the punishment of death. (si servitutis jugum et supplicia voluerint evitare. Id. II. 31.)"

† *Cat. de Nam.* Quelque action de piété et de mortification qu'on fasse, quelque parfaite que soit la vie que l'on mène, si l'on est séparé de la vraie Eglise rien de ce qu'on fait ne sert pour le salut éternel, rien n'empêche que l'on ne soit sous l'*esclavage du démon*, ("qu'on en soit possédé.") p. 58.

‡ *Cat. de Nam.* "We must consider as heathens and heretics those who do not listen to her (the Roman church's) voice, and Jesus Christ (!) assures us, *that he who has not the church as mother shall not have God as father*." p. 200. It is well known that *Cyprian* was the first to propound this tenet.

§ The *fifth* is "to pay *tithes* to the Church," p. 151, and is similarly mentioned in the *Catechisms of Florence*, (1842, p. 18,) and of *Naples*, (1846, p. 12); in those of *Genoa*, p. 59, and of *Venice*, (p. 18—60,) the tenor is "to pay the tithes according to custom," and in that of *Turin*, (p. 84,) "to pay the tithes where it is law or custom so to do." This limitation is however omitted in the *Turin Cat.* for children of tender age.

"and the *seven* Sacraments;" "the three first are necessary, in order to teach us what we are to believe—what to hope and what we are to do, (or how we are to love,) in order to find favor with God; the Sacraments are requisite, because they are the instruments (*istromenti*), by means of which the *virtues* (Faith, Hope and Love,) necessary to salvation are received and preserved."

"The first of these (three) theological virtues is *Faith*. Its office (*officia*) is to enlighten the understanding, and to elevate it, so that it may firmly believe whatever *God* by the *interposition of the Holy Church* may reveal, even if such revelation surpass natural reason," or "appear to be in *contradiction* to it." "With this virtue (*virtù*) of Faith, it is necessary to believe *all* the articles of the apostolic Creed distinctly; (*distintamente*;) besides this, we must be ready to believe whatever the Holy Church may *declare* to us." "The '*I believe*,' in the Credo, signifies, I consider as certain and most true, all that is contained in the Twelve Articles, these having been transmitted from God to the Apostles, from them to the Church, and from the Church to us, and because it is impossible that God should utter what is false. I believe these things with *more confidence* than those which I *see with my own eyes or touch with my own hands*."

III. THE SACRAMENTS.

1. "Sin" (with the exception of birth-sin) "is nothing else than a voluntary act of commission or omission against *the law of God*." "By the expression, *law of God*, is understood not only that which he has given us himself, as the ten Commandments, but also that which is given through the medium of the Pope, and other Superiors, both spiritual and temporal, because all are the servants of God, and have their authority (*autorità*) from him."^{*}

"The Divine Grace has a three-fold operation on the soul: it extinguishes *sin*; it adorns the soul with gifts and virtues; it gives strength to perform

^{*} *Cat. de Nam.* "The fourth Commandment (of the ten) enjoins us to love our parents and to respect all Superiors, spiritual and temporal. The *Spiritual Superiors* are our Holy Father, the *Pope*, the *Bishops*, and the *Priests*; the *temporal* powers are the *Sovereign*, the Courts of Justice and the Magistrates." p. 147. More detailed in the "*Catechism*" for Schools, printed at Naples in 1816, p. 63, seq. "Honour is due to the King, because it is he who has received, *directly from God*, *unlimited power* wherewith to govern his people, and who acknowledges *no other superior on earth*; We owe him obedience because he is the *representative of God on earth*, and, being the *living image of God*, he has the inviolable right to preserve order, etc. etc. We are bound to sacrifice our lives and fortunes for the life and safety of the King. It belongs to this duty, that we should be ready to execute *all* his commands against those who seek to diminish his authority. Whoever dares to attack these sacred rights shall be looked upon as a criminal and *sacrilegious person*." These directions agree almost to the word with the *Catechism of the Russian State Church*.

meritorious and godly works." "In regard to spiritual life, it is necessary that grace should be born (*nasca*) within us by *Baptism*, grow and be strengthened by *Confirmation*, be nourished and preserved by the *Eucharist*, and regained, if lost, by *Penance*;" moreover, "that in the moment of death man should arm himself against the infernal enemy, who is then doubly active, and this is accomplished by receiving *Extreme Unction*;" furthermore, "that there be in the Church those who may rule and guide us in spiritual matters, and this takes place by *Ordination*;" finally, "that there be in the Church those who may provide, in a *holy manner*, for the multiplication of the human race, as thereby the number of the faithful is increased, and this is done by the Sacrament of *Matrimony*."

"All the seven *Sacraments* were found out and instituted by Christ, and are like *channels* by which the virtue (*virtù*) of the Passion of Christ is conducted into us."*

"It is certain that no one can dispense the treasure of the Passion, but in this *holy manner*, and by the means which Christ has provided."

"The highest Sacrament is the *Eucharist*, because in it the author of Grace and of all Good is contained; but the *most necessary* † are Baptism and Penance, and the *most honorable* in regard to the dispenser, Confirmation and Ordination, because, as a rule, both can be administered only by a *Bishop*."‡

2. "Whoever dies without Baptism, or at least without wishing to receive it, *cannot enter Paradise*; and as little children easily die, and are not able to wish for baptism, it is necessary that they should receive the rites as soon as possible."§ "In so far as they know not what they receive does

* In the *Cat. of Genoa*, p. 30, "Sono i canali per cui passano all' anima nostra i meriti di Gesù Christo."

† Respecting Grace by the Sacraments, the *Cat. of Genoa* says, p. 59, "A soul without grace is like the Devil, and if it should go to the other world, would become a firebrand of hell; (un tizzone d'inferno.)" and according to the *Cat. of Turin*, p. 59, "the sole redeeming merit of Christ is of no use to those who have either not at all, or imperfectly received the Sacraments."

‡ *Cat. de Nam.* "The *most necessary* of all Sacraments is *Baptism*, because without it one cannot be saved." 71. "The Sacrament of Penance extinguishes all sins committed since Baptism, *quelques énormes* qu'ils soient. It is indispensably necessary to every one who after Baptism has committed a mortal sin. Should a dying person not have an opportunity of confessing, he may *perhaps* obtain forgiveness of his sins by special mercy, *provided* he be perfectly penitent and *wish to confess*." p. 81.

§ The *Cat. of Turin* expressly enjoins, p. 93, that children should be taken to the font as soon as possible, "because there is *no other means* for their eternal welfare than the Sacrament of Baptism; . . . Therefore those parents who let their child die unbaptized, from mere negligence, commit a grievous sin, in as much as they deprive it of eternal life." On this point the *Cat.* refers to the "*Catech. Rom. ad paroch. P. II.*"

the Church stand for them, and by the god-father or god-mother answers and promises for them; for just as through Adam we fell into sin and the Divine disgrace without knowing it, so is God satisfied, if through Baptism *and the Church* we are freed from sin and restored to his mercy, even if we are not conscious of the fact." "In baptizing, it is indispensable that the intention (of the person performing the rite) should be to dispense the Sacrament instituted by Christ, and usually administered by the holy Church." "The effects of Baptism are, 1st. to make a perfectly new man, by enduing him with the *Grace of God*," (the seventh of those gifts originally conferred on the first man,) "by which, from a *child of the devil*, he is made a *child of God*; and from a sinner, a righteous man; and not only does it wash out from the soul every spot of guilt, but exempts from every punishment of hell or purgatory; 2nd. It leaves in the soul an indelible spiritual mark, like the *brand* (*marchio*) by which, in this world we know to whom *slaves* (*schiavi*) or *cattle* belong;"* 3rd. "By it the person baptized enters the Church, participates in all her blessings; and professes (*fa professione*) to be a Christian; and to obey those who, in place of Christ, govern the Church."

"The Sacrament of *Penance* consists in this: that, as the sinner outwardly confesses his sins, and the Priest outwardly pronounces absolution, for Christ has *made the Priests judges of those sins* committed subsequent to

c. 2, sect. 34." which has been used by the Roman Catholic Church for the last 300 years. On the other hand, according to the same *Turin Cat.* "Adults, when it is impossible for them to obtain Baptism, may supply it by *martyrdom*, or a *perfect act of love* to God, or of repentance, accompanied by a wish for Baptism." The *Cat. of Rome*, p. 164, declares *this wish* to be absolutely indispensable in order to supply the want of the *actual rite*.

* Similarly in the *Cat. of Genoa*, p. 64, according to which, the indelible mark stamped by Baptism has the signification of the *brand* (*marchio*) or *livery* (*livrea*) of Jesus Christ.

† What extent is given by *Rome* to this judicial power of the Priests, is to be seen in the "*Rituale Romanum*," which since the time of *Paul V.* has been officially prescribed to all Priests as a rule in administering the Sacraments, in benedictions, and exorcisms. (Conjuraciones.) An edition of Rome, 1816, is now before us; at p. 62, we find, in red type, the original of the following faithful translation: *Rite for the Absolution of an excommunicated person deceased*:

"If an excommunicated person, on departing this life, shall have given signs of repentance, in such a case, in order that he may not be deprived of the rites of burial, but by the intercession of the Church be aided as much as possible,—the deceased may be absolved (*absolvi*) in the following manner:" "If the *body* be not yet buried, it shall be *beaten* (*verberatur*) and absolved, as set forth below "

"If it was buried in *unconsecrated* ground, it is, if feasible, to be exhumed, beaten in the same manner; and after absolution, to be re-interred in consecrated ground; but if it

Baptism,†—so does God, by means of the Priest's words (of absolution) inwardly release the soul from the bonds of sin with which it was fettered, and restoring his grace to it, frees it from the *obligation of being cast into hell.*" But previous to the enjoyment of his sacrament "*satisfaction*" is absolutely necessary; this consists "in the readiness of the sinner to do penance, and willingness to accept and speedily execute punishment imposed on him by his confessor, considering that God shows him the greatest mercy in remitting eternal damnation, and contenting himself with a temporal punishment, much less severe than that deserved by his sins."*

"The *good works* which are pleasing to God, as a *satisfaction* for sin, are: *Prayer*, (hearing mass, repeating the penitential Psalms, &c.) *fasting*, under which are to be understood all bodily severities, (*asprezze*) such as *wearing hair-cloth, scourging, sleeping on the bare ground*, pilgrimages, and the like, and *alms-giving.*"

"The *fruits* of the Sacrament of Penance: are 1st. That God changes the eternal torments of Hell into a temporal punishment, to be suffered either in this world or in purgatory. 2nd. That the good works done by us while in a state of grace, and which had been lost by sin, are, through the efficacy of this sacrament, restored to us. 3rd. That we are released from the bands of excommunication in case we had been previously bound by them. 4th. That we are prepared to receive the treasure of *indulgences*, often dispensed by the Popes. . . . *Indulgence* is a generosity (*liberalità*) manifested by God, through his deputy, towards the faithful, and *consists* in a partial or total remission of temporal punishment."

"With indulgences, however, we only satisfy the requirements of Penance, but by good works we afford full satisfaction, and at the same time gain eternal life. Yet the best is, to give satisfaction in our own persons, and also to embrace the indulgence."

cannot conveniently be disinterred, the place of sepulture is to be beaten, (*locus sepulchræ verberatur*,) and afterwards absolution pronounced." "But if it be buried in consecrated ground, it shall not be dug up, but the place of burial shall be beaten, (*verberabitur sepulcrum*.) Whilst the Priest is beating the body or the grave, he is to say the antiphone, (printed in black,) 'that the bones which thou hast broken may rejoice.' *Psalm*: Have mercy on me O God, (*miserere*) &c. &c. after which the deceased is to be absolved with the words: 'By virtue of the power deputed to me, I release thee from the bands of excommunication which thou hast incurred, or, art declared to have incurred, on account of thy deeds, and I restore thee to the community of the faithful, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'" etc. etc.

By the same ritual it is not lawful (*non licet*) for Catholic Priests to bestow the rites of burial on children who have died without being baptized. p. 142.

* The *Cat. of Naples*, of the year 1816, cites as examples of mortal sins, "murder, stealing anything considerable, (*qualche cosa considerabile*,) not going to mass on Sundays and holydays." p. 41.

"The Sacrament of *Extreme Unction*, has three effects: 1st. to remit those sins which sometimes remain after the other Sacraments, namely, such as the sinner does not remember or does not know, and which he would willingly repent of and confess, if he remembered or knew them." 2nd. "To encourage and strengthen the sick person at a time when he is bowed down by illness and the temptations of the Evil One. 3rd. To restore health in case it should be conducive to the sick man's eternal welfare." 187, seq. * "Whoever dies in mortal sin goes to Hell directly; but he who dies in the grace of God, to Purgatory or Paradise."

3. "The most Holy *Sacrament of the Altar* is heavenly and divine bread, which in a miraculous manner nourishes the life of the soul." "It is also *our bread*, because it is the peculiar bread of the children of God, and cannot be given to the *dogs*, namely, to the unbelieving, nor to those who are in a state of mortal sin."

"As soon as the Priest has pronounced the *words of consecration*, the *host* is transformed into the true and real body of the Lord; and with the *Body* are also the *Blood*, the *Soul*, and the *Divinity*;" and in the same manner is the wine and water in the cup, after consecration, "turned into the *real Blood*, and with it are the *Body*, the *Soul*, and the *Divinity* of Christ."

"Christ instituted this noblest of the Sacraments, that it might be, 1st, *food for the soul*; 2d, a *sacrifice to the new law*, and a perpetual memento of the *Passion*, as well as the dearest pledge of his love for us.† As a sacrifice, it *reconciles* God with the world, and produces many benefits, not only for the living, but also for the dead in Purgatory."‡

* In the "*Rituale Rom.*" already quoted, the clergy are exhorted, p. 101, to "re-mind as well the sick man as his relations and fellow-lodgers, that by the decrees of the *Council of the Lateran*, and of several Popes, it has been strictly enjoined that under severe penalties no physician shall visit a patient more than three times without being assured that the same has made proper atonement by means of the *Sacrament of Penance*." Where there is danger, the Priest is to exhort the sick person not to let the "wiles of the Devil," or any other cause, induce him to put off taking the Sacrament "without that fallacious delay which, by the cunning of the Devil, *has led, and daily leads, the most part, (plurimos) into eternal torments.*"

† The *Cat. of Turin* recommends, in order to a worthy receiving of the Eucharist, the following acts of faith, "My Lord Jesus Christ, I firmly believe that Thou art really present in the Most Holy Sacrament, with thy Body and Blood, and with thy Soul and Divinity; I adore Thee in this Sacrament, and acknowledge Thee as my Creator, Redeemer and chief Protector, and as my greatest and sole good. . . . Lord, Thou art my Father, my Saviour, my God," etc. p. 103, seq.

‡ *Cat. de Namur*. Q. "What does God demand of us in the 3d Commandment, of the *ten*? A. That we should keep holy the Sabbath and the *appointed festivals*, by abstaining from work, and attending at the *whole Mass* on pain of *mortal sin*, unless we are law-

"The Sacrament of *Matrimony* creates so close a bond between man and wife, that it is not possible in any way to dissolve it."

"In the Sacrament of *Confirmation*, the forehead is anointed," with the chrism, "in order to indicate that the grace of God anoints the soul, and so strengthens and fortifies it, that it is able to wrestle with the demon, (demonio,) and undauntedly to profess the holy faith, without fear of torture, or even of death."

4. "*Ordination* is the Sacrament, in which (potestà) is given to consecrate the most holy Eucharist, and to dispense the other Sacraments." "On this subject no farther explanation is here (in the Catechism) necessary, because it only refers to those who do not require instruction in the Christian doctrine, inasmuch as it is their especial province to teach it to others."

LETTER FROM GENERAL BECKWITH.

The following communication from the excellent benefactor of the Waldenses will be read with pleasure. It was addressed to the students of Williams' College, who had constituted the General a Life Director of the Society.

Turin, Nov. 6th, 1854.

GENTLEMEN.—Our common friend, the Rev. Dr. Baird, has communicated to me your wish that I should write to you and acknowledge the receipt of the Certificates which constitute Mrs. Beckwith and myself members of the American and Foreign Christian Union through your liberality. I need not say how sensible I am to this mark of your attention, and I prize it the more, as it is a sure pledge of that spirit which embraces all the Members of the Christian Republic, without distinction of country or sect.

The existence and history of a people which has directed your attention towards my person, is not unknown to you. There is no reasonable doubt that the Vaudois are the remains of the ancient Church of Christ in Piedmont; that they are the descendants of those men who resisted the encroachments of the Church of Rome upon the national Church of their country during the middle ages; that they mainly contributed to preserving and upholding the true Rule of Faith, up to the time of the Reformation; that their Church largely contributed to feed the sacred flame before that

fully hindered, and serve God truly. An Israelite, who picked up a little wood on the Sabbath was stoned to death." p. 139—141. "If I should eat meat on a forbidden day, without knowing that it was a quarter day, I should commit a deadly sin, if my ignorance arose from my not having been present at the service in which the fasts were proclaimed." p. 62.

period, and was a proximate cause of a revolution in the Churches of Europe, which developed its first symptoms in the thirteenth century, and consummated its work in the hour when the angel bore aloft in the mid heaven the everlasting gospel, to be preached unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people.

Since that time, the nations beyond the Alps appear to have taken the most active part in propagating, or at least in developing, more or less, the principles of civil and religious liberty. The political events of the last few years have in some respects altered the condition of the Vaudois people, but it remains to be seen what the intentions of Providence really are with respect to any future influence that they may be called upon to exercise, in these countries, on the Church of Christ. The future state of the Church cannot be foreseen, either in Italy or elsewhere, but it appears probable that the Vaudois must follow the dominant impulse, whatever that may be, or remain as they are.

Nothing certain can be said on the prospects of Protestantism in Italy. Men's minds are too much occupied with political events, and their possible consequences, to be induced to direct their attention seriously on religious topics; and church questions rather than scriptural views of Christianity engage most easily their thoughts and conversation. But, in the designs of Providence, politics and religion may so act and re-act upon each other, that they may cause the downfall of political systems of religion, and make straight paths for the feet of those who publish salvation.

I address myself to those who are fellow laborers in the same vineyard, and although a more defined direction may be given by means of Societies, to efforts made in favor of those who do not come within the daily sphere of our action, yet we must not forget that the results obtained by the agents of Societies are partial, compared with those which spring naturally from a patient discharge of the duties which are attached to the conditions of life to which it has pleased God to call us.

Of those duties, the hardest to learn is that of obedience; of submitting in our own persons, to those restraints which give us the right to impose them on others when our turn arrives to command; to point out to our fellows the way in which they should tread. Religion and philosophy alike confirm the necessity of habits of abnegation and the moral force which results from them. The children of disobedience, our task in this world is to learn how to obey. If the institutions of our country, and its social life, permit a liberty of action which may carry us beyond the bounds which religion assigns to our fallen condition, we should be on our guard against the temptations and tendencies of such a state of things. You know, better than I do, how many distinguished men West Point has turned out, and the place that its young men have taken in the society of your country. Now, it is not

what is taught at that place, that makes it superior, but it is the spirit and manner of its teaching that carries men in triumph up the slopes of Bunker's Hill or the Alma, and makes them conquerors in the battle of life. Severe mental discipline is the first condition of success in this world, and the surest guarantee for the sincere reception of Christianity.

Though life presents sometimes occasions for the exercise of the active virtues, it appears that we are principally called to those which are passive. A patient discharge of the duties of our profession, of the family, and of social life, demand all our strength and all our mental resources. In fulfilling well our daily task in these respects, we best fulfil the will of Him by whom this task has been assigned to us. It calls for the heroism of a life; by this we are more than conquerors, for it makes us fellow laborers with Him who has conquered death and given us immortality.

The condition of the world and of your own country point to a future that may realize greater things than those we have hitherto known: but do not let your minds be dazzled by visions, which to be realized, must depend on the conduct of the present hour. Recollect, that this futurity depends for all its excellence on your sense, on your solid intellectual acquirements, on your probity, on your affections, on your liberality and on your Christianity. Situated as you are, you may, if you choose, become the benefactors of the human race, but, if you grasp at a futurity of dominion and material wealth, you will add one more to that vulgar herd of nations who have left nothing behind them but heaps of stones.

All that an old man can do, is to bequeath a few wise words. Prescription and old age give him this privilege. The voice which is heard from the brink of the tomb is for the most part sincere; and it is a sweet consolation that it has been invoked by the generous youth of another hemisphere, for it is a sign of the times, and shows that the barriers which divide nations are falling, that men understand each others language, and that the human family will again revert to its common origin.

The example of the Vaudois shows that tenacity of principle will carry the most feeble unscathed through the sharpest trials. Labor and perseverance are the imperious conditions attached to all excellence; words may point out the existence of facts, but the knowledge of their true value and their application can only be acquired by experience: we must earn our bread by the sweat of our brow.

Adieu! my young freinds; we have never met, we shall never meet in this world. I have told Dr. Baird not to present to you this effusion of a garrulous and didactic pen, if he thought that it would not be well received; but I have thought it more profitable to adopt myself to the spirit of Daniel Boon, than to recount the slow and painful efforts which must seek rather

repair ruins than to lift up its sharp axe on a virgin forest, and hack the old way of civilization and religion from Boston to Japan.

Recollect that neither virtue, nor sense, nor perseverance, nor patriotism, emanate from us; their source is divine, and they are proffered to our acceptance. The honor of carrying them into act is bestowed upon us as a gift, by the Giver of all good things, and the honor reverts to Him who gave it.

My sincere prayer is, that you may build up the edifice which your wise and pious Founder has endowed, and that he may one day know in the spirit that he has made the very stones cry out.

I present my respectful compliments to your noble Professors. To them assigned the glorious task of shaping your course heavenward. May the blessing of Christ rest on their honorable labors, and on the Alumni of Williams College.

CHARLES BECKWITH,

To the Students of Williams College,
Massachusetts.

Major General.

SOUTH AMERICA.

We would call attention to the following interesting communication in relation to South America, and the state of things there, furnished by a gentleman whose position in society, extensive travels in that part of our continent, and personal observation, have well qualified him to speak concerning them. It will be read, we doubt not, with surprise by many, and we earnestly hope that it may excite in our readers a deeper interest in the mission labors which our Society has commenced in that region, so long under the influence of Popery.

The vast interests now opening in connection with the continent of South America, the strange dreams of romance, unconsciously attaching themselves even to the sober thoughts of merchant, mariner, votary of science, or adventurer, seem to demand that some authentic statement should be presented of the more interior life of the population, and some description of the dark legacy which Romanism has left, here as everywhere, to mar the beauty and stain the character of God's noblest work, the human race.

Considered as a continent, none other presents such varied, beautiful or majestic phenomena of nature. Passing the picturesque and sunny islands, peeping round the placid Caribbean, the traveler stands at length in the city of Caraccas, the proud guardian of the last slopes of the Cordilleras. To the South the eye wanders over the lovely valleys of Valencia and Aragua, with lakes nestling in their bosoms, and estates of unrivalled fertility scattered throughout them. Still further, from the Portuguese to the Meta, vast savannahs, almost bare of trees, and covered with rich sweet grasses,

furnish a ranging domain for millions of cattle and deer, together with smaller game of countless variety and number. To the east, in the Canton of Guayana, chains of low mountains stretch away towards the Essequibo, having throughout their course valleys of rare beauty and fertility, where the productions of either temperate or torrid zones flourish with equal facility. Beyond this chain are the rivers running into the Essequibo; gold fields, of great richness, stretch off beyond the ken of civilized man. From the Meta to the Rio Negro, and back to the Cordilleras, an almost unbroken forest clothes the land; with no roads, few settlements, and vast numbers of wild Indians only, to dispute the mastery of the tiger, the serpent, or the crocodile. These regions constitute the water-shed of the most northern of the great rivers, the Orinoco. As a general thing, the Amazon drains an immense forest, with few openings of civilization, and no towns of any considerable importance, excepting Para. Of the vast interior of Brazil, little is known, but along the coasts, and rivers near the coasts, beautiful and fertile estates of sugar, cotton, and coffee yield immense revenues, and afford labor to millions of a degraded and neglected slave population. The beauties surrounding Parahiba, Pernambuco, Rio Janeiro, and the cataracts of the San Francisco, are known to all travelers, and the world has long dwelt with wonder on the richness and profusion of the diamond regions of Minas Geraes. From Rio Grande de Sul to Patagonia vast savannahs again attract the attention, reaching westward to the bases of the Andes, and drained by the La Plata and Paraguay. On this latter river the Dictator Francia located his earthly paradise; where, amid gardens and orange groves, the most frantic excesses of lust and despotism grew and strengthened, till the vengeance of the Almighty scattered his empire like the baseless fabric of a dream. Patagonia, sterile, inhospitable, inhabited by monsters in human form, and washed by dark and treacherous seas, closes the continent to the south. All along the western coast the giant Cordilleras raise their snow-crowned summits, in wonderful and majestic beauty. From the ferns and mosses of polar climes, to the warm luxuriance of tropic valleys, a few hour's descent carry the traveller, charming his eye with beauties of scenery and harmonies of nature probably unequalled in the world. Mountain torrents in cascades of enchanting beauty, dash down the wild passes; and picturesque villages, clustering round old cities, dot the landscape in every direction. To the north again, starting from near Bogota, the sullen Magdalena hurries through its low dense forests to pour its treasures into the Caribbean sea.

All this great continent, so favored by nature, has been peculiarly and exclusively the field of Roman Catholic conquest and civilization. The forerunner in almost every settlement has been the priest, and the church erected before or simultaneously with the fort. The civil and military for-

ces of the parent countries were ever at the disposal of the priesthood, and their schemes of advancement, conquest, and propagandism were ever sustained and carried out to the fullest extent possible by the local authorities. By its mission-stations, its confessional, its soldiery, the Roman Hierarchy held an undivided sway during the period of its earliest discovery and settlement, and the reader turns with horror from the heart-sickening tales of the persecutions and barbarities practised upon the simple Indian tribes in every part of the continent. Humboldt, even, partial as gratitude led him to be towards the missionaries on the Orinoco, still reveals touching stories of infernal wrongs, which, while degrading the priesthood to the level of the brute, elevate the poor Indian into the glories of martyrdom. And it is a significant fact, that in the missions of the Caroni, where the Franciscan Monks once had 22 mission stations, and over 30,000 *christian* Indians, no sooner did these good Christians see their holy fathers in God deserted during the revolutions by the civil authority, than rising with the memories of generations of wrongs, they hurled their oppressors from power, in tumult and bloodshed; leaving ruined churches, monasteries, and villages, to mark the locations of former large and flourishing towns. The writer has seen in some of these ruined buildings the mouldering instruments of torture, and sets of stocks, capable of confining from twenty to forty prisoners at once. The curse of desolation seems to have fallen upon these spots; situated generally in locations of commanding beauty, surrounded by fertile, and once highly cultivated lands, they are now gloomy, dark, and utterly desolate; the gardens have sprung up in dense luxuriance, crowding in and around the ruins, while to the passing traveler at night, when the fire-flies flit amid the gloom, it requires no excessive power of imagination to repeople the shades with the spirits of the wronged and ruined races, hovering once more about their houses and hearthstones. Founded on a basis of cruelty and wrong, most of the traces of mission civilization have been obliterated; in New Grenada, Ecuador, Chili, Buenos Ayres, Brazil, and Venezuela, the traveler constantly meets with ruins of old churches and monasteries, some almost entirely destroyed, and now surrounded by a howling wilderness and savage tribes; others in better repair, in more cultivated parts of the countries, now used as barracks, arsenals, or warehouses. The writer has been often greatly surprised at meeting in the midst of the wildest forests of the Caroni, Orinoco, San Francisco, or Tocantiris rivers, imposing and massive structures defying the assaults of time or the elements. Erected amid the groans and life-blood of thousands of innocent victims, Heaven has spared them as melancholy monuments of the decline and fall of a system, enormous in its rise and power, fearful in its crash of dissolution.

But the sad traces left upon the characters of the present generations,

Vol. VI. No. 2.

tell the tale with still greater power and more immediate interest to ourselves. A priesthood corrupt, depraved, and ignorant, almost beyond conception; a people with no religion, kind and gentle in their natural impulses, but warped by ignorance, fanaticism and revolution, often fiends; countries without energy, enterprise or wealth; and gardens of beauty neglected, or overgrown by the wilderness. At Guinness, in the island of Cuba, and Cruz de Espirito Santo, in Brazil, the writer has met Roman Catholic priests living in open and public co-habitation with their concubines, and by them having large families; and it is nothing unusual for the traveler, in stopping at the houses of the priests, to see women openly owned as mistresses; and families growing around them, acknowledged by the padre as his children and that not in a sense of spiritual fraternity. Drunkenness is a vice constantly met with among them; to particularize the instances seen by the writer would be an almost endless task. In the villages throughout the whole of South America, Mexico, and the West Indies, the priest is the great patron, and generally the umpire of cock-fights, bull-fights, and such other Sabbath amusements of the people. These priests are usually gamblers, and the Sunday evening "hells" always find them among their most constant and earnest supporters. Frequently they are seen to hurry through the Sunday morning mass, strip off their officiating vestments, and taking their game-cock under their arms, hurry to the cock-pit to gamble through the rest of the day. At Honda, a town of considerable importance on the Magdalena river, one of the priests became engaged in an argument with an English resident; the priest maintaining that the world was not round. After considerable disputation the padre asserted that he could prove one of his positions from the Bible; this being asked for by his opponent, a new and unexpected difficulty arose, for in the whole town and neighborhood, with priests and parishioners, there was not a copy to be found. In the town of Upata, in Venezuela, the writer met with a priest of notoriously bad character, who utterly refused to christen, bury, or marry any of his parishioners who were not prepared to pay the fee allowed by regulations for the poorer classes. At Angostura, on the Orinoco, a Capuchin monk, also of notorious immorality, being applied to to conduct a funeral mass, refused unless the price was paid for a singing mass, in which, beyond the pecuniary profit, he could have an opportunity of displaying his vocal power. The services performed at the christening, marriage, or burial of the middle and lower classes are of the most heartless and often horrid nature, more particularly those attending funerals. Instances such as the foregoing could be multiplied to infinity, but let us pass to the influence reacting on the people themselves.

The men are passing into infidelity; despising the religion of Rome in their hearts, they also by the prejudices of education look on Protestantism

with equal contempt. The recent stand taken by New Grenada, though resulting to a great extent in spreading infidelity over that land, has inflicted a fearful blow upon the power of Rome, and is communicating its effects to the neighboring republics. On board a steamer on the Orinoco river, some twenty or more young Venezuelians were assembled one evening discussing the state of their country, and wishing the position assumed by New Grenada, in regard to Rome, would also be taken by their government; that is, a declaration of perfect civil and religious freedom, and entire disconnection of church and state. One only took the side of the Pope, declaring that the result of such a move would be to introduce anarchy over the land. He was answered by loud cries of "No, no; liberty, liberty," and the dispute at once became warm. The greatest desire was manifested to get rid of the priests and priestcraft; one said that rather than pay money for supporting them, he would willingly give twice the amount to get them out of the country; some ridiculed them, telling incidents of their baseness, immorality, or ignorance; some wished them all to their great father, the Devil; and one declared that only negroes or cowards now feared or cared for the Pope. The person who took the Holy Father's side was denounced as ignorant, fool, etc., no one siding with him for a moment; and as might be expected, the man *was* the most uninformed and boorish among all the passengers on board, though possessing considerable rough, native wit.

Immorality runs riot over the whole continent; marriage vows are disregarded, and sensuality looked on as a matter of course. In Brazil, particularly, the most degraded forms of licentiousness are pursued without shame or check, and the writer has heard public acknowledgments made, which with us, would incarcerate the actor for the greater part of his life. A very, very large proportion of the population of all the States is illegitimate; and this forms no kind of barrier to social or political preferment. Want of chastity, provided it does not descend to shameless profligacy, forms no obstruction to an entrance into the general society of a place; pimps are employed to pander to the lusts and passions of both sexes, daughters are sold, against their will, to minister to the vices of the men, and in this conviction, acts of such heartless cruelty and shame are often practised, even by mothers upon their own daughters, as would appal and sicken the stoutest heart. Generally, in every State a fearful disregard of the value of human life exists; but robbery and murder are almost unknown, excepting in those republics where revolution after revolution, with their frantic excesses, have turned loose a miserable and blood-thirsty soldiery to prey upon their fellow citizens and such travelers as may be passing near their haunts. Amid so much that wearies the mind, and turning from scenes of such deep horror, the heart of the traveler kindles at the recollection of the princely hospitalities, (princely, because the entertainers offered their

all, and that most freely,) and the many kindnesses strown all along the paths of his wandering. Who, that has roamed over these great countries, depending for his food and shelter on the hospitalities of strangers, will not recall with grateful heart the nightly welcome, when weary, faint, or it may be sick and suffering, kind hearts received him, and ready hands ministered to his many necessities. After considerable experience of the interior life of these countries, and a very large acquaintance with the natives, joined to the information received from many other South American travelers, the writer has arrived at the conclusion that the introduction of a pure and consistent religion is the only thing needed, thoroughly to reorganize and revolutionize the whole system of government, morals and industry. For the women particularly, such a blessing would be of incalculable benefit. Possessed of the kindest and most gentle hearts, sacrificing to their affections all considerations of wealth or station; true and constant, until maddened by jealousy, neglect or cruelty; what an influence could they not exert over the young committed to their care, when by the ministrations of a pure religion the home affections and interests would be concentrated and beautified, instead of the present almost utter absence of any such relations. And to the merchants, and managers of companies now engaged in developing the resources of that continent, this matter comes accompanied with no light weight of responsibility. Who are the young men selected to become the pioneers of enterprises, the agents of American Commercial houses? Notoriously the most reckless class that could be found, at the same time possessed of the energy and honesty necessary to their positions. It seems never to enter into the mind, even of the Christian merchant, ship owner, or projector, that the men whom he engaged to command his vessels, transact his business, or open his communications, might just as well be moral, if not religious men, and exert some influence for good, even if by contrast alone. It is a fact, and a most melancholy one, that the foreign clerks, managers of houses, and masters of vessels in the trade are, as a class, among the most licentious of the population of South America; and it is into the midst of such influences as I have alluded to, that young men are at once thrown who are sent out young and inexperienced to fill the brilliant positions so dazzling to the eyes of parents, guardians and friends, at home. Surely there are enough men of correct firm principles, known to the mercantile community, to fill, and fill honorably and ably all such posts, and who can estimate the benefit of such an entering wedge into that society in its present state. Men should be sent who honor the Sabbath. Do merchants and stockholders, in this city alone, know how often their agencies are open abroad, on the Sabbath, for the purchase and sale of merchandise, or more quietly perhaps, for arranging goods, or writing up the books, and correspondence? Do they know how their steamers ply, loading and discharging on that day of rest?

Few have been abroad, who are not perfectly conversant with this fact; but it is so far off, they do not pass the open doors, or hear the steam whistle on the waters, and therefore it must be all well, particularly as the returns come back in solid gold. Men should be sent out of incorruptible morality, who would fear to do a mean or dishonest action, and who have the memories of a mother, a sister, a wife, and the beauty of the fireside at home ever before their eyes. Then would an influence go forth, paving the way for the school house, the church upon the hill side, the smiling fields of industry and wealth; and clustering over all those brilliant lands would be thousands on thousands of happy, cheerful, faithful homes, where men and women would grow up, purified and prepared for the battles of their lives, longing and striving to send back their civilization and faith upon the darkened nations of the earth.

TRIALS OF THE BRETHREN IN FRANCE.

The following letter, addressed to Mr. Anson G. Phelps, the Treasurer of our Society, will give the readers of this Magazine a vivid conception of the difficulties and trials which some of our French brethren have been called to encounter the last few years.

"Sir, and honored Brother :

"My friend, Mr. Léon Pilatte, has probably informed you of my intention of writing the letter which I now take the liberty of addressing you. As an intimate friend and former colleague in the department of *La Haute Vienne*, I have thought it my duty to make known to him the peculiar situation of the work in which he was personally engaged for several years. He has felt, with me, the pressing necessity of bringing this state of things to the knowledge of some Christian friends. His remembrance of you, sir and honored brother, has constrained him, if I may so speak, to name you first among those most ready, in every respect, to respond favorably to the appeal which forms the subject of these lines.

"The Protestant movement which took place about ten years ago in the department of *La Haute Vienne* is, doubtless, known to you. The Gospel was received there with an eagerness which surpassed all our hopes, and even the means at our disposal to answer the appeals addressed to us from all parts.

"Protected then by liberal institutions, we succeeded in establishing ten places of worship and fourteen schools in the midst of a population whose

ignorance and superstition surpass all you can imagine in your happy country. But in carrying the light of the Gospel into these dark places we excited among the Romish clergy an anger which, bridled then by the law, broke forth with the greater violence on the day when we lost the precious treasure of our liberties.

"Popery, that vampire which sucks the blood of nations, has from that time come down upon France, where nurtured and protected by civil power, it accomplishes, with frenzy, its work of destruction.

"Nothing has been left undone to expel the Gospel from these places, where the Priest wishes to be sole master. After a succession of onerous fines and lawsuits unjustly instituted, where sometimes our witnesses were refused a hearing, all our schools have been closed. Some months later the same stroke came upon our houses of worship, with the exception of the temple at Limoges, which still remains open.

"The liberty of the press is not ours to bring to public knowledge such crying injustice, to which are constantly added daily annoyances.

"Nevertheless, through the goodness of God our work sustains itself by evangelization from house to house, or clandestine meetings, as in the worst days of the Reformation in France. Our teachers still find a great number of pupils to whom they give lessons in their homes, and we have reason greatly to bless God, in seeing the firmness of these new flocks, in a crisis, which, it seemed to us, must be so disastrous to them.

"But to these trials, already so painful, are added cases of another kind, which contribute singularly towards augmenting our distress.

"Here, much honored brother, it is chiefly in my own name I must speak. Before being called to the church of Limoges I exercised my ministry at *Thiat*, one of the most important congregations of this department. I remained in that village five years, preaching the Gospel to a population extremely poor and ignorant, but desirous of knowing the truth. There, at the cost of great pecuniary sacrifice, I succeeded in building a place for worship and a place for a school. As it had been absolutely necessary to build, I went to work depending upon the charity of brethren, several of whom generously extended me aid. However, it has been impossible, up to this day, to collect a sum adequate to the expense which had been strictly necessary to the maintenance of a work so important, and which, by the goodness of God, has been so greatly blessed.

"I have put into it all that I have been able to dispose of myself, and very often a portion of my own salary. But notwithstanding placing myself in great straits, I have not been able to meet my obligations. I have been compelled to contract loans, which increase my burden, since I must be ready, not only to reimburse the capital, but also pay the interest.

"During seven years of effort to extinguish the debts of the church at

Thiat, I have reduced them to the sum of eight thousand francs, but I cannot expect henceforth to realize this sum from those around about me; for I have already received from all those whom I could apply to, in France, Switzerland and England, so that this debt must remain indefinitely on my hand, unless some Christian friends lend me their co-operation.

"Was I imprudent in contracting these obligations, without assuring myself, beforehand, of sufficient resources? Such a question, doubtless, may be asked to-day; but in the commencement of the enterprise no one would have dared to raise it. I may call to witness my friends, Messrs. Pilatte and Bornand; the latter, my colleague for a long time in La Haute Vienne, and now pastor of the French Church of New-York. If you could find it convenient to talk with him on this subject, he will tell you that it was impossible not to do what has been done without incurring the risk of seeing perish before our eyes, a work which, up to this day, has not ceased to give us reason to rejoice in the sacrifices we have made for it. Mr. Bornand, father of a numerous family, and without fortune, could not forego the desire of lending me the sum of eighteen hundred francs, which sum I owe him still. All my creditors are Christians, who felt impelled to aid in strengthening the work at Thiat, and encouraged me to erect there a church and school-house, as simple as possible, but of urgent necessity.

"It is to liquidate this sacred debt that I turn, this time, much honored brother, towards your happy America. I am unknown to you, doubtless, but you love the cause in favor of which I take the liberty of addressing you. This suffices to assure me that you will receive my request with fraternal benevolence, and that if it be possible for you to assist us in the trials through which it pleases our God to call us to pass, you will answer me, in giving us a testimony of your sympathy and Christian love.

"Be pleased to accept, dear sir and much honored Brother, the most respectful salutation and the expression of the brotherly affection of

"Yours', in Christ,

"EUG. LE SAVOUREUX,

"Pasteur à Limoges, Haute Vienne."

HOME FIELD.

The communications from our various missionary stations report for the most part encouraging success, while all of them exhibit a diligent prosecution of the work, in the visiting of families, the gathering of small meetings for prayer and reading of the Scriptures, and the distribution of the Word of God, religious Tracts, and other publications. Many of these details we are of necessity compelled to sup

press; some from considerations of expediency, and others from their lack of ostensible interest, consisting, as they often do, of simple statistical facts, which, while they show faithful and assiduous labor, convey little that would engage the notice of general readers. On the present occasion, however, we wish to call particular attention to some of these statistical statements made by our missionaries; those, namely, which refer to the sale of the small library of the Society's publication. These books, consisting, as our readers know, of twenty-two volumes of valuable works on the papal controversy, are now issued in a uniform and handsome style of publication, making them a suitable and desirable addition to Sunday school and parochial libraries. We conceive that by the placing of these books, as our missionaries have done in many cases, where they can diffuse information among the people on this most important subject, great good is accomplishing; and we are sure that every pastor, superintendent, or school teacher, who assists in putting these volumes into circulation, by obtaining them for the Sunday school library, will do much to promote the cause of truth among those under his influence.

A missionary stationed in the western part of our city writes: "During the past three weeks of this month my attention has been chiefly directed to the visiting of families and disposing of the Society's volumes. During this time I have visited 449 families, and sold two sets of the library for Sabbath schools."

"In reviewing my work," says another, "I find that I have made during the past month 500 visits, and given four Bibles to Romanists who, I am certain, will read them in spite of their priests, who they say 'can't be the priests of God because they prevent their people from reading the message of God—the Bible.' I brought 85 children into some of the Sabbath schools in my district, held 220 conversational meetings, and prayed in the houses of forty families. With regard to the most important part of my labors, viz. the getting of the libraries into the Sunday schools, I am sorry to say that I cannot report any thing definite as yet, though I *have* obtained a few promises, which I hope will be fulfilled."

"With regard to the new and interesting feature of my work," says another missionary among the Irish population in this, city, "namely, to awaken interest to procure the admission of the Society's Libraries into the churches and sabbath-schools of our city, in this enterprise I have received the co-operation of the missionary laboring in the same field; and

it affords me great pleasure to state that wherever we have been able to obtain the presence of the minister, the society's appeal has been warmly entertained, and the encouraging assurance afforded that the object would be speedily brought before the church and school, and the libraries obtained with as little delay as possible.

"I may also be allowed to instance a case of recent occurrence where the Word of God triumphed over the word of man: A member of the Barclay-street Romish church, the child of an Irishman and German woman, was present at one of my meetings for conversation on religious truth, and while dwelling on the inanimate objects of papist worship, and the feeble character they give of the unchangeable Jehovah in their command to abstain from meats, in contrast with the revealed character of the living God, the Word was attended with a very marked and happy effect, and the assurance obtained that this person would abandon the papacy as a matter of conviction and conscience, and attend my ministry, and unite with any church in her vicinity that I would advise as calculated to promote edification and growth in the knowledge of God our Saviour. This is one instance of encouragement and promise, out of many others too numerous to refer to, that God's Word shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereunto he sent it."

"Once more," says another, "I send the pleasing intelligence that the work of the Lord is prospering here; and that notwithstanding the hard opposition of the priesthood to the spread of the Gospel, it is finding its way to many a cabin in this city. I have distributed six New Testaments, and find that many consent to hear and read with a promise to endeavor to ask God's blessing on it; in a majority of places I am kindly received, many permit me to pray and interrogate in such a way that it is plain they wish to elicit truth. But yesterday, a young man who had been educated for a priest, and has no doubt a zeal for God, but not (as I told him) according to knowledge, after a long conversation on the true nature of what constitutes us a member of the Church of Christ, at my entreaty, consented to appoint an evening when we shall, in a friendly way, discuss the matter."

"I gave a Bible not long since," says a missionary in one of the towns of Massachusetts, "to a Romanist, who the following Sabbath evening read it aloud to his family. Being rebuked by a Romanist neighbor, who threatened to tell the priest, the Scripture reader ordered his opponent out, saying, 'Go now, tell the priest, and all the Roman Catholics in ———, that I have a Bible, and will read it in spite of you or them.' As I was writing this, a young Irish girl about fifteen years of age called on me, saying, 'I want to leave Romanism and join the Protestants: my mother, brothers, and sisters, will be an-

gry, but I cannot help that; I wish to be a Protestant.' The Sabbath school for Romanists opened here is doing well, amid much to oppose it from priest and people. It numbers fifty, parents not included, though some come with their children."

Our missionary among the French and Canadians, in the north of Vermont, reports:

"I have preached twelve times, visited at different times ten families, and conversed on the subject of religion with thirty-two persons in the streets and other public places.

"Quite a change has taken place lately in the feelings of those among whom I am laboring. Our meetings have been more interesting and more numerous than ever; those French Protestants who had been led astray by the influence of some errorists who preceded me, attend church regularly, own that they have been misled, and are disposed to do better; so that things have taken quite another turn. There are also a few inquirers, among whom is a very interesting young man, about twenty years old; I hope that soon he will be fully on the side of the truth. Last Sabbath I preached for the first time in the vestry of the Congregational Church of Burlington in the afternoon; about forty persons were present, among whom there were a few Americans; this number is larger than the number I have at the Falls, and I rejoice in the hope that in continuing preaching there I shall soon have access to the most influential class among the French population. Most of those with whom I converse are men engaged in business, and of influence, and notwithstanding all the efforts of the bishop and the priests, Protestantism is finding its way even among many of those who are considered as the pillars of the church. In order to give you a proof of what I have just advanced, allow me to relate a circumstance that took place a few days ago near the village of W——. It was the evening of a week-day, and the priests had just dismissed their congregation after having explained to them what they called their duties to God and to the church. Two of my countrymen were returning together to their homes conversing on what they had just heard, and not suspecting that there was a Protestant a few steps from them, spoke openly in regard to their views. 'I am more and more convinced,' remarked one, 'that they (the priests) are in error, and if there were more French Protestants, and not so much said against them by Roman Catholics, I should soon join them.' 'It is the same thing with me,' replied the other; 'I know that the priests do not preach the truth, but I dare not do anything at present contrary to their wishes.' This is enough to encourage those who are praying for the advancement of the kingdom of Christ, and although but little has been done here lately, yet I am convinced that the day is dawning when our Catholic population will at last open their

eyes, beholding the light of the glorious Gospel of the Son of God. I should be happy to have all the friends of missions remember that 'missionary work' is a work of faith, and that although there may be often nothing very encouraging seen as the result of missionary efforts, yet we ought all to remember this passage of the Scripture, 'Cast thy bread on the waters and it shall be gathered unto thee after many days.'"

Our German missionary in —, Ohio, states that he has met with encouragement to open a new meeting in a suburb of the town. He relates, among other incidents of his visits to Roman Catholic families, the following: "Upon entering a house I asked permission to converse with the family. The husband came near and asked, 'What do you want, sir?' I answered, 'My only object is to direct sinners to Christ, and I trust you love Him also; I see you have Him on a crucifix there.' He entered into conversation with me, and soon asked, 'Did I not meet you at the house of a tailor in —?' (the suburb referred to above.) I said, Yes. He continued, 'I could not remain and hear such abuse and blasphemy as were heaped upon you.' Said I, 'you see what hardships we have to go through for our Lord's sake.' He answered, 'I should not like to exchange places with you, and go through such trials.' I told him that it was easy to bear such things for the love of Christ, to build up his kingdom and save sinners. The tears ran down his cheeks as he said, 'The Lord give you strength, and bless you in your kind labors.' His wife also showed much friendliness before I left."

"I asked an old Catholic woman through what she expected to be saved? She said through works. I saw an image of Christ in her room, I led her to it, and asked her if she knew him? She said, 'It is Christ.' I asked her, what she thought he had done for her? She said, 'I do not know. I know that he died.' I showed her clearly what Christ had done for her, and for me, and for all sinners; there she stood and looked astonished, and said Sir, your speaking is all true and right. I exhorted her to trust alone in Christ, and not in works. Before I left her she seemed to be very thankful. In many families I asked: 'Have you a Bible?' They answered, 'Yes sir.' I asked again, 'Is it the Old and New Testament?' They hesitated; I said to them: 'May be you have a history of the Bible?' They answer, yes. I tell them how good it would be to have the whole Bible, the blessed word of God and Christ; some said 'we do not need it, we have books enough, and we hear it in the church; some said, 'If they had the Bible they would read it.' In many cases I find the strong influence of the priesthood, but in others there is great hope that they will be led to a better light, through the word of God."

A missionary writes from Illinois: "I have obtained subscriptions for five of the Society's libraries. Permit me to relate a visit.

"A visit made by myself and another young man, a convert from popery, to the Romish bishop. This young man has not long been a convert, and as he was very anxious to know what the bishop had to say in favor of those doctrines, which to him appeared so absurd, he called upon me to accompany him to the bishop. I agreed, and away we went. Having arrived, we rung the bell, and he soon came and opened the door. We introduced ourselves, but did not tell him our business until we were seated, and he prepared to listen. Then we told him all, which when he had heard, he asked what objection could we have against the Mass, seeing it was instituted by Christ himself at his last supper. I denied it—There was no offering at all then, I said, of Christ's body, for it was the day before he was crucified—this was a supper and not a sacrifice, and even though you put a literal interpretation on the words, 'This is my body; this is my blood,' you cannot prove that they were offered as a sacrifice. They were eaten, but not offered. I then told him to read Paul's Epistle to the Hebrews for us, especially the 9th and 10th chapters, but he would not, and I need not say why he would not. I quoted, however, some of the words, beginning at the 24th verse of the 9th chapter—'For Christ is not entered into the holy place made with hands, &c.' and from the 11th to the 19th verses of the 10th chapter—'And every priest standeth daily ministering and offering the same sacrifice, which can never take away sin, &c.' When he found the sword of the Spirit going through him, he then took up the infidel question—'How do you know the Bible is sufficient for salvation?' Paul said it was, said I, for in his epistle to Timothy he says—'Because from a child thou hast learned the Holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus, &c.' and Christ says, the 'Word that I have spoken, the same shall judge you on the last day.' But if it be not sufficient to save us, how can it be sufficient to judge us? and David says 'the law of the Lord is perfect, converting the soul.' These texts, though plain as the noon-day sun in favor of the Scriptures, as a rule of faith, and many more which I quoted, had no weight at all with the bishop without tradition. How appropriately the language of our Lord to the Jewish Scribes and Pharisees would apply to the Romish scribes and pharisees—'Full well ye reject the commandment of God, that ye may keep your own tradition.' It was really amusing, however, to see the man oscillating between infidelity and infallibility; now denying the word of God, and again shielding himself under the infallibility of the church. Before I bring this argument with the bishop to a close, I cannot omit mentioning one instance to show how he could pervert Scripture; whether ignorantly or wilfully, I am not prepared to say.

Here it is. In proving the infallibility of his church, he quoted the following text in the following manner: 'Go ye therefore, teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo I am with you all days, even to the consummation of the world.' I reminded him of having omitted part of the text, which says 'Teaching them to observe all things, whatsoever I have commanded you.' He positively denied these words, said they were not in the text. I told him to bring his own Bible and I would read them, but he would not. He looked at his watch, said he had no more time to spare, and bade us good morning, saying he would like to give us any instruction we might need, but he would not hold any further argument. Thus ended our interview with the bishop. Now I say the bishop knew how this passage stood in the Bible, or he did not. If he did not, then it shows the pitiable condition of people who surrender their understandings to persons so ignorant of God's word, and consequently, so unqualified to teach them the way of salvation. If he did know it, and I am inclined to think he did, then he stands convicted of a garbled quotation of sacred Scriptura."

We give entire a communication from a missionary in Iowa, as illustrating very aptly the readiness with which our Irish population lose their superstitious attachment to Rome. It will be read with interest.

"I have held conversations on the subject of religion with about one hundred families and individuals of the Popish faith this month. I have called to see the schools taught by the 'sisters of charity' and the 'Christian brothers.' Shortly after seeing them I held the following conversation with an Irish Romanist about them.

"'I suppose that you have been a long time residing here.' 'Six years, but I have lived in the Eastern States about twenty years.' 'You must be now quite American; certainly you are not as Irish as I am. When you were seven years out of Ireland you had lost all the flesh and blood that was Irish. Your body is now American: and the free air of America ought to have Americanized your spirit in twenty-six years.' 'Indeed it ought.' 'Have you a family?' 'A wife and three children.' 'What schools are there here for the young? are there public free schools here, as in the East?' 'There is a very badly organized system of schools here; various teachers draw aid from the public funds.' 'What kind of teachers are the brothers and sisters here? how are they paid?' 'Very bad teachers, they do no good scarcely to the children; they were paid, before this year, partly by the public funds, but now they are not. The brothers wanted me to go with them to Mr. —, the treasurer, to swear that they were good and capable teachers, but I excused myself, for I did not want to swear to a lie for them.'"

'I guessed that you were Americanized. You would have thought it a sin to entertain a thought that their sable reverences were not all of what they put themselves up for in Ireland.'

"I met a girl in a gentleman's house where she was a servant. After a long religious conversation with her, I remarked that she always heard that the Roman Catholic was the old religion, and the Protestant the new one, but that I had a small tract going to prove the reverse, and that as she was an intelligent young woman I thought she ought to read it and see what those she always heard were the 'doomed to hell' had to say for themselves. She took the tract, promised to read it, and wished I would call again.

"An Irish Catholic young man is reading Kirwan's Letters, which I lent him. I held an argument with him about the 'Mother of God.' A gathering of Irishmen were talking of this doctrine in the store where he is a clerk. The young man remarked that 'he could see how Jesus, so far as he was man, could have a mother, but that there could be no sense or meaning in saying "*Mother of God*," as the Infinite could have no beginning—no mother. This caused a great sensation, and some were for striking him, but the land lord, himself an Irish Romanist, swore out that 'if they struck at the boy they would have to strike him also.' They then talked of heretics and of Luther, but the boy knew nothing more, and said nothing, but he thought there was a possibility that they were in error about heretics and about Luther, as they evidently were about the Virgin Mary; and he now desires as soon as he has finished the reading of Kirwan, to read about Luther, and learn the truth. I have good hope of this lad."

FOREIGN FIELD.

FRANCE.

Our brethren in France want help, and must have it. We beg our readers to ponder well the following letter, addressed to the Board by the Committee of the Evangelical Society of France.

"Gentlemen and much esteemed Brethren,

"You can form no adequate idea of the numberless annoyances and persecutions which fall to the lot of our agents in their fields of missionary labor. Not only are the prohibitions severely maintained, but a whole system of espionage has been organized, in order to surprise our friends, and summon them before the tribunals. The subordinate police agents search after them in the woods, the cornfields, as well as in the upper rooms. A characteristic fact has recently taken place in the Department of the

Haute Vienne. On the 17th of August, the Patron Saint's Day of the Emperor, all the mayors were commanded to have divine worship celebrated at their communes, in order to invoke the blessing of God upon the person of the Sovereign. The mayor of Villegrand is Protestant, and so are all the inhabitants of the commune. He answered the Prefect that he was ready to obey, provided he could repair to the Protestant Temple, which was shut, and the re-opening of which he solicited, at least on the present occasion. The most brutal answer was made to that request. The mayor and deputy-mayor, both Protestants, and head functionaries of a Protestant commune, have been deprived of their office because they would not lead their people to mass! That fact may give you an idea of the dispositions of the authorities towards the friends of the Gospel cause.

"Still, the persecuted friends of that cause remain firm and unshaken in their attachment to the Gospel; of this you will find ample proof in our next bulletin. Far from being discouraged, their attachment to the Gospel cause has been increased. Several new independent churches have been formed under those trying circumstances. On the other hand, our committee have taken a solemn and serious step. They have forwarded to the Emperor a memorial stating all the facts, and vindicating the rights of religious liberty. We are assured that this memorial has been placed in the hands of the Emperor. He will read it, and we may expect an answer within a few weeks.

"Under such circumstances you will not fail efficiently to support us. Our deficit amounts to some 49,000 francs, and this is not surprising when one considers that far from slackening our exertions, we have increased the numbers of our fellow laborers, as you will see in our bulletin. We cannot abandon our persecuted brethren and deprive them of their spiritual leaders when they most stand in need of them. We cannot abandon the missionary stations where attacks are being made upon the Gospel cause. The honor of Bible Christianity is at stake: we must use renewed exertions. If we are vindicating the claims of religious liberty, it is with a view to make use of them. Suppose that through God's mercy the Emperor should acknowledge our rights, and permit the re-opening of our places of worship, what would our situation be if we were obliged to shut them again, owing, not to the want of liberty, but to the want of money; would not that be the most fatal blow upon the cause of religious freedom?

"As you may have been informed by the newspapers, our great centre of Evangelization in Paris, the Chapelle Taitbout, has been destroyed by the flames. We solicit no contributions for the rebuilding of it; but of course this new misfortune must tend to aggravate our situation.

"You will not permit, gentlemen, that financial difficulties should complicate the great question of Evangelization and religious freedom. You

will do all that in you lies to aid us efficiently. When a body of troops hear the cannon, they must march in aid to their comrades, even though they have no positive command. It is one of the laws of war, and so it must be in our religious warfare. War is raging around us. We are at the thickest of the battle; aid us, dear brethren of America, and make for us all the exertions which your zeal for and your devotedness to the great cause of the evangelization and the liberty of consciences will prompt you to make. We know that we may depend on your support: we know that it will not fail us this year any more than it failed us last year. We stand assured that your aid will be an efficient one; but we ardently solicit you to aid us *speedily*; at other times, and under other circumstances, a deficit of 49,000 francs, at this season of the year, would have nothing particularly trying in it. But this year, owing to some particular circumstances, such a deficit is a heavy burden upon us, and therefore it is that we so ardently solicit you to aid us, by placing at our disposal part of the donations which you will no doubt be enabled to grant to our Society."

DE PRESSENAE.

ANOTHER AND LATER APPEAL.

"Sir and much esteemed Brother:

"We hasten to answer your very kind letter bearing date 2d Oct. We must express our feeling of heartfelt thankfulness for the interest which you take in our work—a work at once so noble and so difficult. What you say of your prayers in our behalf is calculated to inspirit us, and to make us hopeful. We are equally thankful for the promises of support from your Board. Without insisting in a manner which might be deemed indiscreet, let us be permitted to remind you that every day is of immense importance in the situation in which we are placed. We may indeed apply to ourselves the declaration of our Divine Master: 'We must work while it is day: the night comes, in which no work can be done.' So far as we are concerned, that *night* would be the impossibility of evangelizing as a society. Thanks to God, we are not reduced to that extremity; we can work still. But it is the more important that we should take advantage of that possibility. We must not furl our sails at the moment when we apply to the Emperor for complete liberty of action; yet, with a deficit of nearly £2000, we should do so, unless efficient support were granted us. But we rely on your kind promises.

"We will not return to the details contained in our bulletin, dated August. We now propose to show how much our work is blessed notwithstanding all the impediments thrown in our way. It is developing itself

both *internally* and *externally*: internally, by the strengthening of Christian life in our centres of Evangelization; externally, by the blessings which attend the missionary work among Catholic populations. A few details will substantiate our assertions.

"Concerning the external work, we will quote a few lines from the letter of one of our Evangelists who is stationed in a large town. These lines will enable you to ascertain the state of our populations, and the underhand practices of our adversaries:

"I cannot afford many facts during a month's space; but I can say, at least, that during the last month I have had an access to three new families, to whom my visits may, under God's blessing, prove highly beneficial. We are glad to remark that those persons who renounce Romanism, begin with withdrawing their children from its influence, and keeping them from Catholic schools. The aversion of certain persons to Romanism is also worthy of notice. I met, the other day, with a mechanic, a father of a family, who told me: "I feel inclined to adhere to Protestantism; but I want you to give me some explanations concerning that religion which I wish to know better, and to tell me what I have to do to follow it. I have, for some time, noticed many things in the Catholic religion which do not seem to be quite just; now, I am fully convinced that it ought to be renounced altogether. On which side soever I turn, I see in that religion and its teachers nothing but cunning, perfidy, and wickedness. I will have none of it, either for me or my children."

"But since the adversaries of truth have noticed that attraction towards the Gospel, and that a certain number of families are ready to escape their influence, they exert themselves to the utmost to counteract our efforts. Nine months ago a man was directed to canvass the town, and to ascertain what families I was visiting, in order to counteract my exertions. From that time, calumnies, lies, and insults of every description have been showered upon us. The police commissioner himself has been busy in that disreputable work. A few days ago he called upon a mother of a family and asked her why she intended to abandon the religion of her forefathers, and to turn a Protestant? Of late our adversaries, seeing that we had placed children in some Protestant families, to learn reading, have now opened little schools, in order to attract our pupils."

An Evangelist stationed in the vicinity of Paris writes: "Out of thirty-five Roman Catholic families that I have visited for the last three months, four or five only seem to have received no benefit from Gospel truth. A few days ago I was in the burial-ground, standing near a grave from which they were extracting a skeleton which had been buried seven years ago. I endeavored to make the bystanders sensible of the frail tenure of our lives, and of the necessity for devoting our days to the glory of God. I asked of

them whether they believed that God had given us life merely to eat, drink, sleep, suffer and die? One of them answered: "Who can know what is to befall us after death?" The grave-digger said: "After death everything is dead. Look at these bones and see if they think of any resurrection. Bring me a pint of wine, that I may drink it before I rot." The bystanders burst out laughing. I told them that they were at liberty to rail and scoff; but that their scoffing did not annihilate the judgment of God, which should fall upon them unless they became converts. Then I endeavored by various comparisons, and by the Scriptures, to prove the possibility of the resurrection. Two individuals came up to me, and one of them spoke to the same effect. Anxious to become better acquainted with him, I followed him among the tombstones, and noticing some passages engraved on the tombstone of one of our sisters in the faith, I pointed out to them, "Yes," said he, "the peace of the Lord is the most precious of benefits; happy the man whose sins are forgiven."

"The missionary cross is attended by abundant blessings in our Metropolis. Our places of worship are crowded; new members are daily added to the church of Christ. The following is a rejoicing fact: A Catholic family of great respectability has of late been led to the knowledge of Gospel truth; they have become, as it were, a centre of evangelization. They zealously announce the Gospel to all their friends. Last summer an agent of the Paris city-mission became acquainted with a distinguished painter, through the medium of that family. That painter was an unbeliever. On the strength of the human reason he made violent opposition to the Gospel. The Evangelist was not discouraged. He humbly confessed his Saviour. Now, the painter, his wife and daughters have cordially embraced Christian truth. We put a high value upon that fact, as it goes to prove that there are religious wants in the educated classes, and as it opens to us a new field of missionary labor, by the means of the numerous relationships of our friends, who are eager to diffuse the glad tidings of salvation.

"Let us now consider the internal work. Our last bulletin has apprised you of the fidelity and perseverance of the populations that our agents are evangelizing. We will not return to the details which we have given,—to those worship-meetings held in the woods, the corn-fields, the upper-rooms, in spite of the watchfulness of policemen. But we will give some details respecting a very interesting branch of our work, we mean, the lessons of instruction given by our schoolmasters from house to house, at those places where the public schools have been prohibited. We will quote a few lines from the letter of one of our schoolmasters in the Haute Vienne:

"You know that in the rural places the summer season is the least favorable to the work of Evangelization and teaching. Still, notwithstanding field labor, the number of our pupils have increased. There is one circum-

stance that must tend to encourage us. I mean the desire for instruction which is manifested by several adults, and by married people. All the persons of whom I gave you a list last time, persevere and are successful. Others have begun, and feel highly encouraged to persevere, seeing that the former are now able to read the Gospel. And that, not only at —, but at several surrounding villages. Several married men and women will begin to take lessons of instruction as soon as they shall have a little spare time. That desire for reading the Gospel which is spreading more and more, is, in my opinion, a proof that there are also other wants. I know that several of these persons have excellent dispositions, and are not far from the kingdom of God."

The pastor of St. Denis writes concerning that missionary post :

"You will be happy to know that the Lord has rested some blessings upon my agency for the last three months. The number of my hearers has been increasing. I ascribe that increase, under God, less to the momentary stay of some strangers among us, than to some useful reforms in our schools, and to the organization of a church. The spirit which pervades its members is such that they are likely to exert a most beneficial influence around them."

We are not less encouraged by the piety and devotedness of our fellow laborers. One of our schoolmasters, near St. Etienne, has been severely tried in his family during the prevalence of the cholera. M. Nuget, one of the schoolmasters who had been transferred to us by the American Swiss committee, has been called from time. We have appointed in his place M. Audevud, who was strongly recommended to us by the Evangelical church at St. Etienne. A very short time after his appointment at Fay he lost his wife. "On the 4th of August," he says, "I learned by a letter that my dear wife had been taken from me by the cholera. The last time I had seen her, we had prayed together, and she died. If we are not to meet again upon earth, we shall meet again near our Lord. After receiving the news of her death I returned to our village. Needless to say what I felt when I found my five children in mourning, the door of our house shut, and the mortal remains of my wife lying in the garden, till the day of resurrection. With profound sadness, but with peace, I hastened to arrange my affairs, and on the evening I set out with four of my children to repair to my missionary post."

The inference to be drawn from the above details is, that if our work is counteracted by men, it is, at the same time abundantly blessed by God, who is always opening to us doors of usefulness, and causing us to meet with souls that seek him. We hope that our friends will also be encouraged to pray for us, and to grant us efficient support.

With christian regard and much esteem, we remain, Dear Sir, yours
very truly, on behalf of the committee,

DE PRESSENSE.

SWEDEN.

" Stockholm, the 2d Nov. 1854.

" Rev. Dr. R. Baird, New-York.

" DEAR SIR—Since I wrote to you last I have been traveling in the north part of Sweden, in the province of Norland, for nearly thirteen weeks ; and during that time I have experienced almost more than at any preceding period, the truth of the words we so often write: ' We have much cause to praise the Lord.' What we see before our eyes makes the deepest impression on our minds.

" I had received many pressing invitations from the north, and could no longer resist them. I went to Norland, and remained in one place five weeks. The people assembled from several adjoining parishes, some as far as thirty miles, whenever any meeting took place. I held these at stated times. During the other weeks I traveled, preaching every day in the week, and sometimes twice in the day. In some places churches were opened in school-rooms or private houses. In others, when the crowd was great, and the weather was favorable, I spoke out of doors. The Lord be praised for what He granted us to see ! We also entertain the hope that He will grant visible effects of all the Gospel that was proclaimed, and more perhaps that we shall not see. What I especially would praise Him for is my having been permitted to be a means in His hand partly to awaken and call back to life and activity powers that have been languishing and nearly dying, partly to *reunite* and encourage souls who, from want of care, from dissensions and growing worldliness had begun to wax cold and *separate*. They now again joined together in devotional meetings, and had happy intercourse with each other. I had also the pleasure to see worldly people, who had only come out of curiosity, become anxious inquirers. In the place where I stayed during five weeks a number of awakened or believing souls had been dispersed through the means of a clergyman inimical to such movements. Now they have again begun to assemble for common edification together, having an educated layman for their leader. The province of Norland has very few clergymen who are real living Christians. The work of God therefore advances principally through the mutual labors of the people, and where this takes place, there Christianity lives and flourishes. It was gladdening to see what had been effected in this humble way during the two years since I last visited Norland.

" In many houses where the Word of God had not been known, but only vanity and sin had reigned, I now found lovely children of grace.

" Time does not permit me to give you all the details of such a town, I will only describe some incidents on one spot, the most northerly one I visited, and then you can partly imagine the others. It was the town of Piteå. You will find it between 65 and 66 degrees of latitude. Here I had meetings every day. The churches were not opened for me, but a large

school-room. I preached thrice on Sunday ; in the morning at the house of a citizen, in the afternoon at the school-house belonging to that part of the parish which was outside the town. It held about three hundred people, but when I approached a message came to meet me, saying : ' What are we to do ? There are so many people that the room cannot hold one-fourth, and the clergyman refuses to open the church.' ' The weather is fine,' I answered ; ' let the people assemble in the large yard in front of the house, and I will stand on the steps.' We did so, and there were more than twelve hundred persons assembled, as far as we could count. I spoke on the words John 3 : 14-19, and saw much emotion. It was certainly increased by the fact that many of those now assembled had thirty years ago been awakened and instructed in the way of salvation through the means of my father, who was clergyman in this parish. The old house of my parents where I passed the years of my childhood lay before my eyes at a short distance from the place where I now stood and preached. A touching instance of the remarkable leading of God this was to me, who had not seen the spot for thirty years. I wish to observe, however, that doubtless many a reminiscence of the labors of my father in this same place contributed to the great emotion that pervaded the assembly. Our devotions finished with Rev. 7 : 9-17, the description of the great multitude before the throne of the Lamb, and at last a song suitable to the occasion, in harmony with the subject.

" When the congregation had dispersed I thought my work was finished that day, reposed a little in the house of the schoolmaster, together with some friends, and intended to return immediately to town. On coming out I found some peasants still desirous to talk with me a few words, and they proposed entering the school-room to sing a hymn. We did so, and the rumor instantly spread among the people who lingered in the neighboring houses, and shortly the room was filled and I was obliged to hold another lecture, on the fifth chapter of Romans, which afforded us even more joy than the former one. Many were, however, so grieved because of their sins, that they could not be so easily consoled ; but the godly sorrow which worketh repentance unto salvation is not to be repented of.

" Among those who were awakened to experience such sorrow as that mentioned by the Apostle, was the daughter of a rich and respected citizen. She was so anxious about her salvation, and so fearful of losing the impressions and resolutions that had been called forth in her heart, that for fear of their being dissipated at her home, she did not go home for the night, but requested her sisters to make her excuse, and remained with a Christian lady living close by. Having mentioned this family I must describe the remarkable change which has taken place in its circle. Three years ago there was not a sign of a Godly spirit, nothing but vanity and worldliness. It is one of the principal houses in the town. One of the sons who was pursuing

his studies in Upsala, and near his ordination as a clergyman, was suddenly awakened to a sense of the greatness of his sins. In this state he wrote to me in 1851. My answer and all that he heard in the way of evangelical consolation had scarcely any effect. He continued in a state bordering upon despair. When two years ago I came to Piteå, he had disappeared a few hours before my arrival, and search was made for him every where, much fear being entertained that he had put an end to his life. At last he was found the following day, lying in a barn situated in a field, almost perishing with cold and hunger. He was taken home and nursed as a patient. He heard of my arrival, and requested a conversation with me. The cause of his despair I found to be his old self-righteous striving to be holy before he should go to the mercy-seat and pray for forgiveness. After some conversation with him daily, during four days, I heard that since I left town he had found peace and strength in the LORD, and now he is a beloved and useful brother. His two sisters were soon after that time converted, and the third is the one I have just described. Thus, four of the members of this family, formerly so worldly, are now believers.

“From Brother Ahnfelt I have had several letters containing many interesting accounts. During the early part of the summer he visited Denmark, and passed a few days at the house of the head-gardener at Sargenfri, the country residence of the Queen Dowager of Denmark. There he had witnessed very pleasing signs of the power of the Gospel, especially in the case of a man who had been so much depressed on account of his sins that he had been suffering from illness, but who now arose from his bed, and put away all his medicine bottles, after having experienced the healing power of the Gospel. ‘He was so happy that it is certainly worth while to travel many miles to see such a change effected in a poor sinner,’ is the remark brother A. makes on the occasion. In the town of Elsineus another remarkable instance had been vouchsafed to him. A man who had been more or less in despair regarding his spiritual state during eighteen years had now become a happy believer, and proclaimed, with a beaming countenance, the inexhaustible treasures of grace.

“‘The 15th June,’ says Ahnfelt, ‘I was called to appear before the court of justice to answer for my infringements of the Conventicle act. Thousands of persons assembled there to hear the Word while I was in the neighborhood; and thus, in the midst of persecution, the most astonishing awakenings and religious movements took place. From thence he went to Coolshame, and various places in the south of Sweden, and visited Herrestad on the occasion of the missionary meeting in August. Every where the Lord seemed to bless his labors. He exclaims on this occasion, ‘Oh, that I may be enabled myself always to keep close to my Saviour as a poor needy sinner, and be a partaker in the grace I preach unto others.’ In many places

churches were opened to him, and he spoke to immense multitudes. His last letter contains very interesting news. He has again visited Denmark, and the Lord has seemed signally to bless his ministration. He has even been permitted to speak and sing in the presence of persons high in office, who have shown him much attention and interest. This I must also mention, that Mr. Ahnfelt has got his sentence from the court of justice before which he was called, in which it is stated that 'having transgressed the Conventicle act, and held unlawful religious meetings, at which he has enlarged upon various parts of Holy Writ in the presence of persons not belonging to the house, and having done this in various parishes, Ahnfelt is fined £5-10, which sum is to be divided among the poor of six parishes.' There is no question you see of any heresy or false doctrine. It is the mere fact of having read and explained the Bible!

"Dear sir, I could write much more, but time does not permit, and I think this is sufficient to give you an idea of our position. May the Lord bless and preserve you, is the sincere prayer of

"Your's in Christian love,

C. O. ROSENTHAL."

MOVEMENTS OF ROME.

BLESSING THE BELLS!

To what length the superstitions and unscriptural rites of the Romish church are now carried out in this country, and without an effort at concealment, which would have attended them at one period of our nation's history, the following extract from the Freeman's Journal will illustrate. We give it place in our Magazine to show the progress which that system of false religion has already made in our land, and the urgent obligation that rests upon Christians of all denominations to lift up their voice and to guard the community against its influences, and to pray and labor for the conversion of its deluded victims. The ceremonies here detailed were performed in this city on the 26th of December last, by one who by birth was a Protestant! But to the extract.

Rt. Rev. Bishop Bayley, on Tuesday, St. Stephen's day, blessed a fine chime of bells for the Church of the Most Holy Redeemer, in Third street. The ceremony was performed immediately after the 10 o'clock Mass, when that vast church was crowded from the steps of the Altar to the very door. Capt. Smith, with his company of Independent Rifles, was in attendance as a guard of honor. The members of the congregation who had been most active in procuring these bells had their places immediately by the bells.

The bells are four in number, and as the chime sent from Germany to the World's Fair in this city. The largest of the four, which weighs about 1,500 pounds, was dedicated in honor of St. Michael. The second was in honor of St. Gabriel; the third in size was dedicated to St. Raphael; and the fourth to St. Alphonsus. They are of the best metal and finest workmanship. Each bell has sacred inscriptions and images cast in the metal. The bells were conveniently hung, in obedience to the Pontifical, in the space in front of the altar-railing. The bishop, in full pontificals, entered the church, attended by the priests and acolytes, with incense, lights, etc. They chanted the *Miserere*, and the 53d, 56th, 66th, 69th, and 85th Psalms, with the *De Profundis*. Then the bishop blessed salt and water, saying afterwards the prayer that when the bells should be bathed therewith, whensoever they should sound, the power of the devils, the shades of phantasms, the attack of mobs, the striking of lightnings, the shock of thunders, the ruin of tempests, and every spirit of storms might be driven back; and that, when the children of Christian people should hear them ringing, the increase of devotion might grow in them, that hastening within the bosom of their Mother Church, they may sing to God in the Church of the Saints the new song, coming thither with the sound of the trumpet, the modulation of psaltery, the sweetness of the organ, the exultation of the drum, the gladness of the cymbal; so that, in the temple of His glory, by their pleadings and prayers they may invite the multitude of the army of angels.

Then the salt being mixed with the water, with the special prayers of the Pontifical, the bishop began to bathe the bells therewith. When this was done, the bishop with priests chanted the Psalms, *Lauda anima mea, Laudate Dominum quoniam bonus, Laudate Dominum de cælis, Cantate Domina, and Laudate Dominum in Sanctis suis.*

Then the bishop, with the thumb of his right hand, made the sign of the cross on each bell with the holy oil *infirmorum*, and said the prayer invoking the same supernatural effects of terror to the devil and his servants, and of comfort and good inspirations to the people of God, wherever the sound of these bells should be heard. Then wiping off the oil with lint he began the antiphon, *Vox Domini super aquas multas*, and with the priests chanted the 28th Psalm, meantime the bishop made seven crosses on the outside of each bell with the same oil of the infirm, and four crosses with the chrism on the four sides of each, saying at each time: "May this bell, O Lord, be sanctified, and consecrated in the name of the Father, and of the Son, and of the Holy Ghost. In honor of St. Michael," for the first bell, and so in honor of each patron of the other bells, respectively in their turn. Then followed another prayer of blessing for the communication of power against the spirits of the air, from the beautiful order of the pontifical; when taking thyme, frankincense, and myrrh, he put it in censers, and placed these under each

of the Bells. The verses *viderunt te aqua Deus, &c.* were sung from Psalm 76, and the bishop said the closing prayer, that: Like as the Holy Ghost came down in delight upon the harp of David; and as, while Samuel offered the sucking lamb a holocaust to the King of eternal dominion, the thunder of the heavens repulsed the hosts of the enemy, so, while the sound of these bells shall pass through the air the Angelic hand may guard the congregation of the church, and perpetual protection keep the minds, the bodies, and the possessions of believers.

Finally, the deacon sang the Gospel, from the 10th chapter of St. Luke, of Mary, who chose the one thing necessary—as if giving the constant mission to the bells of awakening the attention of all while engrossed in the cares of the world, to remember that their chief good is in the Church.

VIEW OF PUBLIC AFFAIRS.

In the comparative lull succeeding the stir of elections at home, and the rumors of war abroad, public attention during the last few weeks has been chiefly directed to measures for relieving the condition of the poor in our midst. The severity of winter has come upon us superadded to the pecuniary hardships of the times, producing an amount of suffering, as well in its more palpable form of visible begging and necessity, as in secret uncomplaining distress, almost unprecedented. It is satisfactory to observe, at such a moment, the multiplied individual and associated efforts which have been called forth to meet the exigency. God help the poor! and God augment the sympathy and earnest labor of those whom he has gifted with the means of relieving their wants!

As we have intimated, the "Eastern question" has not yet found its solution, and no definite result has been reached by mediations, alliances, or encounters. The anticipation seems now to prevail, that Austria is about to join the Western powers in the struggle; an event calculated undoubtedly to diminish the interest of liberal minds in the whole affair, as there will then be little for the cause of freedom to gain by triumph on either side.

Among ourselves, the chief object of anxiety in the public mind seems to be the Mormon-Utah difficulty. The nomination of Col. Steptoe having been confirmed, to the governorship of the territory, we shall soon see a test of the ability of our national strength to re-

gulate the way-wanderers of this our wild and semi-barbarous offspring. Meanwhile the delegate from Utah, in Congress, has been attempting a vindication of the "morality" and "loyalty" of the notorius Brigham Young, whose follies and blasphemies appear to have reached their lowest depth. It is certainly time for such an apology to the decency and good feeling of the people.

The "Constitutional" branch of the Presbyterian Church having recommended that the 8th of January be kept as a day of fasting and prayer, in view of religious declension and other evils among us, there was on that occasion throughout the Churches of that connection a commendable observance of such a season. It is surely time that all who lament the prevalence of vice and error in our community, and the want of spiritual life and activity in our Churches, should surround the throne of grace, with united and fervent supplications for a revival of the true religion, and a renewal of the days of the right hand of the Most High.

JUVENILE DEPARTMENT.

DIALOGUE NO. 17.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Belgium, (Conversation Second and last.)

Eddie. In our last conversation, dear Father, you gave us some account of Belgium, its geography and history, and said that you should have something more to tell us about that country.

Father. Yes, Eddie; and now I am going to tell you something about its religious and moral state and prospects.

Willie. I think you told us that the Reformation spread there considerably in the XVIth century, and that it was extirpated by the Spanish Kings.

Father. Yes, Willie, that was true. Thousands of people embraced the doctrines of Luther and the other Reformers, and when persecuted by the Spanish Government, under whose dominion Belgium (or *Flanders*, as it was called) then was, many took arms with the other disappointed parties who wished to overthrow the Spanish despotism. In that struggle Counts Egmont and Hoorn lost their lives, and the Prince of Orange and his forces were at last driven northward into Holland, where he and his sons after him carried on successfully the war of the Dutch Revolution.

Eddie. Is it known how many Protestants in Belgium or Flanders lost their lives?

Father. No, my son. It is believed that 100,000 were murdered in the reign of Charles I. as he is called, as King of Spain, or Charles V. as he is called when spoken of as Emperor of Germany. But a far greater number perished in the reign of his infamous son and successor, Philip II. whose lieutenants, the Dukes of Alva and Parma were deadly enemies of the Protestants and their adherents. In the reign of that Monarch Protestantism was extirpated in Flanders.

Willie. And when did it begin to reappear in that country?

Father. Not till the year 1814, when Belgium was united by the Congress of Vienna to Holland, and the last Stadtholder of the latter country was made King of the new kingdom that was created under the name of the *United Kingdom of the Netherlands*.

Eddie. I believe that I have heard you say, dear father, that you have seen that monarch, and that he was a Protestant.

Father. This is true; he was a Protestant, and a sincere one, as were his fathers from the days of the first Prince of Orange. But he was not a wise ruler. He certainly was desirous to see Protestantism propagated in Belgium. During the 16 years that he governed that country in common with Holland, he did a good deal to introduce the Protestant religion into it. For instance, he caused Protestant Churches to be opened in some of the chief cities in which there was a Protestant population. In this way Protestant Churches were opened in Brussels, Antwerp, Liege, &c. so that there were, perhaps, as many as eight or ten such places of worship in that country at the time of the Revolution in 1830. There were also Protestant preachers for the Dutch troops that were in Belgium.

Eddie. I have read in a short sketch of the life of the celebrated Merle D'Aubigne, that he was a Protestant preacher in Brussels about that time.

Father. Yes, during five years he was a preacher there, and in some sense a *Court Preacher*, for the King was a regular attendant at his Church or Chapel when he resided at Brussels, which was a considerable portion of each year. It was in this way that Protestantism gained, for the second time, a foothold in Belgium. And although the overthrow of the *Dutch Dominion* in Belgium, if I may so call the reign of King William I., threatened for a time to interrupt this incipient Protestant movement, it did not lead to such a result. Under the new Constitution of 1830 Belgium received the boon of religious liberty. Leopold, who became the new Sovereign of that country, and still reigns, is a Protestant. Under his reign, now protracted to more than 24 years, the Constitution and laws have been well executed. In consequence of this, there has been an "open door" in that small, but populous Kingdom, for the spread of the Gospel.

Willie. And has anything been accomplished, dear Father?

Father. Yes, Willie; a great deal. Through the efforts of the British

and Foreign Bible Society, as well as of similar Societies on the spot, fully a quarter of a million of Bibles and New Testaments have been sold in that country. Through the exertions of the Tract Societies a great many religious tracts and books have been circulated there. The Belgium Evangelical Society employs a considerable number of Colporteurs, school-masters, evangelists and ministers, in the different parts of that kingdom. In this way the Gospel has made much progress in Belgium within the last few years. There are at least three important Protestant Chapels (besides an established National Church) in the city of Brussels; also a goodly number in other places.

Eddie. Will you not tell us something about some of those Chapels, dear Father?

Father. Yes, Eddie. One of them was founded by the Rev. Philip Boucher, who is now preaching at the Hague in Holland. He opened a Protestant Chapel at Brussels, about the year 1835, in an old warehouse, where he gathered a congregation of 150 or 200 people, and a Church of 60 members, 40 of whom were converted Romanists. He was induced by myself to come to the United States in the winter of 1836-37, where he collected in a few months more than 8,000 dollars, with which he built a beautiful Chapel on the *Boulevard de l'Observatoire*. Of this important and flourishing Chapel the Rev. Leonard Anet now has charge.

Willie. Can you give us some account of the other Chapels in Brussels?

Father. Yes, Willie. There is one which has three hundred attendants, under the direction of the Rev. Mr. Panchand, and a third one down in the lower part of the city, which has 1,000 attendants, all from the Flemish portion of the population. Three or four hundred of these people—all formerly *Romanists*—are members of the Church. The Rev. Mr. Van Maasdyk is the pastor of this important flock. Occasionally he has been aided by our American and For. Chris. Union; but he is now sustained by the Government, his Church having recently entered into connection with the State.

Eddie. Have not the Roman Catholic priests tried to hinder the work of the Protestants in Belgium?

Father. Yes they have; but they have not succeeded to much extent. The Government acts impartially, and nobly protects all in their rights of conscience and of worship. All it requires is that the police of every locality where the Protestants are going to open a Chapel or any place of worship, shall be informed of the *place*, and the *time* of the proposed public worship, in order that *gens d'armes*, or "armed policemen" may be sent to the spot during said worship, to see that there shall be no interruption either of the worship or of the public order.

Willie. This seems fair and just.

Father. It is both just and fair. It is what ought to be granted by

every Government, especially by every Christian Government. Alas! up to this day the Government of France has never been induced to act on such a rule, excepting during the existence of the Republic under the management of Lamartine, and for a few months later.

Eddie. Are there not many English people residing in Belgium?

Father. Yes, Eddie, there are, and there are several English Chapels in that country; but how many precisely I cannot say. There is one at Antwerp, more than one at Brussels, and probably one at Ostend.

Eddie. You think, then, dear Father, that there is a good prospect that Protestantism will advance in Belgium?

Father. Yes, I do. There are many things to encourage the labors of the Protestants. The Truth makes progress at Brussels, Liege, Louvain, (where is a great Jesuit University,) Mons, Charleroi, Paturages, and many other places. The friends of the Gospel in Belgium are full of hope. Many converts have been made—probably as many as six or eight thousand—within a few years. And among the converts are found persons whose ancestors were Protestant martyrs in the times of persecution and blood, of which I have spoken. The children of such people were generally seized by the priests and brought up in the Roman Catholic Church, and of course became papists. But God is a prayer-hearing and Covenant-keeping God. After the lapse of several generations, when the Gospel is still returning to Belgium, the descendants of his suffering people are among the first to embrace it. This is wonderful. Nor are similar cases wanting in France. The friends of the Gospel may well be encouraged in regard to Belgium.

In our next conversation we shall speak of Holland,—a Protestant country.

Eddie. This will be an agreeable change after having two papal countries as the subjects of our conversations.

MISCELLANEOUS.

I'LL THINK OF MY SAVIOUR.

I'll think of my Saviour when dawn shall appear,
And all He has made speaks joy to my ear;
When each bird and insect are all full of glee,
I'll think of Thee, Jesus! and only of Thee.

I'll think of my Saviour when going to rest,
And lost is the pleasure and friends I love best;
When my heart's full of sorrow, and sleep flies from me,
I'll think of Thee, Jesus! and only of thee.

I'll think of my Saviour when pleasures return,
And all is forgotten that caused me to mourn;
When all that He suffered shall give joy to me,
I'll think of Thee, Jesus, and only of Thee.

I'll think of my Saviour, surrounded by friends,
In the fullness of blessings and peace that he sends;
When from trials and care my soul is most free,
I'll think of Thee, Jesus, and only of Thee.

I'll think of my Saviour when death shall appear
And call me to leave the delights I have here,
When this world and its objects are worthless to me,
I'll think of Thee, Jesus, and only of Thee.

A. B.

THE CHAPEL AT ROME.

A letter from the Rev. Edward Prime, of the date of Nov. 10th, 1854, announces his safe arrival at Rome, and the speedy re-opening of the chapel, which had been closed, as usual, during the sickly season. We shall hear monthly from Mr. Prime, and hope to have some interesting intelligence to give.

NOTICES OF BOOKS.

Agnes, a Franconia Story, by the author of the Rollo books. CAROLINE, New-York: Harper & Brothers.

Our young readers will welcome the announcement of these delightful story books; but their pleasure must be dampened when we add that they have here the last volumes of the series. No reading can be more innocent and amusing than Mr. Abbott's Rollo and Franconia Tales; nor are they wanting in the teaching of good principles and habits. We shall hope that the pen so worthily employed will not long rest after these productions.

MARCO PAUL IN VERMONT, is a new edition of one of the Abbott books already known to most of our young readers. Marco has his distinct physiognomy and character, and will be welcomed by children as a friend of the genus Rollo, but not of the same species.

Messrs. Harper have commenced the issue of a new monthly, for children, under the charge of the Abbotts and other popular writers. This will be a most acceptable publication. The first number appeared in December; containing an interesting tale by Mr. Abbott, entitled *BRUNO*. Children must hasten to subscribe.

PARISH AND OTHER PENCILLINGS: by Kirwan. New-York: Harper and Brothers.

A varied collection of essays and sketches, in some of which we readily recognize our old friend Kirwan, while others exhibit a fineness of "pencilling" which we had not attributed to the sharp wit of our controversialist. Reminiscences of noted persons, portraits of character, and records of personal experience, make up this very readable volume.

Messrs. Jewett & Co. Boston, have published a beautiful and valuable volume entitled "The ILLUSTRATED NATURAL HISTORY," by the Rev. J. G. Wood, with four hundred original designs; a book replete with information and entertainment for the young. We have from the same publishers another child's book; The SUNBEAM, a pleasing story for little girls.

THE LADY'S ALMANAC is another of Messrs. Jewett's publications: a convenient little remembrance for the New Year, containing a quantity of serviceable items, and elegantly illustrated.

A new edition of WHATELY'S LOGIC has been issued by the Harpers, in small portable size, for schools and colleges.

SCRIPTURE PORTRAITS, by Rev. Jonathan Brace. New-York: M. W. Dodd. A series of sketches of Bible character, especially designed for the family circle. These essays, which originally appeared as contributions to the Mother's Magazine, are well deserving of republication in their present form. The style is clear and animated, adapted for general reading; it is well fitted for the Sunday School Library.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE
1st OF DECEMBER, 1854, TO THE 1st OF JANUARY, 1855.

MAINE.

Dennysville, Peter E. Vose \$25; Mrs. Lydia C. Kilby, \$10; in full for L. M. for Rev. Dr. Revel and Mr. Rosenius. . . . \$35 00

NEW HAMPSHIRE.

Bath, Rev. D. Sutherland, 2 00
So. Merrimack Cong. Ch. 8 00
Fitzwilliam, Orthodox Cong. Ch. in part to make Rev. John Woods, L. M. . . . 22 91

VERMONT.

Waterbury, Joel G. Stimson, \$55; to make himself L. M. and Friends, \$15 to make Rev. C. C. Parker, L. M. 70 00
Chelsea, Cong. Ch. and Socy. Sunday School, 5 13
Jona. Ross, superintendent, 1 00
Berlin, Mrs. Sophia Hobart, 80 11
Brandon, Cong. Ch. to make Dea. Barzillai Davenport, L. M. 21 75
Windsor, Cong. Ch. in part to make Rev. Franklin Butler, L. M. 21 50
Springfield, Cong. Ch. in part to make Rev. S. F. Giddings, L. M. 21 50

MASSACHUSETTS.

Lowell, High-st. Cong. Ch. 23 23
Haverhill, N. W. Putnam, 3 00
Sheffield, Rev. James Bradford, 5 00
Brookline, Harvard Church, 83 00
Middleboro, 1st Cong. Ch. 13 81
Central Church, 11 55
Dorchester, Village Church add. for L. M. of Rev. Daniel T. Noyes, 9 00
Boylston, Cong. Ch. 27 36
Northboro, Evan Cong. Ch. B. D. Nat. Fisher towards L. M. of Mrs. Fisher, \$5; Cyrus Gale \$5; Mrs. Ann McFarland, \$5; others to make Mrs. Mary E. Ashley L. M. \$35, . . 50 00
Enfield, Cong. Ch. Ben. Ass. 50 00
Cambridgeport, 1st Cong. Ch. 43 10
Cohasset, Union Meeting, \$6 84; David S. Sutton, in full L. M. \$10, 16 84

Townsend, Ortho. Cong. Ch. bal. . . . \$20 00
Southbridge, 1st Cong. Ch. to make Rev. Isaac G. Bliss, L. M. 80 00
Free Ch. in pt. to make Rev. Mr. Cunningham, L. M. 20 00
Bapt. Church, 13 00
Meth. Church, 13 50
Chelsea, Winnisimmet Ch. 142 26
Amherst, 1st Cong. Ch. in full to make Rev. E. S. Dwight, L. D. 47 24
2nd Cong. Ch. in full to make Joseph Adams, L. M. \$28; Dr. J. Taylor in part for L. M. \$5, 85 00
Boston, Miss Martha A. Quiney, 1 00

CONNECTICUT.

So. Windsor 1st Ch. and Society, 22 00
Hartford, 4th Cong. Church by Rev. W. W. Patten, 83 00

NEW-YORK.

N. Y. City, E. R. 50 00
Rev. J. A. Clark, 9 00
Edward J. Woolsey, 50 00
S. S. 3rd Asso. P. Ch. for Waldensian Orphan School, 20 00
B. N. N. 3 00
R. R. 2 00
Wm. Van Wagner, 5 00
David Slater, in part for L. M. 15 00
Brooklyn, S. L. Rushmore, 10 00
Plymouth Ch. Rev. H. W. Beecher, . . 127 78
Pastor, 10 00
Van Wyck Wickes in full for L. M. . . 45 25
Clinton Ave. Cong. Ch. by Mr. Bush, . . 51 56
Yonkers, 1st Presb. Ch. Rev. D. N. Seward, . 8 50
Franklin, Presb. Ch. 20 00
Troy, Melissa Rosseter in full to make Wm. Wickes Rosseter, L. M. 41 75
Chester, Presb. Ch. in part, 6 00
" " additional, 6 59
Washington Vile, a few friends, 14 23
New Haven, Cong. Ch. & Society,
N. Y. City, Central Presb. Church, Rev. A. A. Wood, 79 83
Pompey Hill, Mrs. Hastings, 1 00

Lafayette, in part,	\$5 00
Otisco, Balance,	6 09
Utica, F. H. Weld,	1 00
Herkimer, Refd. D. Ch.	8 80
Meth. Ch.	2 81
Mohawk, Meth. Ch.	87
Deansville, Cong. Ch. in part,	5 46
Meth. Ch.	15 10
Homer, Presb. Ch.	16 07
Rotterdam, 2d Refd. D. Ch.	5 00
Onondaga, Balance,	2 19
Utica, T. E. Clarke, Esq.	5 00
Aldous, Presb. Ch.	40 95
Medina, Presb. Ch.	20 75
Rushville, Presb. Ch. bal.	7 00
Clyde, Presb. Ch. bal.	1 50
Griffins Mills, H. H. Phelps,	1 00
Byron, Presb. Ch.	9 50
Warsaw, Cong. Ch.	18 80
Meth. Epia. Ch.	8 58

NEW JERSEY.

Newark, 3d Presb. Ch.	13 00
Park Presb. Ch.	17 87
Job Haines,	50 00
Suckasunny, Presb. Ch.	15 00
Mendham, Presb. Ch.	61 50
Orange, 1st Presb. Ch. in part,	100 17
Griggstown, to make J. Beckman, Esq. L.M.	9 87
Flemington, Presb. Ch. in part,	41 75

PENNSYLVANIA.

Washington, Presb. Ch. add. by Geo. Baird,	1 00
Canonsburg, T. M. K. Wilson,	5 00
Honesdale, Friends by W. Moody for Ireland,	25 00
Philadelphia, Charles Hickley,	5 00
John Constable, Esq.	10 00
Mr. John Chambers,	10 00
Bedminster, Refd. D. Ch.	48 00
Presb. Ch. in part,	9 00
Germantown, Ger. Refd. Ch. in part,	17 50

MARYLAND.

Elkton, Presb. Ch.	80 00
Meth. Ch. (Epia.)	9 50

VIRGINIA.

Prince Edwards College, (Presb.) Ch.	11 00
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GEORGIA.

Rome, E. B. B.	10 00
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KENTUCKY.

Bulleysburg, Bapt. Ch. in part,	13 00
Paris, Christ Ch. in part,	6 55
Pleasant-st Presb. Ch. in part,	12 50
Medway, Presb. Church, to make Rev. U. S. McElroy, L. M.	81 00

Louisville, St. Pauls' (Epia. Ch.) in full for Rev. H. N. Dennison, L. D.	\$13 00
Shelbyville, Meth. Epia. Ch. South, to make Rev. J. S. Bayless, L. M.	82 50
Christ Ch. in part,	10 00
S. H. Female Ac. to make Rev. John Tevis, L. M.	80 00
Young Ladies of Rev. W. F. Hill's Female Seminary to make Rev. H. M. L. M.	80 04
Young Ladies' Shelbyville Female Seminary in part to make the Sem. a L.M.	9 50
Mulberry, Presb. Ch. to make Ch. Library a L. M.	30 70

Lockport, Cong. Ch. Rev. J. Grant, pastor,	11 00
Springfield, 1st Presb. Ch.	7 18
Jacksonville, 1st Presb. Ch. to make Rev. L. M. Glover, L. D.	116 75
Cong. Ch. to make Rev. Presdt Sturtevant, D. D.; L. M.	21 05
O. S. Presb. Ch.	50 00
M. E. Ch. to make Rev. E. W. Travis, L. M.	45 13
Bapt. Ch.	11 75
Waverly, Union Meeting, to make Rev. P. Wood and Rev. J. S. Weller, L. M's.	64 20

MICHIGAN.

Galesburgh, Luther Spaulding,	1 50
Ann Arbor, Cong. Ch. add. E. Benton,	5 00
Tecumseh, Presb. Ch.	9 00
Clinton, Presb. and Cong. Chs.	8 00
Grass Lake, Bapt. Ch.	4 13
Cong. Ch.	7 18
Meth. Ch.	1 80
Chelsea, Cong. Ch.	4 17
Lima, Cong. Ch.	7 42

INDIANA.

Waveland, O. S. Presb. Ch. add.	13 50
Russellville, M. E. Ch. add.	1 50

OHIO.

Fairhaven, Ass. Refd. Ch. to make Rev. J. Y. Schouler, L. M.	32 75
Hopewell, Ass. Refd. Ch. add.	24 70
Summerville, Presb. Ch. (O. S.)	4 00
Camden, Presb. Ch. (O. S.)	3 00
Xenia, Refd. Presb. Ch.	8 50
Ass. Presb. Ch. to make Rev. Samuel Wilson, L. M.	30 00
Cedarville, Ass. Presb. Ch. to make Rev. Jas. P. Smart, L. M.	30 00
Warren, Presb. Ch. add.	6 00
Cincinnati, Meth. Prot. Ch. to make Rev. D. B. Dorsey, L. M.	30 63
Welsh Meth. Cal. Ch. in part,	4 45
Granville, C. T. A. and G. B. Johnson, to make Rev. Wm. C. French, L. M.	30 00

CONTENTS.

The Book of Books,	49
Roman Catholicism as it is in Italy, No. 2,	52
Letter from General Beckwith,	60
South America,	63
Trials of the Brethren in France,	69
HOME FIELD,	71
FOREIGN FIELD,	
France,	78
Another and later Appeal,	80
Sweden,	84

MOVEMENTS OF ROME,	
Blessing the Bells,	87
VUE OF PUBLIC AFFAIRS,	89
JUVENILE DEPARTMENT, Dialogue No. 17,	
Belgium,	90
MISCELLANEOUS,	
I'll think of my Saviour,	93
The Chapel at Rome,	94
NOTICES OF BOOKS,	94
Receipts,	95

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VI

MARCH, 1855.

No. 3.

MISSION AND PROGRESS OF THE FREE CHURCH OF
SCOTLAND.

The following interesting and valuable article we take from the January number of the HOME AND FOREIGN RECORD, the Organ of the FREE CHURCH OF SCOTLAND. It sets forth in clear terms the Principles for which the "GREAT DISRUPTION" of 1843 was made, the Work to which the Saviour has called that branch of His Church, and the Progress which it has made, through His blessing, in less than twelve years.

The mission of the Free Church of Scotland may be defined in a very few words. That Church has been called of God, *first*, to demonstrate before the world the superiority of Principle over Power. And, *secondly*, to show that a competent number of men, associated on this basis, will accomplish what governments and laws are unable to effect.

The superiority of principle over power—the omnipotence of the one, the comparative feebleness of the other—though one would think an almost self-evident position, is a truth which neither the world nor the Church has to this day fully understood. There have been those who have comprehended it in all its extent; but the bulk of mankind, dazzled by the lofty pretensions and imposing displays of power, have seen in its unpretending, unostentatious, and noiseless rival, nothing but imbecility and failure. The crowd has wondered after the one, and worshipped it as a god which was able to build up and pull down, to kill and to keep alive, while in every age the followers of the other have formed but a small company. Even Christian men have felt but inadequately the transcendent might of principle. They have seen and believed in its power on a small scale, but they have not been able to give it credit for the triumphs it was to win, and the achievements it was to effect, on a great one. They have felt that it could create a *new life* within themselves, but they have not seen its power to create a *new life* in the world; at least to do so simply by itself, and dissociated from other and external aids. Hence the errors into which society has been

ever falling. Mistrustful of principle, it has been afraid to cast itself fearlessly upon it, and has been fain to lean upon power. Even when doing homage to truth, it has too often been a divided homage. In most ages truth has been unequally yoked: its helps have been hindrances, its supports burdens, and its power to create a "new world" has never yet been fairly tested.

But a lesson which the world seems slow to learn, it appears to be the purpose of Providence to teach it. All along, from the very beginning, the providence of God has been so conducted as to give prominence to the fact, that truth is everything, and power nothing; and that those great and blessed changes which Revelation reveals, and for which humanity waits, are to be produced by the silent, the unassisted, the omnipotent agency of a Divine principle. The work of regenerating society, and lifting the world up to a new and happier era, is the allotted task of Christianity, and of Christianity alone. She is to have no partner in that work. She is, to do it, not only without the help of governments, but in opposition to governments, that all men may see that it is her work—hers solely and exclusively. And this is the reason, doubtless, that Christianity has ever and anon been thrown back upon her own resources. She has formed alliances with power, but in the providence of God these have soon been broken off, and Christianity has again been sent forth into the world to do her work by her own native and heavenly energy. Again and again has she been stripped of all advantages and helps, and compelled to rely only on herself, and on her Author. In early times she received the help of the Empire, but her progress did not correspond with her external advantages. An era of corruption and feebleness set in, and the Church had to dissociate herself from the Roman State; and reduced to a handful in point of numbers, and banished to the remote parts of Europe, she had to begin anew the work of re-organizing herself and evangelizing society. And so it fared with her at the Reformation. Princes and governments hastened to her help, and thus she escaped, in countries to which their power extended, the sword of persecution; but their help came to little account as regarded her own proper work. An era of corruption and consequent weakness again set in; then followed an attempted enslavement on the part of the State; and the Church found it necessary, for the successful prosecution of her great enterprise, to sequester herself a second time.

Thus God wills that His truth should stand forth before the world as its sole regenerative agent. He will not have that efficacy ascribed to other instrumentalities which belongs only to it; and will have all men to know that the Gospel only can save the world; and that the "new heavens and the new earth" are solely of His own creation. And if lesson there be in the occurrences to which we have alluded, it is this, that till the Church has

thoroughly regenerated society, she must rely only upon the efficacy of her own principles, and that, in future alliances with the state, she must not look to the state for help, but teach the state to look to her for help, by giving free scope to her principles, and basing upon them its legislation and action. Society is to be regenerated, not by power beginning at the circumference and working inward, but by truth beginning at the centre and working outward. In this way is a new world to be formed, which shall stand forth in moral power and beauty, when the old has crumbled into ruin and vanished away. And such a world Christianity has been laboring from the beginning to educe. Amid dissolving kingdoms and declining systems, a new creation has been going forward; political power has hitherto rather obstructed than expedited it: but the divine and creative principle has been ever at work, gathering the materials of a new and glorious edifice, arranging them into order, and with ceaseless diligence and noiseless energy advancing them towards completion, amid the change, confusion, and decay of temporal kingdoms. "Not by might nor by power, but by my Spirit, saith the Lord."

But further, the history of the Free Church of Scotland illustrates the power of association on the ground of the truth, and for the promotion of the truth. There is no human power exterior to the Free Church which could have done for her what she has done for herself. Far different would have been her condition at this day, if, instead of leaning on principle, she had leaned on power. The Disruption threw back the Church, as we have already remarked, to the point where Knox found her three centuries before. It swept away the worldly accumulations of three centuries, and left her dependent for the erection of her external framework, and the sustentation of her ministry, solely on what the power of truth might move her people freely to give. Other resources she had none. Not a church, not a manse, not a school, not an acre of land remained to her. She had lost all but her principles—those for which her martyrs had died, and which she had embodied in her contentings in the past. But in these principles she found a source of power, a bond of union, and a mine of wealth even, which she would have looked for in vain in the favor and largesses of the State. She set to work instantly to rebuild her framework. Her success was little less than marvellous in the eyes of those who did not believe in the power of principle, and in the concord, energy, and irresistible perseverance and might with which a great principle can inspire its confessors. In the course of ten short years, the post-Disruption Church of Scotland was all but abreast of the pre-Disruption Church, as regards her external arrangements and machinery. She could exhibit well-nigh as goodly a roll of churches, manses, schools, and even stipends, as those of which she had been owner when in connection with the State: while as regards her proper spiritual work, she certainly was in advance of her former position. She has found

a wider sphere, and she is cultivating it with a heartier activity and vigor. In the table of revenues which we gave in the November *Record*, the Sustentation Fund is seen to be steadily progressive. In the first year of the Free Church it amounted, in round numbers, to sixty-two thousand pounds; last year, when it stood higher than it had ever done before, it amounted to ninety-seven thousand. This fund, as it has well been called, is the sheet-anchor of the Free Church; and its gradual and steady increase is the best indication of a widening and deepening basis on the part of our Church among our people. There is another item, too, which gives to the full as decided an indication of permanency, namely, the "Congregational Funds." The yearly amount of these has more than doubled since the Disruption. In 1844 they amounted, in round numbers, to forty-one thousand pounds; in 1854 they amounted to eighty-three thousand pounds. These are not the signs of a dying cause. They give no indications of a decaying zeal on the part of our people in behalf of those principles which they espoused at the Disruption. Nor has this increase been gained at the expense of the other schemes: for by looking at the table it will be seen that the missionary liberality of the Disruption-year has been maintained, and more than maintained. There is, then—looking at the practical proofs, at what our people are continuing year by year to do—no decay, we maintain, of devotedness or detachment to this great cause on the part of our people. Not only so; we have before us palpable and undeniable proof that there is a growing enlightenment and zeal—it may be with less excitement than the stirring scenes of the Disruption called forth—a calm, steady, waxing current of affection, based on knowledge, aided by habit, flowing in support of those great principles which the Free Church of Scotland has been honored to confess and suffer for. So much we think is undeniable from the tables we have given.

We have not time now to dwell on the findings of the article in our last number. These have been put into tabular form, and are presented to our readers in page 164 of this Number.* With the growing financial resources of our Church, there has, of course, been a corresponding enlargement of

* We subjoin it in this note.—ED. A. & F. C. U.

	Minis- ters.	Proba- tioners.	Charges	Stations	Church- es.	Manse- es.	Pro- fess- ors.	D. Halls.	Teach- ers.	Schools	Minis- ters and Mission- aries Abroad.
1843—May	432	122	---	--	--	--	--	--	--	--	--
1843—Oct.	551		600	--	--	--	--	--	--	--	--
1849 "	712	153	752	92	665	390	8	2	659	626	--
1854 "	747	200	760	95	800	500	9	2	661	651	235

her spiritual machinery. Every year since the Disruption has witnessed a wider sphere covered by her laborers, and subjected to her influence, both at home and abroad. In October 1843, her outed ministers numbered 432, with upwards of 600 congregations, whereof 90 were without a stated ministry. In 1849 she had erected 665 churches, 390 manseas, 315 schools, and 150 teachers' houses. And now she has 670 ministerial charges, and 855 places of worship; and the number of her schools has risen to 651. Including professors, ministers, probationers, and teachers, the Free Church has 1617 laborers in the home field. If to these we add her missionaries in India and Africa, and those laboring among the lost of the House of Israel, and her ministers in colonial churches,—235 laborers in all,—we have a total in connection with the free Church of 1852 laborers, exclusive of a subordinate and miscellaneous class of agents—such as catechists, Sabbath-school teachers, and tract and Bible distributors. This agency, covering as it does the home field, ranging over our colonies, and unfurling the banner of the gospel on numerous points of the heathen field, has been called into existence, not by power, but solely by principle.

The future is unknown to us: and we are not called to concern ourselves with it, at least in the way of indulging mistrust or anticipating evils. Our God is the God of hope: and the past, in which our fears have been so often disappointed, and our hopes so often exceeded, bids us be of good courage. We accept it as a token for good to our country and to our world, that this movement should have arisen. It has been sent in an important and critical era. The spiritual power of Rome was advancing with haughty confidence to the easy conquest of a material and sceptical age. In this other spiritual movement it has met its proper antagonist and counterpoise. This movement advances not by the power, or wisdom, or talents of man; but in virtue of strength derived from its own heaven-born principle. It is around that principle that we rally: it alone is our leader; and to it alone do we bear homage and fealty; and should our zeal wax cold, our or liberality dry up, the most effectual way to recruit these is to carry back the Church to the original source of our strength—the great, all-powerful principle of Christ's sole head-ship, and the independence and freedom of His body, the Church.

AN IMPORTANT LETTER FROM THE WALDENSES.

Our readers will peruse the following letter, from the Rev. Dr. Revel, with painful interest. And yet, if they take proper views of the case, they will not for a moment give way to despondency, much

less to despair; for nothing has happened which will be considered extraordinary by those who are familiar with the history of the propagation of the Gospel in all ages and in all nations. Human nature is the same thing all the world over. Our brethren of the Waldenses are called to endure just such trials as Luther and the other Reformers were called on to endure; just such, in fact, as Paul and the other Apostles encountered in their day. In the work of extending Christianity, whether among the Jews, the Heathen, or any other portions of the human race, one of the greatest difficulties to be met with is the proper organization of churches and the arrangement of them under proper supervision and government. This subject, from the earliest period of the Christian dispensation to the present day, has ever given great concern, and even most painful anxiety. The brethren who are laboring to restore a pure Christianity in France, Belgium, Piedmont, Canada, and other papal lands, experience the same solitudes which the missionaries are made to feel who are laboring in India, in China, in Burmah, in the Islands of the Sea, among our Aborigines, and among the Armenians and Nestorians.

Our brethren in the Vallies of Piedmont must not be discouraged, nor indeed are they. He who is "King in Sion" will make even this affair, which has caused them so much perplexity and so many tears, to turn to the "furtherance of the Gospel." Thanks be to His name, nothing that concerns His kingdom takes place which is not included in His great and glorious plan. It will not be long until the friends of the evangelization of Italy will be made to see that the movement to which we refer will be made to contribute to the establishment of the Truth in that country, on a surer foundation than perhaps would have been possible without its occurrence. The Italian mind has long been enslaved by a double despotism—that of the prince and of the priest; and when it emancipates itself from that bondage it will be in danger, for a while, of running into the extreme of rejecting even the most legitimate authority in civil as well as religious matters. The same thing is indeed true, to a greater or less degree, of all people who live in papal lands and bow their necks to the domination of Rome. But the Italians, ardent as they are in temperament, and having been longer and more hopelessly enslaved, will, of all nations be most likely to adopt for a time wrong notions in regard both to political and ecclesiastical government. Socialism in the material world has its counterpart in the religious, as is seen in France, Swit-

zerland and Belgium, as well as in Piedmont. But these evils will find their cure. Of this, we need not have a doubt.

For two or three months we have been fully apprized of the difficulties of which the following letter speaks; but we have not hitherto thought it proper to say a word about them in our columns, because we were not without hope that they would be arranged. We even did what we could to induce the religious press of this city not to notice them. But the English papers, especially the *Christian Times* and *Record*, having given many statements respecting the subject furnished by their correspondents in Turin and Genoa, some of our religious papers, both north and south, have published enough to excite much anxiety in the minds of those who take a deep interest in all that concerns the progress of the Truth in Italy, and the prosperity and honor of the Waldensian Church. All these statements, or nearly all, have evidently come from one side; and some of them are far from being correct. We have therefore deemed it a duty to lay before the public what may be considered a statement on the part of the Table of the Waldensian Church, the COMMITTEE AD INTERIM, which is charged with the administration of the affairs of the Church, when the Synod is not in session, inasmuch as it is from the pen of the Moderator, or President of that body.

Our readers will find in Dr. Revel's letter a very clear and calm narrative of the whole affair, expressed with the modesty so characteristic of the man. Some of them had the pleasure to make his acquaintance when he was here, nearly two years ago, and they cannot fail to remember his great humility, wisdom, and discretion. As for ourselves, having long known him, we do not hesitate to say that we have ever admired in him these graces, so evidently the fruits of the Divine Spirit, to whose effectual working we are indebted for all that is good in the heart of man. Dr. Revel feels the delicacy of his position, a delicacy which will be properly appreciated by our readers, as being at once the president of the Table and its chief agent in this difficult business, and at the same time reporter of its acts. And yet he is the only man who could give us a full account of the motives and doings of that body. He has performed a sacred duty to Truth and his Saviour, in making this full, and we believe, impartial statement.

It will be seen that the Table have acted with great prudence and forbearance in this whole affair. They have not *deposed* or *suspended*

Dr. Desanctis from the ministry, (as has been said in some of the statements to which we have alluded,) nor any thing like it. That they should consent to his continuing to preach in their church in Turin, after what he had done, was not to be expected. It is evident that they did all that they ought to do, all that they could do, to enable him to labor comfortably in connection with them. Of this, their final proposition to transfer him to La Tour, and make him a professor in the College, was a striking proof.

Dr. Desanctis and Signor Mazzarella are believed to be good men, and we hope that they may be useful in the independent position which they have entered upon. But we have our fears lest they may be led, by their too *liberal* views as to Church government and authority, into measures which experience will compel them, sooner or later, to abandon. Most happy shall we be if our fears be not realized. May the Saviour enlighten and guide them, so that His glorious kingdom may not be *hindered*, but advanced rather, by their separating themselves and their flocks from the supervision and control of the Waldensian Church and Table. We trust that the irritation and passion, which are too apt to exist in such circumstances, will soon be allayed, and give place to the sweet brotherly accord which the Gospel alone is able to give. As to the Table, we are very confident that our Churches will stand by it, and by the Synod for which it acts. It consists of five men, three ministers and two laymen—chosen by the Synod at its regular meetings, which occur once in three years—for their wisdom, prudence and experience. Of two of them, we know much, Rev. Dr. Revel and Joseph Malan. The latter is a banker at Turin, and member of the Sardinian Parliament. Our Churches may well confide in the rectitude, prudence and efficiency of this body. They will go forward in their great and good work, nothing daunted by this difficulty. They will feel more than ever the importance of opening soon their proposed Theological Seminary at La Tour, where they may educate in a thorough manner, not only their own young men, but also those Italian converts from Romanism who desire to enter the ministry. They are fully aware of the necessity for caution and prudence in this work, as well as in the employment of missionaries in the field which the Saviour is opening for their labors.

We have said thus much because the occasion demands it; but now we beg the attention of our readers to Dr. Revel's letter.

"BORG, Waldensian Valleys, Piedmont, Dec. 12th, 1854.

"Rev. and Dear Sir:

"The pleasant visit of the Rev. Mr. Prime, the letter he brought me from you, and the numbers of your excellent Magazine, which I have read with great satisfaction, carried me back at once to America, to the midst of those beloved and venerated brethren who have given me so many and such precious proofs of their affection. How sweet it is to feel that distance has no power to weaken the bonds of our union in Christ! Serving the same condescending Master, and fighting the same fight of faith, we are more than *allies* in the holy cause, and against the common enemy: we are *brethren*. It is for this reason that our interchange of tidings excites a deep interest in our hearts; we are telling one another of the joys and sorrows of the *Christian family*.

"I have been greatly troubled and perplexed in relation to what has happened in our missionary stations at Turin and Genoa. To relate them to you must give you uneasiness; to keep silence on the subject were unnatural, as it would be failing to keep you acquainted with our affairs. It is the more necessary that I should enter upon this statement, because the *London Christian Times* has made mention of the circumstances, copying an article from the *Record*, which is far from proceeding from an exact and well-informed source. As I have been concerned too personally in these painful discussions, and may be liable to be drawn into a statement of a character too apologetic, in some sense, I shall avail myself in all that I propose to communicate of the notes of an individual who is both competent, impartial, and in no respect implicated in these affairs. Here is the history of the facts; I shall endeavor to be brief:

"You are aware that about a year since our brother, Mr. J. Malan, banker at Turin, who is always prompt to make sacrifices for the cause of Christ, bought, in his own name, an old Roman Catholic church at Genoa, which had become successively a manufactory and a stable; intending to sell this building to the Waldensian Table for the purpose of a place of worship. Mr. Mazzarella, one of the Waldensian evangelists at Genoa, formerly a Neapolitan lawyer, was one of those who had given most encouragement to this purchase. When the priests learned that their church, the *Gran' Madre di Dio*, had been sold to a Waldensian, who was about making it a place of worship for our Church, they began to create agitation. Their archbishop Charvaz accumulated his complaints and threats before the King and his ministers; and he obtained a promise that the Government would never consent to authorize the establishment of Dissenting or 'non-Catholic' worship, as they term it, in that place. On the other hand, there was much to be said about the locality of this edifice; and it was regarded as a last resort, in the difficulty of finding a better one. Mr. M. however,

would not consent to give it up at any price, in spite of the solicitations of some persons of high rank, until he had found another locality, and the Government had granted permission for establishing at Genoa a place of worship for the Waldensian Church. It is again to the indefatigable Mr. M. that we owe the purchase of a well chosen site in the same city. We obtained some time since the authorization for erecting our Waldensian church upon that site; and perhaps at the present moment the King has already signed a bill which we have been some time waiting for, but which will not be refused us. This bill recognizes and sanctions our existence and right to hold property at Genoa in the capacity of a Church.

"Mr. M. was thus proprietor at the same time of two localities; the *Gran' Madre*, which has cost him \$11,000, and which has been a burthen upon his hands for more than a year past; and the other site which has required an expenditure of about \$6,000. Of course we need but one of these localities, and can use but one. It was therefore urgent that the one or the other be sold; and evidently it was the *Gran' Madre* that should be given up. More than one purchaser came forward, offering advantageous terms. But here it was that the voice of Mr. Mazzarella began to be raised; who threatened to give in his resignation, as Waldensian Evangelist, should the *Gran' Madre* be sold again to the priests, or should it in any manner, whatsoever, return to their control. The sale of this church to the priests, according to him, would be furnishing them with a new place of idolatry in a city where there are already so many such! It would be contributing to a participating in their idolatry. It would be, in a word, to cause mass to be said in the name of the Waldensian Church. Hereupon, an English lady offered to take this old church. At first she was willing to take it at cost price; afterwards at only \$10,000; but only, of course, as an accommodation to Mr. M. Every one perceived that Mr. Mazzarella was placing an importance upon a mere structure such as we could not ascribe to it, and such as Popery alone would give it.

"There was but one voice among sensible people, to declare that the weapons of our warfare are not carnal but spiritual. There was also an evident impropriety on the part of persons who had nothing to do in the matter but to speak, that they should advise the assuming of a heavy pecuniary obligation, in order to please the sincere but perhaps unenlightened scruples of two or three individuals. It mattered not; our unanimous desire to respect the conscience of these few friends, exaggerated as were their views, would have induced us to make a considerable sacrifice; and it had been decided to sell this *Gran' Madre* to any purchaser who should come forward, rather than to a priest. Accordingly we waited, and, on learning that the English lady referred to did not care to invest so much money in a building of this kind, were in treaty with a certain Marquis D—, who

wanted to purchase the building for the purposes of a school. All at once the alarm was spread at Genoa and at Turin; the Waldensian Church, it was reported, had at length sold its church of the *Gran' Madre* to the Marquis D——, '*agente conoscitissimo Dei preti*,' (a notorious agent of the priests.) Such was the inference drawn by the '*Luce Evangelica*,' a Protestant paper published at Turin. Thus the entire result of the labors of the Waldensian Church at Genoa had terminated, it was said, in causing mass to be said in one church more than before! Little enough, surely: but so hasty an inference exhibited already more temper than scrupulousness. Upon this single rumor, Mazzarella hastens to send in his resignation to the Table, as an administration which could stoop to co-operate with the efforts and subserve the triumphs of idolatry. And should the Synod, at its next meeting, sanction this sale, he would cease to be a member of the Waldensian Church, not choosing to have any fellowship with the works of darkness. Two days later, Mr. Desanctis, who was at La Tour, sick and laboring under nervous excitement, informs those who visit him that his letter of resignation is also ready; only, in order to take no step without the greatest prudence, he will write again to Genoa, to ask whether it was true that Mazzarella had given in his resignation, and whether the sale of the *Gran' Madre* had been consummated. It is to be regretted that he did not seek information from Mr. M., the proprietor of the building, who was almost within call; he would readily have learned the truth. But Mr. Desanctis thought it more certain to write to Genoa; and from Genoa he was apprised that the great crime had indeed been perpetrated. And now Mr. Desanctis, too, sends in his resignation to the Table, giving a twofold reason: the sale of the *Gran' Madre* to an agent of the priests, and the incapacity of the Waldensian Church to perform anything more than the work of a sect. '*La Chiesa Valdese o non sà, o non può, o non vuole*;'* such is the substance of a long letter, which is but a tissue of hasty accusations against the Waldensian Church. At this moment, also, the '*Luce Evangelica*' began to take bolder ground; making efforts to draw the '*Buona Novella*' into controversy.

"Thus was the Moderator situated, with two resignations in his hand. Not waiting to call the Table together, he hastened to Turin, saw Mr. M. who is a member of the Table, learned that the *Gran' Madre* was not yet sold; and even, that it would probably be sold to a very different person from the Marquis D——. It is clear that Mr. Desanctis himself did not rely very strongly on the information sent him from Geneva; for he reserved to himself the privilege of withdrawing his resignation in case the rumor of the sale should not be confirmed. Would it not have been wiser to go elsewhere for information, or at least to wait a couple of days?

* "The Waldensian Church either does not know, or is not able, or does not choose."

"From Mr. M. the Moderator went directly to Mr. Desanctis. Mr. Meille, the first evangelist sent to Turin, was sick at La Tour. After a short introduction, in which Mr. Desanctis boasted of knowing all the facts from good sources, the Moderator drew his attention to the fact that the *Gran' Madre* was not sold. 'I will be responsible for the fact that it has not been sold; and that moreover it is likely that it will never be sold to the Marquis D——.' Mr. Desanctis was a little surprised, and avowed that since the hypothesis upon which his resignation was based proved to be unreal, his letter might be regarded as a nullity; and that he would resume his ordinary functions. 'I am glad to hear it,' said the Moderator; 'but your resignation is based upon two motives: the sale of the *Gran' Madre*, and the incompetency of the Waldensian Church to perform the work of evangelization among the Italians. Now, as to this point, the Waldensian Church is so little anxious to conceal her weakness, that she has from the outset accepted with gladness the co-operation of the Italian brethren whom God has brought to her; witness these two who thus hastily send in their resignation. More than this, the Table, which is the administration of the Waldensian Church, has never declined to give or receive explanations. It has never said to its evangelists, "Do your work in such a manner, and not in such another;" but has said, "You are Christians; do the work of Christ." It has never said to you, "Make Waldenses, or bring souls captive to the obedience of the Waldensian discipline;" but "Preach the Gospel of the grace of God; bring many souls from darkness into light, from the power of Satan to God." Mr. Desanctis thought that on this point also it would be easy to come to a reconciliation, if the Table would also communicate with the Italians of the congregation at Turin; and he withdrew his resignation. This being the case, it was not to be doubted that Mazzarella would do likewise. The Table was to be convoked at Turin for the purpose of more ample explanations. A favorable result was anticipated, and all were rejoicing, receiving, as a lesson from the Lord, the momentary troubles into which this occurrence had thrown us.

"This joy, however, lasted but a short season; for soon the mail brought us letters announcing that an 'Italian Evangelical Society' had been formed at Turin, for the avowed object of undertaking the work of evangelization. At its head was a council composed, among others, of the two Albarellas, Varisco, and Mr. Desanctis himself. The circumstances under which this society had been formed were also to be noticed. 'Mr. Meille is about returning to Turin; it is therefore necessary to make haste before he should arrive and spoil everything.' These are the precise words of Mr. Desanctis, and the course he pursued was as follows: On a Sunday evening, when the brethren had met as usual at the church, Mr. Desanctis announced at the close of the service, that it was his duty to speak to the brethren of a pro-

jected Italian Evangelical Society, designed to give greater rapidity to the progress of the Gospel in our country. He then requested (he a Waldensian minister!) that all the Waldenses who remained after the meeting should leave the church, in order that none but *Italians* might remain (as though the Waldenses were Germans!) The people being thus taken by surprise, the 'Società Evangelica' was constituted, with a committee who had been chosen at a private meeting some evenings previous, and consisting of five strangers and two Piedmontese. Among the former were Messrs. Desanctis, Varisco, and the two Albarellas.

"Meanwhile, the Table, ignorant of these transactions, had sent notice that it would meet at Turin on the 15th, to come to a better understanding, as had been proposed, with some of the converted Italians, upon the best methods of hastening forward the work of evangelization. But directly after the meeting at which the 'Evangelical Society' had been formed, one of the members of its Committee started for Genoa, where he called together the brethren; and in the absence of the Waldensian evangelist there also, without any previous notice, there was constituted a society similar to that of Turin. Thus the Table, arriving at the latter city, found itself in the presence no longer of a few Italian converts, anxious to submit to it their views upon the subject of Italian evangelization, but of two committees of societies declaring themselves independent of the Waldensian Church; although composed of individuals who were professed members, and who now demanded an opportunity of treating with it. The Table replied (and it does not seem that any other answer could be made,) that it contested the right of none to constitute themselves a society for the proclamation of the Gospel; but that within the Waldensian Church, the committee charged with this work was the Table, whose duty as such, it was to give account of its proceedings to the Synod by whom it was nominated, and to the Government. This rendered it absolutely impossible for the Table to assume, in view of either authority, the responsibility of acts not performed by itself. Not being invited to control, it could not treat with committees such as those who presented themselves before it.

"Then it was that Mr. Desanctis, suddenly abandoning his former ground, represented the Society as having no other object than to represent the wants of the Italians to the Table; not to act in an independent way. And, contrary to the resolutions passed a few days before, he declared himself heartily attached to the Waldensian Church, and honored in being of the number of its ministers. Against this view his colleagues of the Committee protested; and on their separating, nothing could equal in strength, and even violence, the expressions used by some of them towards him. With all this, Mr. Desanctis continued as heretofore a member of the Committee, and attended its meetings. Such a position could not long be maintained. Some

friends of Mr. Desantis made him conscious of this. One of them, well informed as to the course of his colleagues, thought it his duty to acquaint him with the risks that he was running, should he delay to separate from the Society. Mr. Desantis perceived this, and sent in his resignation as member of the Committee.

"While events were thus proceeding at Turin, the promoter of the Society had not lost time at Genoa. Mr. Geymonat, our evangelist, had left his flock for a few days, after spending two months among those who were sick and dying of the cholera; and when leaving had expressed his confidence in Mazzarella, that his delicacy would not allow him to undertake any business in his absence. Letters soon announced that his confidence had been misplaced, and that matters at Genoa were assuming an aspect not unlike those at Turin. He returned. On his arrival he was well received, and was assured that Mr. Mazzarella had entered upon this work only as the pilot of the bark, to give it a proper direction, well aware that if left to him it would come to harm. Mr. Mazzarella would consent still to preach by the side of Geymonat and in the same chapel, only he would cease to be under the direction of the Waldensian Table, and would consider himself the evangelist of the Society, receiving orders only from its Committee. The Table, if it chose, might furnish the means of his support, provided they should be transmitted through the hands of the Society.

"The Table now thought it advisable to proceed to Genoa, in order to examine these matters, and in particular to hear Mr. Mazzarella, whom there was good reason to regard as the sincere dupe of a few agitators. The Table, or rather two of its members delegated for that purpose, first heard the account of Geymonat and gathered some information as to the state of things, and then immediately went to Mr. Mazzarella to hold a conversation with him. Not finding him at home, the Moderator left word that he wished to see him. Mazzarella came home, heard of the visit, and promptly wrote to the Moderator, stating that he would be most happy to see him and shake hands with him; but as far as the Society just formed at Genoa was concerned, he must say that he could communicate individually with no member of the Table; the Committee having wisely, as he judged, forbidden its members all communication with the Waldensian Table. If there was anything to be said to him, it might be done in the presence of the Committee, who would be called together for the purpose. He closed his letter by saying that as Mr. Mazzarella he begged the Moderator to excuse him, but that as member of the Committee he was not at liberty to receive his visit.

"The deputation of the Table were obliged to go home with this reply. A final step was to be taken; the sale of the *Gran' Madre*. Mr. M. seeing that this church had served only as a vain pretext for persons who had an entirely different motive; finding that those who protested against the sale

of the edifice to the Marquis D—— began also to declaim against the English lady who had proposed to purchase it in the name of her son, himself a Roman Catholic; and finally, considering that this building was, after all, his own property, and that no one, not even the Table, could dictate to him the management of his personal affairs, took the prudent course of selling his building to a lawyer at Genoa, who professes the intention of turning it into a schoolhouse. Unfortunately this sale did not meet the approval of Mr. Desanctis, who again began to show a disposition to resign his office. Already we were made aware of this purpose; when he, influenced by some friends at Geneva, decided to remain where he was. Notwithstanding the explanations made on the 15th September, in the presence of the Table, and the mutual promise of the evangelists to apprise one another fraternally but frankly of any unpleasant feeling that might arise among them, Mr. Desanctis soon declared that all confidence was henceforth out of the question. Moreover, though he had withdrawn from the Committee of the Italian Evangelical Society, he consented to preside over a meeting composed almost entirely of these same individuals, drawing up a report of the most injurious character against Mr. Meille.

"Hearing of these continually recurring difficulties, the Moderator came down to Turin, had an interview with the two evangelists, received from each the assurance of a desire for the speedy solution of these differences; and called together the Table at Turin. On the evening of the 25th of October, the Table, with the two evangelists, and some fifteen persons invited and selected by them, assembled at a private house to hear and receive explanations. These explanations, which occupied six hours and a half, resulted only in a development and refutation of the accusations made in the report transmitted to the Table by the council which Mr. Desanctis had presided over. In his own defence, Mr. Meille was obliged to state many particulars which did little credit to his opponents. When the Table had heard all, they withdrew; but first the Moderator deemed it his duty to declare to the small assembly, 1st, That the Table does not design and never has designed to place its evangelists under the direction of the congregations which they may form; 2dly, That an evangelist under its care cannot be a member of a Society acting independently of it in the same field of labor; 3dly, That those who choose to undertake a separate work have a full right to do so, but in their own name and on their own responsibility.

"The Table waited still for Mr. Desanctis to define his position; but hearing nothing from him, they were compelled to seek a remedy for this state of things. This conclusion was that it was impracticable to have Mr. Desanctis any longer at Turin; that for other reasons also it would not be wise to intrust him alone with any other work of evangelization, without compromising both the work and the Waldensian Church, in the eyes of the

Government; that to take him away from the influences which had put him upon his present course, without bringing embarrassment upon him and his family, it was necessary to give him an occupation at once honorable and useful. The Table accordingly nominated him Professor in the College at La Tour, with the duty of giving a course of Ecclesiastical History, his salary being the same with that of the other professors, besides a sum of three hundred francs for house-rent; all this provisionally until the Synod should settle the mode of nomination for professors of theology. This proposal was considered unworthy of acceptance by Mr. Desanctis, and even treated as insulting. He immediately opened a chapel of his own; and at last it was hoped that he would work with decision and success outside of the Waldensian Church; but now he seems disposed to excite new troubles and annoyances if possible.

"You will perhaps ask, after reading this long letter, What can be the origin of all this movement? I answer, the affair of the *Gran' Madre*. You will say, It is impossible! Scruples of conscience may have influenced Mr. Mazzarella for a time; and led him to separate from the Table; but how account for what followed?—the Council; the refusal to communicate with a body with whom hitherto he had labored in perfect harmony;—all this is not explained by the circumstance of the *Gran' Madre*. Must we ascribe it to unfriendly feeling on the part of Mr. Desanctis toward his colleague? Granting this;—unless he chooses to work entirely alone, he cannot expect to belong to a church composed of men in all respects of the same cast and measurements with himself. Is it a political motive? I would not assert this of Mr. Desanctis; but certainly it is true of others, and those not the influential. They busy themselves as much (if not more) about *liberty* and *tyranny* as about the salvation of souls. But what motive is there besides this? That of a *religious radicalism*, without the slightest doubt. There are those by whom the Waldensian Table is regarded in about the same light as Pio Nono; its pastors are *priests*, and all of them together *tyrants*, to use the most respectful terms; and as for other expressions of a different sort, they may be found in the vocabulary of the *Luce Evangelica*. It is painful to add, as another influence, that of vanity. 'Instead of letting them have the monopoly, we may as well have it ourselves,' said one of them. In these words, doubtless, he summed up many complaints.

"But whatever may have been the true motives, it seems clear that there has been a want of charity on the part of these people towards a Church which has brought most of them to the light of the Gospel. How else could they at Genoa seize the moment of a public calamity to create difficulties which no one could anticipate at such a time? How else could they at Genoa seize the moment of a public calamity to create difficulties which no one could anticipate at such a time? How else could they choose

the opportunity of Mr. Geymonat's absence, when he was compelled to go to see his wife and child, whom he feared never to see again? How could they at Turin remain in perfect silence until Mr. Meille, the intimate friend, the benefactor of some of those most prominent in this agitation, was compelled by sickness to abstain himself from Turin? Mr. Desanctis then returning to Turin to resume his ordinary functions, writes to his sick colleague that he must provide for the service of the next Sabbath, including the administration of the communion, because he, Mr. Desanctis, had ceased to be a pastor of the Waldensian Church. And all this without preparation, without explanation, other than a letter of resignation which comes and falls like a bombshell among us, before even the event upon which it was based had occurred. And then, what are we to think of this course of putting himself entirely outside of all party, all sect, completely independent of our Church, and at the same time publishing in circulars that everything has been done to establish relations with the Table? 'Why,' said the Moderator to the brethren at Turin, 'why do you, who want to go forward, wish to connect your enterprise with a Church which you accuse of pulling back? Go forward at your own risk and peril. Do not seek our shadow to hide your defects, or to confound them with ours. Why, in a word, are you anxious to make use of a Church which you despise? And why despise a Church of which you want to make use?' The key of all this is furnished by the *Eco di Savonarola*, the organ of the politico-religious views of the Italians; a journal published at London. The number for September last begins thus: 'We insert with the greatest pleasure the following appeal, highly gratified that the Genoese brethren should have come at length to the decision of taking into their own hands the evangelization of Italy. Let us hope that their example will soon be followed by those of Turin, Nice, and other cities. Who can better know the true wants of Italy than an Italian?' (What! are the Waldenses Turks?) 'Thus, be the Lord a thousand times blessed, the work of the Gospel in our country will no longer be paralyzed by foreign influence.' (The Waldenses *foreigners*—in Piedmont!)

"This is clear enough. The whole may be summed up in a word. The Waldensian Church has neither the right nor the strength to do the work of evangelization in Italy.

"This is a trial and a lesson; but we shall not forsake the field of labor. We shall continue to announce the Gospel to all who may be willing to hear it. God will bless us anew, and will preserve to us the sympathy of our old friends and of our new ones.

"I regret the excessive length of this letter. I have no room to speak to you of other matters. Present my respects to your colleagues and brethren.

"Your grateful and affectionate brother in CHRIST, J. P. RAVEL,
Vol. VI. No. 3. "Moderator."

PROGRESS OF THE GOSPEL IN FRANCE.

We take the following extract from the report to be found in the Home and Foreign Record which the Rev. John Bonar, "Convener of the Continental Committee" of the Free Church of Scotland, has made of a recent tour which he performed in France and Belgium. This extract is found in a letter from the Rev. Mr. Meston, given in Mr. Bonar's report, and relates to the progress of the Truth in the northern part of France. It cannot fail to interest our readers. "What hath God wrought!" we may well exclaim.

"Fresmay le Grand is a large village in the department of the Aisne, on the border of that of the North. A poor orphan boy was brought up at a hospital for destitute children. When there he had read an abridgement of the Bible, and had taken an interest in the book. When he was of the proper age he was bound out as an apprentice, and about that time he began to feel some vague but importunate craving, and said, from time to time, he wished he could find "something to do good to his soul." Having had occasion to go to St. Judentin, somehow or other he bought a Protestant Almanac. When he came home he discovered that there were Bibles to be had at Paris, and wrote a letter to the President of the Bible Society to inquire how he could get a copy. The President sent him one as a present. He had never seen so splendid a book, for so it appeared to the poor orphan boy. He invited his young acquaintances to come and see it. They were all struck with the magnificent present, and after examining the external appearance, they began to read, and were not less astonished at the contents. They came back several times to read it; began to compare one passage with another; and talked so much about it that they attracted the notice of grown up people, and meetings began to be formed, at first for curiosity, then because they took an interest in what they read or heard, and, finally, because they found it did them good. A company of Protestants was thus formed, without any missionary, or minister, or colporteur, or any other instruction from without. They have now got a minister and a place of worship, and the congregation cannot be less than 400 persons. But what is more, the movement has spread into the adjoining parishes of Fieulaine and Fonsomme; as also into Grugie, at some little distance. This last place is the more remarkable, as few of the inhabitants can read. But they listen with great attention, so that they are much better acquainted with the Scriptures than might be supposed, and are further advanced in piety than their neighbors who enjoy greater advantages. I have learned four days ago that they have got a church built, with a minister and a schoolmaster, which shows that they are really in earnest. The whole number of converts in

these four villages cannot be less than 1000, and is perhaps more; for no accurate account has been taken of them. All this has proceeded from a Bible presented to a poor orphan boy. I shall only make the remark, that "this is the Lord's doing, and it is wonderful in our eyes."

"It does not appear to me that much good is done by angry controversy. Few deny the abuses and errors of the Romish Church, so that nothing is gained by it; and when people think they are attacked, they are naturally offended, and will not listen to the truth. But the Gospel interests and attracts them. They like to hear it, and it completely surprises and astounds them. But it must be the Gospel, the glad tidings of salvation by grace. We see proofs of this daily. Some time ago I was asked by a lady to visit a woman who was very unwell, and I found her, in fact, dying of consumption. The first visit was, as is usual in such cases, rather cold and unsatisfactory. A few weeks after, the same lady asked me to return, which I did. When I went in the woman was leaning on her elbow in her bed, and I have seldom seen a face marked more strongly with repining and discomfort. An old woman, sitting beside the bed and acting as sick nurse, was sent out on some frivolous errand, because she was bigotted, and it was feared she might raise some disturbance. I then read Heb. xii. 3-11, making a few remarks as I went on, to make her understand what was said of God, dealing with his children as a wise and considerate Father, correcting them, not for his own pleasure, but their good. In the course of a few minutes her face lost its unpleasant appearance, and she lay down, saying she was not able to speak, but she liked to hear it, and wished I would go on. I next read Rom. v. 6-10—Christ, dying not for just or good men, but for sinners, for the ungodly, for his enemies; a thing which had never been known nor even imagined by man. In the meantime the husband came in. I spoke to him, not to fatigue the woman too much, and in a short time his cheeks were covered with tears. The nurse came in and sat down quietly. Before I left, the dying woman asked me to pray, which I did of course. On coming out, I shook hands with the man and his wife; the old nurse did not exactly know what it meant, but she saw it was something kind, and took me by the elbows and gave me a hearty shake. So much for apprehensions of bigotry. I asked them, and have asked many others, whether they had never heard all that before, and I always received for answer, "Never." The woman died next day, quite resigned and comfortable. Now, here was a poor creature who had never heard the Gospel till within a few hours of her death, but the moment she heard it she accepted it, rejoiced in it, and felt its blessed effects. Here is a soul of which we can entertain more hope than of many a one who has been plied with the offer of salvation during a lifetime, and continued cold and indifferent. I may add, that the priest had been with her two hours before I entered, and done all that

his Church could do. He had heard her confession, given her extreme unction, and perhaps the communion, and left her murmuring against God for letting her suffer so long—a blasphemous feeling which a few verses of the Word of God completely removed.”

ROMAN CATHOLICISM AS IT IS IN ITALY.

III. THE SACRAMENTS, (CONCLUDED.)

“The Sacrament of *Matrimony* creates so close a bond between man and wife, that it is not possible, in any way, to dissolve it.”

In the Sacrament of *Confirmation* “the forehead is anointed” with the chrism “in order to indicate that the grace of God anoints the soul, and so strengthens and fortifies it, that it is able to wrestle with the demon, (demonio,) and undauntedly to profess the holy faith without fear of torture or even death.”

4. “*Ordination* is the Sacrament in which power (potestà) is given to consecrate the most holy Eucharist, and to dispense the other Sacraments.” “On this subject no further explanation is here (in the cat.) necessary, because it only refers to those who do not require instruction in the christian doctrine, inasmuch as it is their especial province to teach it unto others.”

PART II.—ROMISH ITALIAN PRACTICE.

I.—SACRED INVITATION. (INVITO SACRO.)

The proclamation issued under this title bears the arms of the present Pope; and on the sides of the escutcheon are represented St. Peter and St. Paul. The authorship is indicated in the following terms:

“Constantine, Titular of St. Sylvester de capite, Priest of the S. R. C. Cardinal PATRIZI; Arch priest of the Siberian Patriarchal Basilica, Vicar General of his Holiness. Our Lord (della sua santità di *nostro signore*;) Judge in ordinary of The Roman Curia, and of his district.”

“The Holy Church, assisted by the Holy Ghost, has from the earliest centuries acknowledged what advantages, what benefits accrue to her when she has recourse to the most Holy Virgin, invokes her, and promotes her worship. Therefore, to the confusion of all the efforts of Heretics, and of the errors which they have disseminated against such worship, she has always approved and promoted all those methods in which the faithful have endeavored to honor her, always keeping the devotion of her children within due bounds, as faith itself teaches us.”

“As now in truth Mary is full of grace, classed above all creatures, the chosen vessel of sanctity, and was from all eternity prepared to impart

flesh and blood to the Divine Restorer of mankind ; as, in a word, she is the true mother of God, how should we not recognise what admirable influence such a mistress (signora) may have to the advantage of those who constitute the mystical in her the body of CHRIST, which is the Church itself? How not find in her the firmest support for keeping steady that little bark (navicella) which is continually attacked by the hellish powers of darkness of this age? In fact, *it is particularly through her that all the heresies which at different times have appeared in the world have received their death blow*, as the Church with exultation sings, 'Gaude, Virgo Maria, cunctas hæreses sola interemisti in universo mundo.*' (Quoted from one of the offices for the Virgin Mary.)

"Amongst all the methods which the faithful have succeeded in discovering to honor the great mother of God, among all the pious exercises by which they have endeavored to gain her protection, the *recital of the holy Rosary*, we may, in all justice, consider one of the most excellent, whether in regard to its institution, the prayers and meditations of which it is composed, or its diffusion throughout the christian world. This exercise is the one most agreeable to the Great Virgin, and for the Church it is very advantageous. Facts, for the most part well known to all, furnish us with such evidence on this point that we may frankly assert that the *holy Rosary* has, at all times, been the most powerful weapon the church itself has used, in order to weaken and prostrate its enemies."

"The Sanctity of our Lord, well aware of all this, has, under the present circumstances of the flock of Christ committed to his charge, acceded with confidence and satisfaction to the application of this remedy ; and has expressly commanded that in all parish churches, in those dedicated to the most Holy Mary, and in all nocturnal oratories, from Sunday the 4th of October next, on which day this solemnity falls,—and during the whole of the following octave, at an hour judged most convenient for the people,—one third of the Rosary be recited, followed by the Lawrentian Litanies and the prayers: 'Deus, cujus unigenitus, etc., Deus, omnium fidelium,' etc. together with the prescribed collects." "On this occasion, His Holiness has deigned to grant the indulgences of seven years and as many quadragesimæ†

* "Rejoice, Virgin Mary! thou alone hast destroyed all heresies in the whole world."

† The Catechism of Genoa, p. 107, gives us the following explanation: "By an indulgence of seven, ten, or twenty years, it is not to be understood that so many years of purgatory are remitted, but that in the ancient Church, for the more grievous sins, seven, ten, or twenty years penance was imposed, therefore by an indulgence of so many years, so much temporal punishment due to our sins is remitted as would have been remitted had we performed the penances of those years." (!!!) (The question, we may observe, remains unanswered: "In what do the remitted temporal punishments at present consist?")

for each attendance upon this public recital of the holy Rosary, and *complete indulgence* for every person who shall attend it at least five times on the day of the festival, or who during the octave confesses and communicates, and prays for the necessities of the Holy Church, according to the intention of his Holiness."

. These indulgences, *which are all applicable to souls in purgatory*, may also be obtained by persons living in community, provided they repeat the prayers mentioned above at their ordinary place of worship, and confess and communicate within the stipulated period; also by the sick and imprisoned, if they recite the holy Rosary, and duly perform those duties imposed on them by their respective confessors.

"Let us then hasten, O ye faithful, to honor our great mother by this exercise so grateful to her; let us crowd around her altars, and wreath her sublime brow with mystic roses, and we may feel assured that, with a liberal hand, she will recompense us *for what we have done for her*; and even as in *other times* the devotion of the Rosary changed cities and empires into a very different condition from that in which they had been before, so will She obtain for the immaculate bride of Christ, the church, that peace of which her enemies and the disturbers of public tranquility wish to deprive her."

"And with the expiration of this pious octave, may the impulse and obligation of honoring the mother of God by this service not cease in us; thenceforth let us not omit honoring her with this devotional exercise. And as experience has taught that in those families where the praiseworthy custom of serving the Virgin by such salutary exercises exists, the blessing of the Lord is distinctly visible, and the peace and love of Jesus Christ predominate: We cannot neglect this opportunity of addressing ourselves, in conformity with the duty of our office, to all christian fathers and mothers and heads of families, earnestly exhorting them in the Lord, carefully to maintain or to introduce this *most pious usage* in their habitations. Let them endeavor to find every day a little time suitable for repeating the holy Rosary, and never let it happen that this devotion, on any pretence whatever, be interrupted or omitted. Then will the most Holy Virgin watch over their souls, protect their families, bless their (temporal ?)* *affairs*, (interessi)

* That by "*interessi*" are not meant merely religious or so-called moral interests, is fully proved by the *Italian catechism*, and among others by a broad-sheet which the writer bought in October 1846, at St. Augustine's church in Rome. This paper represents on one side a Madonna, with the words: "*Virgo tua gloria partus*" written below, and a note "*Is worshipped in the Church of St. Augustine.*" On the other side is the following "*prayer to the most Holy Mary*:"

"Most Holy Virgin, Mother of the Incarnate Word, Treasurer of Mercies and Refuge for us miserable sinners: Full of confidence we turn to thy motherly love, and desire of thee grace always to do God's will and thine. We put our hearts into thy most

and in the hearts of their children they will see firmly preserved that faith which they themselves have inherited from their fathers."

"Given at our residence, September 30, 1846.

"JOSEPH CANONICUS, *Tarnetti*, Secretary.

"Rome, 1846. At the printing office of the most Reverend Apostolic Chamber."

II.—NOTIFICATION, (NOTIFICAZIONE.)

"Ignatius John, titular of the M. Susanna, Cardinal-priest of the Holy Roman Church, CADOLINI, by the Grace of God and the holy Apostolic See, *Archbishop of Ferrara*, to his beloved flock; peace and benediction in Jesus Christ.

"Although through the intercession of our tutelar Saints, and the loving care of the immaculate Virgin, *our mother and sovereign lady*, we till now, beloved sons, have remained unvisited by the severer chastisements with which, by the overflowing of the rivers, the neighboring regions have been so grievously afflicted, though much less exposed than ourselves. Yet it has not pleased the most just God to listen to our prayers for the cessation of the immoderate rains, which as a punishment for our sins, destroy every hope of coming harvests, and which, on account of the rivers that encompass us on all sides, threaten devastation to our fields.*

"Already have I told you, beloved, that the elements war against us because we cease not to war against God, (notification of 25th Oct.) and that, far from seeing in the chastisements ordained by the Divine justice a natural effect of human casualties and of the change of seasons, we must seek

Holy hands. We beg of thee the welfare of *both soul and body*, and trust, that thou, our loving mother, wilt listen to us, and intercede for us, and therefore with a lively faith will we say three Aves Maria!" . . . Underneath stands "His Holiness, the Pope Pius VII, of blessed memory, has granted 200 days' indulgence to all the faithful who repeat the above prayer with true devotion."

* This is the same view of the physical world as that displayed five centuries ago in a Bull of excommunication issued by *Clement VI*, who, renewing the ban pronounced against *Louis of Bavaria* by John XXII, concludes in these words: "All temporal powers are enjoined, to the best of their ability, to drive the said Louis from the territories subject to their jurisdiction. But, in order that he may be struck by the *vengeance of God and our curse*, we fervently entreat the Divine Power to deliver him into the hands of his enemies and pursuers. . . . Let him be accursed when he entereth, let him be accursed when he goeth forth; the Lord strike him with idiocy, blindness and madness; the heavens send down their lightnings upon his head; the wrath of Almighty God and the holy Apostles burn over him in this world and in the next; let the earth open and swallow him alive; may all the elements be against him; may his children be driven from their dwellings, and fall into the hands of their enemies before the eyes of their own father."

The Bull is dated 13th April, 1346.

their causes in ourselves and in our sins. At present let me add, that when the scourge is general, whether as a continued drought parching up the seed, or in hopeless torrents of rain, such as at present afflict us; and when in addition, the Lord blights in the bosom of the earth that fruit which was to have been the support of multitudes in Europe, now reduced to the extremity of famine; when, on the other hand, infidel skepticism, or still worse, religious indifference and moral depravity, are only too prevalent,* how can we wonder that Heaven will not listen to our impenitent complaints?

"But you, beloved sons in Jesus, far from treading in the deplorable footsteps of those who believe not, or believe imperfectly, or if they believe, *profess*—in the words of a celebrated living writer—an *apparent Catholicism*, and give themselves out for *modern* christians (*cristiani alla moderna*), considering it a disgrace, or an insupportable audacity to be christians after the ancient manner (*all'antica*;) you, firm in the holy faith of the true God, and in the venerable doctrines of the only church—you will in nowise cease to trust in an all-ruling providence, (*moderatrice di tutte cose*) and to practice that sincere piety which yielded such accumulated blessings to your ancestors, your parents and yourselves. No, the arm of God is not shortened; and if our faith does not diminish, then will the shining *miracles* of his old and ever new mercy also not diminish. Therefore, in the present afflictions, you will not desist from that prayer of a penitent and contrite heart, (Ps. 50) which penetrates to the divine throne, and 'goeth not away till the most High hath heard it.' (Eccl. 25 : 21.)

"The Parochial Church of the city and Diocese, and the other churches containing any sacred images of the most holy Maria, will, as long as circumstances may require, continue the appointed prayers to our immaculate *Lady*, from whom, as I have already stated in former promulgations 22nd and 23d Oct. *we are to expect mercy*; She being, by a wondrous disposition of the Almighty, the *sole dispenser of the same, acknowledged by the Fathers and the Church*. And as, in the Jesuits' church, (*al Gesù*) the *picture* of the immaculate Heart of Mary is adored, which, during the late mission, received among you, my beloved, the tenderest proofs of pious service; and since there also the pious *Society of the Immaculate Conception* is

* In the *Ober-Portamszeitung*, of Frankfort, Amsterdam, of 27th Dec. 1839, was published the following statement: "A paper published at Modena, entitled 'La Voce Della Verità' (Voice of Truth) contains a pastoral letter, issued by the Bishop of that city on account of the late *inundations* caused by the overflowing of the Po; among others the following passage: 'The *Divine* wrath has been called down upon Italy by the impunity granted to the diffusion of godless principles, and a swarm of pernicious writings of every description, as well as to the introduction and propagation of devilish doctrines from the Seine, of Rationalism from the North, and the preposterous theories of *Cosmology*; principles, which if they are not suppressed, will produce materialism in religion, and the total unsettlement of our social and moral relations!'"

established, at present so much resorted to, as the object to which the whole Diocese was, in an especial manner, consecrated by me;—Therefore, notice is hereby given, that a three days' devotion (triduo) beginning to-morrow, Saturday, the 31st inst. will take place in the above mentioned church shortly after four o'clock in the afternoon, with a sermon, the chanting of the Laurentian Litanies, and dispensation of the benediction; to close on Monday, 2nd November, at the same hour, with the attendance of the secular and regular clergy and the fraternities, who, together with the religious corporations and the reverend Priests, are to assemble in the Metropolitan church at 3½ P. M. and afterwards repair in procession to the church of the Jesuits."

"The *wonder working* (taumaturghe) *relics* of our holy protectors (protettori) will, in the meanwhile, be constantly exposed on the high altar of the Metropolitan church, in order that as they have usefully commenced, so they may successfully accomplish the pious office of intercessors (interceditori) with the great immaculate *Virgin* and *Queen of Saints*.

"Tenderly blessing you all, beloved sons, I invoke upon all the protection (presidio) of our common Mother and the mercy of her divine Son.

"Given at the Archiepiscopal Palace, October 30, 1846.

"F. Cardinal Archbishop.

"DR. JOSEPH, *Fes*, occhiep. eceles. Cancelliera."

(Printed by Gaetano Bresciani)

(To be continued.)

DR. CUMMING ON THE IMMACULATE CONCEPTION.

The Rev. Dr. Cumming of London, a veteran in the papal controversy, has addressed to *The Editor of the London Times* the following important Letter:

"Sir,—I would attempt to unfold the consequences that necessarily result from the recently decreed dogma of the Vatican.

"These, I suspect, are far more numerous, and, in their effects, more suicidal than Pio Nono or his advisers appear to be aware of or to anticipate. This dogma has now ceased to be what it was held by many to be heretofore—a mere 'pious opinion.' It is now an article of faith, vital and essential, and as binding on a Roman Catholic as the doctrine of transubstantiation, or Purgatory, or any other article in the twenty-four dogmas of the creed of Pius IV.

"I do not dwell upon the fact that this doctrine contradicts the plainest text of Scripture. This might give the subject a direction it is not necessary or, in present circumstances, expedient to pursue. Unhappily, in the

decrees of the Vatican the Sacred Volume is a very unwelcome intruder, and when it forces attention to its contents, if not summarily ejected, it is tolerated by a preterition worse than insult. What I wish to point out is, that by this decision the second article of the creed of Pius IV. solemnly subscribed and sworn to by Dr. Newman, Archdeacon Manning, and by Dr. Wiseman, also—viz. "I will never take and interpret the Scriptures unless according to the unanimous consent of the Fathers"—is rendered null and void. Either the Vatican must repeal an article of its creed, enforced and subscribed for three hundred years, 'out of which,' it adds, 'none can be saved,' or it must add that in decreeing the Immaculate Conception infallibility has been outwitted by the Jesuits and precipitated into a fatal blunder.

"Before showing the truth of this statement, I beg to preface the few corroborative extracts I can here adduce, by the admission of two of the most learned divines of the Romish Church, whose testimony cannot be impeached. Melchior Cannus, a bishop of great learning, says, "*Sancti omnes qui in ejus mentionem incidere uno ore asseverarunt beatam Virginem in peccato originali conceptam.*"—*Loci Com.* vii. chap. 1, page 348, edition 1605. (All the holy fathers who have alluded to it have declared unanimously that the blessed Virgin was conceived in original sin.)

"The *Dublin Review*, in an article supposed to be Cardinalial, does not hesitate to state, 'Petavius—no mean judge—assures us that all the Fathers were ignorant of, not to say denied, this doctrine.' But as we have access to the Fathers, also, let us adduce a few brief extracts, which will not only startle the Romish Church by suggesting the imminent insecurity of one article of faith by the introduction of another and a new one, but will also prove that the cage containing the happy united family at Charing-cross, where external coercion takes the place of internal cohesion, is a faint type of a Church where unity is an entire stranger and exile, and uniformity is superinduced by ecclesiastical restraint and domination only.

"The Fathers frequently refer to Mary in terms which show they did not, and could not, regard her as immaculate in her conception, seeing they describe her as not immaculate in her conduct; for a sinless nature must have a sinless life. Irenæus says, 'The Lord repelled her untimely hurrying' at Cana of Galilee.

"Tertullian says on the text, 'Thy mother and thy brethren stand without desiring to speak with thee'—'Christ, with reason, felt indignant that, while strangers were intently bent on his discourse, persons so nearly related to him should stand without seeking to call him away from his solemn work.'

"Origen is very decided,—'If Mary did not feel offence at our Lord's sufferings, Jesus did not die for her sins. But if all have come short of the

glory of God, being justified by grace and redeemed, surely Mary too was offended. This is what Simeon prophesies,—‘Through thine own soul shall the sword of unbelief pierce, and thou shalt be struck with the sharp point of doubt.’

“Epiphanius writes: The birth of Mary was in the ordinary course of nature, not in any way different from ordinary mortals.’

“The Benedictines blame Basil the Great because ‘he not very beautifully thinks that Mary wavered at the time of the passion.’

“The illustrious Chrysostom, commenting on the marriage feast of Cana, writes: ‘What Mary then undertook was the effect of excessive ambition, for she desired to show to the people that she commanded and controlled her son. See the foolish arrogance both of herself and them,’ &c.

“St. Augustine speaks of Mary as conceived in sin, and says: ‘She was more blessed by receiving the faith of Christ than by conceiving the flesh of Christ.’

“The great St. Bernard, who is numbered with the Fathers, notwithstanding the centuries that separated him from Augustine, and Chrysostom, and Jerome, is perhaps the most determined opponent of the Immaculate Conception that we can appeal to. The argument in a late powerful article in the *Times*, is substantially that of St. Bernard. His words are so pithy that I venture to quote them in the original:

“‘*Quid si alius propter eandem causam etiam utrique parenti ejus festos honores asserat deferendos? Sed de avis et proavis id ipsud posset pro simili causa quilibet flagitare. * * * Nisi forte quis dicat de Spiritu Sancto et non de viro conceptam fuisse, sed id hactenus inauditum. Lego denique Sanctum Spiritum in eam, non cum ea venisse.*’—Bernard, *Ep.* 174, col. 391, vol. i. Paris, 1839. (‘But, what if another for the very same reason assert that festal honors should be given to both her parents? But any one may demand the same thing, for the same reason, for her grandfather and forefathers * * * Unless one affirm that she was conceived of the Holy Spirit and not of a man—but that has hitherto been unheard of. In fine, I assert that the Holy Spirit came into her, not came with her.’)

“St. Liguori, Dr. Wiseman’s beloved saint and model, evidently annoyed at the conclusive reasoning of St. Bernard, very devoutly observes: ‘Were St. Bernard living in our times he would certainly write otherwise than he has written!’

“I need not add the testimonies of the learned Sarpi or the Angelic Thomas, or even Bellarmine, who is now, I suppose, a heretic for what looks like his disbelief of the Immaculate Conception. He, at least, asserts that Mary sinned in Adam.

“The Dominicans are already up in arms against the decision which the Pope has now given in favor of their ancient enemies and rivals—the Fran-

ciscans; and with great zeal they fling St. Thomas Aquinas in the face of Pio Nono—logically destructive, but pontifically useless. *Causa finita est, Roma locuta.* The Archbishop of Florence has also his hands full in defending the Pope and disciplining his refractory monks, who have no faith in the new dogma. This novelty decreed by Pio Nono as an essential article of faith, to reject which alone is heresy, has fallen like a bombshell among fathers and doctors, and has finally and infallibly cut off the Church of Rome from the Church of the Apostles, and of the first five centuries of the Christian era.

"It has also proved triumphantly that on an article of faith there is no unity in his communion—that what was heresy in the days of Bernard is orthodoxy in the pontificate of Pius IX. and that if this doctrine be a vital article of the Christian faith, the sleepy-headed Church of Rome has been nearly 1,800 years in discovering it. This last dogmatic conclusion of the Vatican may, nevertheless, lead to important results. It may at length teach the admirers of the Papacy, that it has no definite creed, that its doctrines accumulate with its years, that it is either inspired or insane, that it may one day in its progressive developments arrive at the conclusion that 'God is great, and Mahomet is his Prophet.'

"When Father Ignatius did me the honor to call upon me, in order to give me his kind advice and instruction, he said to me, with great solemnity, 'If the Church of Rome be not the Church of the living God, she is the masterpiece of the Devil.' I confess I have some sympathy with the conclusion of the very Rev. Passionist. Her laity, who are the victims, will soon be required to believe so much that they will rise in insurrection against the whole conspiracy, and assert for themselves that freedom from priestly domination which must precede their acceptance of a pure and noble faith. If, as wise interpreters of prophecy think, the death-knell of the Papacy is soon to resound throughout Christendom, we may expect, with them, that her long oppressed people will rapidly come out of her bondage, and find a shelter and a rest in the bosom of Protestant—that is, primitive Christianity.

"I have the honor to be, Sir, your obedient servant,

"Jan. 3.

"JOHN CUMMINGS."

SWEDEN.

In our last number we gave a letter from C. O. Rosenius, one of the Society's Missionaries in Sweden. Recent intelligence from that country fills us with grief. Whilst spiritual life is unquestionably increasing in many parts of that country, a spirit of persecution and oppression is also manifesting itself more and more. Several instan-

ces have lately occurred in which magistrates have, on application from the pastors of the National Church, interfered to compel parents to present their children for baptism, even when contrary to their conscientious convictions in regard to the validity of that ordinance as applied to children. The Diet, also, has by all four of its Houses, passed acts exceeding anything for monstrous injustice and oppression which we have heard of for a long time, at least so far as Protestant countries are concerned. In order to break up "conventicles" or meetings not authorized by the pastors, a fine of more than \$40 is inflicted on every one who, not being a regularly ordained minister, shall dispense the Lord's Supper, and one of more than \$5 on every person who receives that ordinance at such hands! It remains to be seen whether these "acts" shall become "laws of the land," by the signature of the king.

On the other hand, religion is looking up, the Diet is doing much to restrain the making of ardent spirits and the desolating evils of intemperance, has abolished many useless oaths, and promoted other salutary reforms. Much is doing to circulate the Sacred Scriptures and Religious Tracts. Thirty thousand copies of the tract entitled: "*Come to Jesus*" have been published in Swedish. All this is encouraging. As to the young men in the universities as well as to the country generally, a student writes as follows:

"The Christian-minded students meet every Saturday afternoon for uniting in reading, praise, and prayer. It is remarkable how Christianity has advanced among the students within a few years. Not long ago there were scarcely two or three students to be found, for a series of years, who discovered any evidence of Christian life; now there are between twenty and thirty. And in the same way has it been in these last years throughout our whole land. Awakenings occur even in districts where, formerly, there was not the smallest spark of spiritual life; and this is in almost all parts of the country. It is true that the great mass are still utterly without Christian life, but the state of matters is now very different from what it was a few years ago. Even from Lapland we hear of lively awakenings, how whole villages have split up their brandy-vats, which formerly were greatly valued by them;—how the judges in some districts have nothing to do, because the people are reconciled, in love and peace, with one another. These cases are, no doubt, the exception; and it commonly happens that, when in any quarter a revival takes place, they are only the minority who listen to the voice of love; but it is gladdening that so many awakenings have commenced in almost all directions. Some years since, our fatherland was a desert, in

whose sandy waste only a few green oases were found here and there; now, new oases appear like the stars in a winter evening."

HOME FIELD.

Striking instances of the Divine grace accompanying the reading of the Scriptures without other instrumentality of enlightenment, are frequently brought to the notice of our laborers, as in the following case reported a few days since from one who is stationed at an important post in New England. "I entered the house of a Romanist in — street, and in a few minutes was surrounded by a crowd of Irish, some of them asking questions, others cursing and blaspheming the cause of Protestantism, which has been making such inroads among their people. A young man whom I had never met before, but who was known to all present as a Romanist, soon took up the subject, and said in a loud voice: 'The Romish priests are our enemies; they keep us in ignorance; they don't want people to get knowledge. Every other religion recommends the pursuit of knowledge, and the study of God's word; and why do the priests prevent their people from reading the Scriptures? They pretend that it is for our good, lest we misinterpret God's Book. Are they wiser than God, who gave us his word?' A woman present said: 'The priest knows that more harm than good would result to Catholics from reading the Bible.' The young man replied, 'That is their pretext, to be sure.' Then hastening to his trunk he took out of it a Bible, and read aloud the 3rd chapter of John, from the 19th to the 21st verse. 'That is the real reason,' continued he, 'why the priests deny us the Scriptures, that they may exalt themselves by their false traditions.' His sister, who was also present, then began to curse him, and said, 'You seem to have turned preacher; I could burn you in that stove as a heretic.' 'You might do so,' answered the young man, 'because you know no better; and you would only imitate your church, which has burned many better Christians than I am.' He afterwards gave me a long account of his getting a Bible, with other incidents of his conversion. At the close, he said to his sister and all present, 'I read the word of God, and intend to read it; I am a Protestant, and no longer a Romanist.' I find already an active coadjutor in this interesting young man, and regard him as a brother in Christ."

Our missionaries often speak of the facility which a knowledge of the native language of the emigrant gives them in approaching him with the word of God. In their own beloved tongue the Irish will generally listen with pleasure to the reading of Scripture and religious tracts. We regret the want of room for some interesting details on this subject.

The work of Bible distribution and family visitation has been prosecuted with great diligence in all our fields of labor during the past month. There have been the usual variations of favorable reception and rejection. Political feeling has in some regions increased perhaps for the time the spirit of opposition; but kindness and forbearance do not fail to overcome this obstacle in a large proportion of cases. From the new German and Irish missions at St. Louis, the missionaries report encouraging progress in the work of evangelization. We ask in behalf of all our laborers, a renewed interest in the prayers of God's people: that under the trying circumstances in which they are daily placed, amid hostility and abuse and obstinate refusal of the truth, they may exercise continually the graces of the Christian profession, and be strengthened to endure and to go forward.

FOREIGN FIELD.

CENTRAL PROTESTANT SOCIETY OF FRANCE.

We have received an interesting communication from the Rev. Mr. Vernes, of Paris, relative to the employment of the sum which our society granted through the Rev. Dr. Grandpierre when in this country a few months since, obtaining aid for missions in France. We subjoin a translation of this letter.

Rev. and Dear Sir,

Our friend and colleague, the Rev. Paster Grandpierre, has laid before us your letter of September 5th, relative to our Society. We thank you and your Society anew for the valuable proofs of sympathy you have shown in our labors, and confiding in your fraternal interest, we commend ourselves to your continued prayers.

In accordance with the wishes expressed by you, the committee at their earliest meeting determined upon those fields of evangelical effort to which your benefactions should be particularly appropriated. Three stations were

fixed upon; as well by reason of their need of help as of their importance and the indications of a divine blessing resting upon them. [We think best to suppress the names of the stations, as given by our correspondent.]

These three localities may be already known to you through the information given respecting them by Mr. Grandpierre; as well as through the statements of our report, and of the newspaper the *Esperance*; but we are thankful to be able to give you fresh and favorable tidings of them. At F * * * the work is taking hold, and tends constantly to spread into the neighboring regions, where several places of worship have been opened within a year. We have there at work at this moment two pastors, among a number of former Romanists who are seeking the Truth; it is only a fortnight since a church, erected by means of voluntary subscriptions, was solemnly consecrated to the Lord, at G * * *, a place where Protestantism had been almost unknown till within a year past. In this part of France the civil obstacles which we meet but too often elsewhere, seem to have been overcome; the mayor of G * * *, was present at the dedication of the church.

The station of E * * *, under the direction of the Rev. Mr. C—, formerly a Roman Catholic priest, now an active and devoted pastor, comprises two distinct communities. With the history of our evangelical labors at St. * * *, and the persecutions endured by our worthy evangelist of that place, you are already acquainted. The local authorities have not yet granted him permission to open his school, but he celebrates divine service without opposition in the parish, and also visits from time to time several other places in the neighborhood, where there seems to be a disposition to turn to the Gospel. An attempt was made some months since by the Roman Catholic bishop of the diocese to bring back the inhabitants of St. * *, but it failed completely. He came in person, and was received with great respect, but no one, with the exception of a single family, which had remained Roman Catholic, followed him to his church; so that as soon as he had said mass he went off at once, and has not since returned.

At E * * * the church which until lately has been too large for the congregation, will soon prove, if things go on as they now promise, entirely too small. It is filled every Sabbath with workmen who have abandoned Romanism, of whom about one hundred and fifty attend also a school for adults, held every evening through the week by our schoolmaster, Mr. B. This Agent conducts also a day school, containing one hundred and fifteen pupils. In the course of the summer the "Brethren" (Roman Catholic teachers) made strong efforts to draw away some of these scholars; but they succeeded only in one or two instances.

The new converts at E * * * are yet subject in some respects to persecution; but with very few exceptions they persevere in rejecting all persuasions to return to the errors they have forsaken. The writer visited them

personally less than a fortnight since, and received the impression that a work of real and deep interest is going on. The chapel still remains closed by order of the authorities; but the people meet in small groups to pray and read the Scriptures, hoping that the repeated steps they are taking will at length result in obtaining permission to re-open this place of worship. The Rev. Mr. R. is about to visit this station, where we intend also to appoint an agent in the place of one who has lately left it. In the months of August and September last a student from our preparatory school spent his vacation at E * * *, under our direction. On his return he gave us the most encouraging accounts of the field. We give a few extracts to show you what striking progress in spiritual life has been made already among the four hundred persons who have there renounced the errors of Romanism.

"One family at E * * * seems in particular to have embraced the Gospel with the understanding and the heart. A paper was circulated shortly since for the signatures of those who had become Protestants, with a view to ascertain their number. The head of this family at first refused to sign the paper wishing to give the new religion another examination. He read his Bible, became a subject of divine grace, and then signed the list. His wife, however, was far from sharing his convictions; she was a devout Catholic, and looked upon our system with horror. But one day, as she sat by the bedside of a dying relative, the curate happened to come in. She took the opportunity of requesting him to examine a Testament which she had in her pocket. The priest rejected it as a Protestant book. On the following day, looking over some old works, she came across one which contained a translation of the service of the Mass, and the extracts from the Gospels used in connection with it. She compared these passages with her Testament, and discovered no difference. When the curate came again she showed him this second book, which he approved as a Catholic publication, but was much embarrassed when she proved to him that it differed in nothing from the other. She then put to him several questions on the subject of Romanism, and among others asked him for what reasons the cup is withheld from the people in the sacrament. He answered that it was on account of certain abuses which had resulted from its use; but this reply, and others as wanting in good sense, shook the confidence of this young woman in her religious teachers. From that moment she commenced the reading of the Bible with her husband, and it was not long before her eyes were opened to the light of the truth. She laid aside her mass book; but it was a greater trial to give up her beads and rosaries, which were of considerable value. She wanted to keep them for her sister, who is a Roman Catholic; but her husband quoted to her the words of Scripture, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." This young married couple

are now exhibiting delightful evidences of zeal and life, and read the Bible together daily with prayer."

Our student speaks of another family of this place where the husband does not know how to read, but the wife reads the Scriptures to him, and by this means they have both acquired no inconsiderable acquaintance with the sacred books, and are enabled to answer the arguments of the priest, and reject the errors of their former belief. Another instance is given of a young girl who had given clear evidence of a change of heart. She has felt so deeply the want of the stated services of worship at E * * * that she told her mother of her wish to leave home and go somewhere within the reach of a Christian church. This plan she gave up only upon the prospect of a speedy supply of the means of grace. She has renounced the pleasures of the world, and abstains from its frivolous amusements, thus drawing upon herself the displeasure of her former companions in folly.

We trust, dear brother, that these simple facts may interest you, and serve in some degree to show our friends in America that the preaching of the Gospel among us has not been in vain. Accept the assurance of our affection and esteem.

In behalf of the Standing Committee,

L. VERNER, Pastor.

MOVEMENTS OF ROME.

Political feeling has at length brought the discussion of Romanism to a place where a few months since we should not have dreamed of finding it, on the floor, namely, of Congress. In review of the recent movements attributed to the action of the "Know-Nothing" party, charges were brought up in the House of Representatives against the influence of Popery, as conflicting with our American Nationality, by claiming from Roman Catholics an allegiance to the Pope, and an obedience to their spiritual superiors, incompatible with their duties as citizens of a free country. In answer to these charges, Mr. Chandler, of Philadelphia, took the floor, and in very remarkable language repudiated the assertions made, declaring them utterly unfounded. So far as the statements constitute a profession of personal loyalty and liberality, these sentiments do great honor to Mr. Chandler. But in so much as they profess to represent the doctrine and policy of the Roman Catholic Church, relative to its interference with the governments of the nations, they exhibit the most complete ignorance of the

plainest facts of history. Here are some of these extraordinary statements.

"The Bishop of Rome had not claimed for himself the right to interfere with the political relations of any country, other than that of which he was himself the sovereign. He (Mr. Chandler,) had no desire to conceal any point, and repeated that he denied that the Bishop of Rome had or claimed the right, as resulting from his divine office, to interfere between subjects and their sovereign, between citizens and their Government; and, whilst he made this denial, he acknowledged all of his obligations to the Church of which he was an humble member, and recognized all the rights of its venerable head to the spiritual deference of its children. Clearly and distinctly did he deny that the power of the Pope extended one grain beyond his spiritual relations with the members of his Church, or impinged in the least degree upon the political allegiance which any Roman Catholic of this country might owe to the Government under which he resided."

No doubt, as a good citizen, and withal, as he understands it, a sincere Roman Catholic, Mr. Chandler wishes that all this were historically true; but his patriotic zeal carries him a good deal further than the Council of Trent would approve.

"That this disavowal of mine (said Mr. Chandler) may not be regarded as a mere generality, I desire to give it explicitness by declaring that if, by any Providence, the Bishop of Rome should become possessed of an army and a fleet, and, in a spirit of conquest, or in any other spirit, should invade the territory of the United States and assail the rights of our country, he would find no more earnest antagonists than Roman Catholics. And, for myself, if not here to vote supplies for defence, or if too old to take part in the protection of my country, I should, if alive, be found in my chamber, or at the foot of the altar, imploring God for the safety of my country and the utter defeat of its invaders. Or, if the spirit of conquest should seize upon the wearer of the tiara, and he should seek to subjugate Italy by improper assumptions, or by provoking the armies of other nations against his own State, I could look upon his chances of defeat as coolly and complacently as upon those of any other ambitious monarch. And if it be asserted that, as a republican and a layman, he could not be supposed to understand all the relations and influences of the dogma of the supremacy of the Pope, he would say that what he had asserted as his belief of the entire political independence of every Roman Catholic out of Rome, was fully held and openly declared by every Bishop in the United States. And to prove this he quoted Bishop England, of Charleston, South Carolina; Archbishop Kendrick, of Baltimore; Archbishop Hughes, of New-York; and others.

"But it had been asked, did not the Pope, in former times, exercise the power to depose monarchs and to interfere with temporalities of sovereigns? This he admitted, declaring that, as an American Legislator, he had nothing but the truth to utter, and would scorn to utter less than the whole truth. The Pope in former days had deposed kings, but for the exercise of this power he did not rely upon his spiritual authority as the head of the Christian Church, but upon rights vested in him by constitution and compact. He desired that he should not be considered, in anything that he had said, as yielding a single dogma of the Catholic Church, or as manifesting a desire to explain away, for the purpose of suiting the spirit of the times or the prejudices of his hearers, any of the doctrines of the Church of Rome. He believed all that that Church believed, but was not bound by the imputations of its opponents, or by the assertions of those who would make political capital out of the denunciation of her children and the misrepresentation of her creed."

We presume that Mr. Chandler will not have to wait long for a rejoinder. It will be easy enough to accumulate such a mass of evidence upon him as will convince any honest mind of the incompatibility of the claims of the Papacy upon its adherents, and particularly upon its priests and bishops, with the views and the duties of an American citizen.

But while a Republican is thus attempting to vindicate Rome before a free people, against the charge of political interference, what are the Reverend Jesuit Fathers of Naples saying on the same subject to the worthless despot of that unhappy country? Precisely the same thing in effect, only a little different in form. Popery, according to the Hon. Mr. Chandler, desires no interference with our republican institutions. Jesuitism, according to the Rev. Padre Paladini, entertains and teaches the highest respect, love, and devotion for that best of all governments, *absolute monarchy*! We hope King Bomba will be better satisfied with these protestations of fidelity to his government than Americans can be with Mr. Chandler's. "Certainly, the Jesuits have never been, at any time, or in any place, accused of Liberalism." Certainly not. "If this should not be sufficient, not to be thought Liberals, we humbly pray your majesty to point out what further we ought to do, to be believed decided absolutists." What? sure enough. But we haste to the facts.

"A curious quarrel has lately broken out between the Neapolitan Government and the Jesuits in that kingdom. It appears that the latter had been in the habit of teaching that the Pope was superior to all the other sove-

reigns of the earth, and the former has, for some unexplained reason, quite recently thought proper to regard this not very novel doctrine among Roman Catholics, as highly revolutionary in its tendency. The consequence was, that M. Mazza, the Director of Police, sent for Padre Giuseppe, the chief of the Jesuits, the other day, and told him that they must discontinue this practice, and should recollect that in 1848 they were sent out of the country in carriages; "but if these things continue," said the worthy Minister, "the Government will kick you out of the kingdom." "*Noi vi cacciamo a calci*" were the precise words. The reverend father, much distressed at the result of this interview, hastened back to his convent, and lost no time in compiling the following protest, which was published at Naples a day or two after:

"To His Royal Majesty Ferdinand II., of the Kingdom of the Two Sicilies.

"Sacred Royal Majesty,

"Sire,—With much surprise we have heard our sentiments doubted regarding absolute monarchy; we therefore think it necessary humbly to submit our views in the present page.

"Majesty, we not only in olden time, but also recently on our re-establishment in 1821, until the present day, have always inculcated respect, love, and devotion for the King our Lord, for his Government, and for the form of the same—that is, absolute monarchy.

"This we have done, not only from conviction, but also because the Doctors of the Company, who are Francesco Suarez, the Cardinal Ballarmino, and many other theologians and publicists of the same have publicly taught absolute monarchy to be the best form of government.

"This we have done because the internal economy of the Company is monarchical, and therefore we are by maxim and by education devoted to absolute monarchy, in which Catholicism, by the wisdom and zeal of a pious King, can alone have secure defence and prosperity.

"Majesty, that we both think, and believe, and sustain that absolute monarchy is the best of governments, is demonstrated by the damage that we suffered in the year 1848. We were the victims of Liberalism, because all liberals were and are well persuaded also, that the Jesuits are the supporters of absolute monarchy.

"These things, oh Majesty! are well known, and Liberals would more easily believe that the sun would not rise to-morrow, than admit that the Jesuits could favor them; and therefore every time they attempt a revolution, their first object is to despoil the Jesuits.

"For this reason the Liberals, by an inviolable canon of their law will not admit a Jesuit, or one who is affiliated to the order, among them.

"In fact, the Jesuits in the kingdom of Naples have always taught it to

be unpardonable to make revolutions for the purpose of changing the absolute monarchy, which the reigning dynasty has always maintained.

"If this should not be sufficient not to be thought Liberals, we humbly pray your Majesty to point out what further we ought to do to be believed decided absolutists.

"Certainly the Jesuits have never been, at any time or in any place, accused of Liberalism; and what motive should they have for not loving and defending the absolute government of the august monarch Ferdinand II. who has covered them with benefits?

"Finally, Majesty, of this sovereign beneficence we have made no other use than for the good of Christian morality and Catholicity, and the reigning dynasty, to profess immutable fidelity to the absolute monarchy, to which we declare ourselves always devoted, and we hope that your Majesty will graciously permit us to confirm this sentiment at your Majesty's feet by word of mouth.

"The present page is signed by me, by my 'Father's councillors' (Padri Consultori,) and by all others present, in the short time there has been for collecting their signatures; and if your Majesty desires the signatures of all the Jesuits of this province of Naples, they can speedily be obtained. In so much, we who sign this are full guarantee for their devotion by all proof to the absolute monarchy.

"GIUSEPPE MARIA PALADINI,

"della Compagnia di Gesu Provinciale,

(And 23 others.)

"Collegio del Gesu Nuovo, Napoli, Nov. 21."

The new absurdity of the "Immaculate Conception" has not been swallowed with the avidity anticipated by its sage inventors. The able letter of Dr. Cumming, which we have elsewhere given, represents very clearly the extent to which this dogma conflicts with the teachings of the Fathers and the belief of ages. This fact has not failed to strike many of the more enlightened, as well as some of the most bigoted adherents of Rome. Not only from France have earnest protests been heard. In Tuscany, the Dominican friars absolutely reject the doctrine, and refuse to yield to the pontifical decision. The monks of Santa Maria Novella have been summoned by the Archbishop of Florence before his court, to answer the charge of contempt of the papal authority! An acrimonious theological controversy may be expected between the Dominicans and the Franciscans; who, no less than the Jesuits, are warm supporters of the doctrine, and devoted servants of the Pope.

VIEW OF PUBLIC AFFAIRS.

Thus far,—we write under date of Jan. 30th,—the present session of Congress has been a *working* rather than a *Speech-making* one. Nevertheless, beyond the passing of the usual "Appropriation-bills," not much has been done. There is a prospect that the claims for "French Spoliation" will at last be attended to. The Army will also be increased, either by the formation of volunteer-regiments, or by enlistment, or both, to meet the demand for protection on our Western frontiers, where some of the Indian tribes have shown themselves disposed to be troublesome. Humanity will rejoice that, by the action of both Houses, the Secretary of the Navy has been authorized to send a vessel to look after, Dr. Kane and his party, engaged in the Arctic Exploration. We think that there is little prospect that either the Pacific Rail-road bill or the Pension bill will pass this Session. Mr. Chandler, of Philadelphia, has made an elaborate speech on the question, Whether the profession of the Roman Catholic faith is contrary to the duties and obligations of American citizenship,—in answer to Mr. Banks of Massachusetts, and has certainly said some things which will surprise the Pope himself. We have noticed Mr. C's Speech elsewhere.

No decisive battle has been fought before Sebastopol since the battle of Inkermann, on the 5th of November. There have been many skirmishes. The bad weather has rendered extensive action impossible. The sufferings and mortality of the allied troops, and doubtless of the Russians too, have been very great and distressing. On both sides re-inforcements are hurrying on to the scene. In the mean time, overtures for negotiation have been made, and the Ambassadors of England, France and Austria have entered into conference, at Vienna, with Prince Gortchakoff, the Russia Envoy. No armistice has as yet been agreed upon, and fighting is to go on *pari passu* with negotiation! This is a strange state of things. Our hope is that peace will come in a few months, for the simple reason that much is not going to be accomplished by the war. Both sides must soon be convinced of this. God grant that our hopes may not be disappointed. Let our prayers ascend daily and earnestly for this great blessing. We are decidedly in favor of our Government tendering its mediation. It will do good, and no evil. Even failure in so good an effort is better than to do nothing.

JUVENILE DEPARTMENT.

DIALOGUE NO. 18.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

HOLLAND. (Conversation First.)

Father. I wish, my dear boys, to converse with you this evening about Holland.

Willie. I think, Father, that before you begin Eddie and I had better get our Atlas and look a little at the map of Holland.

Father. That is a good suggestion, Willie; indeed it is well, whenever you can do so, to have a map before you when you read or hear any matters of history, so as to obtain a more definite idea of what you read or hear.

Eddie. My Geography tells me that Holland is a very small country, having an area of only 13,000 square miles.

Father. That is so; and yet it has a population of three millions and a quarter, if you include the Duchy of Luxemburg, which lies south-east of Belgium, and is not contiguous to Holland. It is on account of that little German duchy that Holland is entitled to representation in the Diet of Germany, and sends a delegate to that body.

Willie. I think that the Romans called Holland by the name of Batavia; I suppose that this was owing to the fact that the *Batavi*, a people whom Julius Caesar speaks of in his Commentaries.

Father. That is true, Willie; the Batavi were the chief tribe, and gave the Romans a great deal of trouble. For all the western side of the country, near to the sea, as well as the Island of Zeeland and other islands, was daily overflowed by the action of the tides, which rise high along all the western coast of Europe.

Eddie. I have read somewhere that when the Romans conquered Holland, the people of the western part of it lived in houses which stood on large stakes or timbers that were 10 or 15 feet high, and that they used ladders for the purpose of going up to them.

Father. That was so when the tide was gone; but when the tide came in they could step from their boats into their doors. One of the Roman authors says that when the tide was up, the houses of the Batavi were like vessels afloat, but when it was gone they were like vessels left high and dry.

Willie. Were there no dykes, or embankments, in the days of the Romans, for keeping out the sea, of which we read so much in books?

Father. It was the Romans who commenced the making of these dykes, after they had subdued the country—which they could only do by building

boats, and pursuing the native tribes into their retreats amid lagoons and swamps, when the tides served. Since the days of the Romans the work has been carried on, until now these dykes are thrown up along the banks of every river and creek, as well as on the coasts of the seas and bays. Every island is now dyked. These embankments, as one approaches the sea, are often wide and high, and their sloping sides are covered with *turf*, and have a beautiful appearance. Many of the best roads and upper canals are on these dykes. Into these superior or higher canals, the superfluous water of the low lands on each side is forced up by pumps worked by *windmills*, of which there are several thousands in Holland.

Willie. This is very strange. Are these windmills employed for any other purpose?

Father. O yes, Willie; the people use them also for grinding grain, making oil, sawing timber, and other purposes.

Eddie. I suppose the Dutch windmills are not such small ones as Don Quixote mistook, at night, in Spain for giants!

Father. No indeed; they are quite large structures, and their great arms or sails moving round and round have a very strange appearance. The miller and his family live in the mill, and when not occupied in his mill, he cultivates the ground around, or does some other business.

Willie. I have heard that the sea sometimes breaks in, and destroys many people in some parts of Holland.

Father. That does not often happen in these days; but it often happened in former times. At present, and for many years, the coast is so well embanked,—partly by the action of the wind, which in some places has blown up the sand into a ridge of considerable height, and partly by the labor of the people,—that the ocean seldom breaks in. The dykes too, along the rivers, as well as around the Zuyder Zee and other inland sheets of water, are admirably made, and well defend the country against inundations.

Eddie. Holland is a land of meadows and fine cattle, and the Dutch farmers make great quantities of butter and cheese,—at least so my Geography says.

Father. That is true. And it is well worth while to visit the houses and stables, and dairies of the Dutch farmers. Every thing is so neat and clean, that the stables for the cows are often kept in a better condition than are the houses of the poor in some countries. A visit to such a farm is always agreeable, for the Dutch are hospitable and polite; the stranger is also soon treated to coffee and the *pipe*—for the Dutch are as great *smokers of tobacco* as they are *lovers of coffee*.

Willie. Are the Dutch a well educated and good-looking people?

Father. They are indeed such, dear Willie. They rank among the finest looking and best educated people of Europe. The humidity of

their climate gives them a fair complexion, and their Protestant religion has made them well informed. They are a rich people; they have important colonies in the East Indies, and some small islands in the West Indies; and their commerce is still quite extensive and profitable. They have many large cities. Do you see Amsterdam, Willie? It stands on an arm of the Zuyder Zee; it has 200,000 inhabitants. And there is Rotterdam, on one of the mouths of the Rhine; it has 100,000 inhabitants, and almost as much commerce as Amsterdam. And then there are Utrecht and Leyden, both on another mouth of the Rhine; each has forty or fifty thousand inhabitants, and each has a flourishing university.

Willie. I have read somewhere a very affecting story of the way in which the people of Leyden obtained their University.

Father. Yes, Willie; it was for their heroic conduct in defending their city against the Spaniards, in the time of the Dutch Revolution. They were in the greatest danger from starvation; and yet obeyed their brave burgomaster, who told the Spaniards that sooner than surrender the place, "they would eat off their left arms, whilst they defended themselves with the right." And when relieved by the Prince of Orange, they were offered the choice of a University or exemption from all public taxes for many years. They chose to have a University!

Eddie. They made a good choice; and I have heard that Holland has produced many fine scholars.

Father. That is true, dear Eddie. Holland has three Universities at this time, namely, those of Leyden, Utrecht and Groningen, at which there are nearly 1,600 Students, and many able Professors. I have been several times at two of these Universities, and have been greatly pleased with them. The Botanical Garden of Leyden is one of the best in Europe. Holland has an excellent Public School System, and so common is education in that country, that it is rare to meet with a grown person who cannot read. Holland has produced more distinguished Divines, Jurists, Physicians, Philosophers, Scholars and Artists, and has a more extensive Literature, in the Dutch and Latin languages, than any other country in the world, of equal extent and population.

Eddie. This is very remarkable; and how can this be accounted for?

Father. By its having received the Protestant Faith, which led the way to its independence, to the education and elevation of the people, to industry and enterprise, and these led the way to commerce and to wealth. But we will speak of these things, and many more, in our next conversation. At present we must stop, for I perceive, Willie, that you are beginning to nod!

Willie. I am desperately sleepy, dear Father.

MISCELLANEOUS.

LITTLE WILLIE'S LAST WORDS.

"Surely, Jesus Christ died to save us."

The solemn night was nearly spent,
The night that Willie died,
And, o'er his pillow sadly bent,
Or kneeling at his side,
We watched the waves that came and went
In life's fast-ebbing tide.

Through all the silent hours—the deep,
Deep silence of our woe—
We watched, with eyes that could not weep,
The parting spirit go;
We heard the moanings of his sleep,
His breathing faint and slow.

But ere his upward flight he took
The fevered slumber broke;
His mind the troubled dream forsook,
Our dying Willie woke;
And with an earnest, heavenward look
These precious words he spoke:

"The blessed Jesus surely died
To save us from our sin."
He said no more, nor turned aside

His gaze, that pierced within
Those gates of glory opened wide,
Where soon he entered in.

I thank thee, Father! Lord of light,
That, hidden from the wise,
Thou hast revealed to infant sight
The secrets of the skies.
Yea, Father! even so, for right
It seemeth in thine eyes.

I thank and praise, O Saviour Christ!
Thy mercy rich and free,
That six short cloudless years sufficed
To bring our child to thee;
Thus early to thine arms enticed,
Suffered thy face to see.

And when the Holy and the Just,
Who taketh what he gave,
Shall call me to that sacred dust
Reposing in the grave,
Be mine as sure and simple trust
That Jesus died to save.

C. W. B.

ECCLESIASTICAL TENURES.—We have received and read the admirable Speech of the Hon. J. O. Putnam, delivered in the Senate of the State of New-York, on the 30th of January, on this important subject. Mr. Putnam has treated the question with much ability. His argument against the Roman Catholic Bishops of this State, or any other, being allowed to hold, or *own*, as the case really is, the property of the Roman Catholic Church within its limits, and employ it as they please, as they certainly will, is conclusive. He summons the testimony of History to prove that no course could be more dangerous than this. He lays down the true doctrine, namely, that the Roman Catholic Church in this country ought to be *required*, under the pain of confiscation, to hold all its ecclesiastical property by *trustees*, appointed by the people of each congregation, or society, and responsible to the congregation. We hope that Mr. P's. speech will be widely circulated. This question must soon be extensively agitated.

MR. CHANDLER'S SPEECH. In our next number we shall give a full reply to this remarkable defence of Rome, if it may be termed such. The Hon. Member of Congress for Philadelphia certainly does not display a very profound knowledge of the history of the Church or of the world. It is too late in his day for him or any one else to deny that Rome never claims an allegiance to her commands,—whether *Spiritual* or *Political*, we care not, for what are words?—that is inconsistent with the obligations to the civil government, even if that government be Protestant. This will not do.

THE COMMON SCHOOLS OF MASSACHUSETTS.

The following statistics of Rev. Dr. Sears, of the Baptist denomination, the present secretary of the Massachusetts Board of Education, will show the actual amount of moral and religious influence that is exerted in the common schools of that State. In 1845, out of 380 cities and towns in the State, the Bible was used in the schools of 258 towns as a regular reading book, prescribed by the school committees, and in the schools of 38 towns, it was either used as a reading book, or in the exercises of devotion. Dr. Sears thinks the Bible is read decidedly more than it was at that time, but less as a reading book, and more in connection with religious exercises. "Religion is not taught as a matter of theology, according to the forms of the catechism, but is generally inculcated as a matter of devotion and of Christian morals. The Scriptures are almost universally used in some way in the public schools. The Bible is usually read at the opening of the morning session; in some schools the morning exercises begin with the reading of select portions of Scripture, the singing of school hymns, and a brief prayer, extemporaneous or written, or sometimes a Psalm, or the Lord's Prayer." The teacher often adds practical remarks.

Dr. Sears states that the Roman Catholics seldom raise any objection to the use of the Bible in our schools. In one manufacturing town the school committee allow the children of Roman Catholic parents to use the Douay version, if they prefer. In Lowell there is at least one Roman Catholic teacher, the children being from such families. But a single instance of the Romanists maintaining separate schools has been recently known, and that was in Fall River. The children have left those schools in many cases, and have returned to the public schools for the reason that their parents find their children make better progress in their studies, approximate more to the character of the natives, and have better prospects for success in life than those who attend the separate schools. And then they lose their brogue at

the public schools, their manners are decidedly improved, while their religious opinions are not interfered with.

The following is a brief and emphatic description of Rome, by a Popish writer: "Rome, the holy, the great, the wonderful, the centre of Christian unity, the seat of primacy, the residence of peace and truth, the stronghold of religion, and the eternal city of piety and love!" A careful and unprejudiced visitor of Rome (says the Presbyterian) would find it to be a city of ancient ruins and of modern superstition; of lazy and dissolute priests, and of an oppressed and blinded population; of spiritual tyranny upheld by a wicked soldiery; a centre and fountain of iniquity and of Jesuitical arts; where truth is unknown, and where it is a penal offence to seek after it.

OUR BOOKS.

Several months ago we stated that the Society had prepared a series of volumes which ought to be introduced into Sunday School Libraries, as well as into the libraries of Pastors and members of the churches generally. And although there was some delay in relation to two or three of the volumes announced in the list which we then submitted, in consequence of which the entire series could not at once be furnished, we are happy to say that there has been a very encouraging demand for the books from various parts of the country. The entire set embraces 22 volumes, neatly bound, and costs just *seven dollars*. The volumes vary in size, from 100 pages up to 449. They will average more than 200 pages, the entire number of pages being 4,643.

When we recommend these books for Sunday School libraries, we mean that they should be *added* to existing Sunday School libraries, for the use of the teachers and large pupils, as well as for the parents of the pupils. They relate to subjects with which the time is come that demands that all our Protestant people of all ages, that are capable of comprehending them, should be made acquainted. Rome, in the persons of foreign Roman Catholics, is establishing herself among us, not only in the large cities, but also in the villages, and even the rural districts. If we wish to save our children and youth from her dreadful delusions, we must instruct them, and make them know what is truth and what is error, the Word of God being the only true standard.

We give again the titles of these 22 volumes. They are as follows: *POPERY, THE MAN OF SIN; FOX'S BOOK OF MARTYRS; CALVIN'S LECTURES*

ON ROMANISM; STORY OF THE MADIAL; FACTS IN MADEIRA CONCERNING THE RECENT PERSECUTION; ROMANISM COMPARED WITH THE BIBLE; RISE AND FALL OF THE PAPACY, by Fleming; LIFE OF NORTON, etc.; ROMANISM INCOMPATIBLE WITH REPUBLICAN PRINCIPLES; BOOK OF TRACTS ON ROMANISM; MIDDLETON'S LETTER AND DEFENCE; TRIAL OF THE POPE; CIOCCI; FOREIGN CONSPIRACY AGAINST THE LIBERTIES OF THE UNITED STATES; OUR COUNTRY, ITS DANGERS AND DUTIES; EXILES OF ZILLERTHAL; SECRET INSTRUCTIONS OF THE JESUITS; THE DECREES AND CANONS OF THE COUNCIL OF TRENT; SARAH DOHERTY; ROMANISM IN THE LIGHT OF PROPHECY AND HISTORY; WONDERFUL ADVENTURES OF A PRIEST; ST. PATRICK AND THE WALDENSES.

NOTICES OF BOOKS.

FOOTSTEPS OF ST. PAUL, by the author of "Morning and Night Watches," &c. is a beautiful volume of more than 400 pages, 12mo., issued by the Carters. We have been much instructed by it, and recommend it most cheerfully to our readers.

FOLLOW JESUS, by the Rev. Newman Hall, minister of Surrey Chapel, London, and author of that very popular and excellent tract entitled,—"Come to Jesus,"—is an admirable little book, published by the Carters. We hope that it will have an extensive circulation.

SERMONS BY BISHOP McILVAINE. The Carters have in press a volume of Sermons from the pen of Bishop McIlvaine, which will be well received, we cannot doubt, by the Christian public.

• MEMOIRS OF CELEBRATED CHARACTERS; by Alphonse de Lamartine. In two vols. Harper & Brothers.

In these spirited sketches of some of the greatest actors of history, Lamartine has aimed at representing the periods to which they belonged, and of which they were the central figure. "A small number of well selected characters," he believes, "are sufficient to bring all known time in review under the eyes and imagination of the living races of men." To accomplish this in part, for popular instruction—"to be spelled over at evening by the light of the household lamp, in the hands of the housewife, her daughters, and her sons,"—is the idea of these volumes; and admirably does it seem to us to have been realized. Nelson, Columbus, Cicero, Socrates, Cromwell, Homer, Fenelon, with other "types of the race," are portrayed with brilliant color and deep appreciative sentiment. These books will be read, and will be useful.

THE PROBLEM SOLVED: OR, SIN NOT OF GOD. By Miles S. Squier, D. D. New-York, M. W. Dodd.

We must leave to Theological Reviews the analysis of the argument sustained in this treatise. Its ambitious title does not, we acknowledge, prepossess us in favor of a work whose avowed object is to prove by elaborate discussion the very first and plainest axiom of Revelation.

THE PRIZE ESSAY, on the subject of PRAYER FOR COLLEGES, has been published by M. W. Dodd. The Premium was obtained by Professor TYLER, of Amherst College.

This production is a very able and satisfactory enforcement of the great obligation of intercession at the throne of grace in behalf of our educational establishments. The

duty of prayer—the power of prayer—its connection with the welfare of colleges, are the chief themes embraced. May this little book prove abundantly useful in awakening our churches to the momentous importance of the subject.

We are glad to see that so much attention is now given to the publication of JUVENILE BOOKS, by the Presbyterian, Methodist, Baptist and other Religious Bodies, as well as by the various Sunday School Societies. This is one of the most cheering "signs of the times."

HARPER'S MAGAZINE for January is a number of unusual variety and interest, with illustrations. Mr. Abott's Napoleon Bonaparte is brought to a final pause; "The New-comer" gives no sign of so happy a period.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE
1st OF JANUARY TO THE 1st OF FEBRUARY, 1855.

MAINE.		
Dennysville, Peter E. Vose, Esq.	\$ 6 00	
Bangor, 1st Parish Sabbath School, per W. P. Hubbard, treas. in full of L. D. for Rev. Geo. B. Little, and L. M. for Dea. Albert Theomb,	65 00	
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CONTENTS.

Mission and progress of the Free Church of Scotland, 97
 An Important Letter from the Waldenses, 101
 Progress of the Gospel in France, 114
 Roman Catholicism as it is in Italy, No. 3, 118
 Dr. Cumming on the Immaculate Conception, 121
 Sweden, 124
 HOME FIELD, 126
 FOREIGN FIELD, 126
 Central Protestant Society of France, 127

MOVEMENTS OF HOME, 120
 VIEW OF PUBLIC AFFAIRS, 125
 JUVENILE DEPARTMENT, Dialogue No. 13, 126
 Holland, 126
 MISCELLANEOUS, 126
 Little Willie's Last Words, &c., 129
 The Common Schools of Massachusetts, 140
 Our Books, 141
 NOTIONS OF BOOKS, 142
 Receipts, 142

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VI.

APRIL, 1855.

No. 4.

THE TEMPORAL POWER OF THE POPE.

To the Hon. Joseph R. Chandler:

MY DEAR SIR:—Circumstances over which I had no control prevented me from reading, until a day or two ago, the speech which you made in the House of Representatives in Congress the 11th ult. on THE TEMPORAL POWER OF THE POPE. That speech I have now read and re-read with attention, and I have come to the conclusion to submit to your consideration some thoughts which have passed through my mind while reflecting on the positions which you have taken in that very interesting, and, I must say, able performance. In doing this, I hope to use no other language than that which is consistent with the profound respect for your virtues, your talents and your usefulness which an acquaintance of many years has led me to entertain.

I cannot doubt that you have spoken your honest convictions and belief on the important topic under discussion, and I am compelled to admit that you have presented the question (the temporal power of the Pope) in the most plausible—I might almost say reasonable—manner possible. Most certainly, it is not possible to place it on grounds less repulsive to Protestants than you have done. You have made the best exposition—I might say the ablest defence—of a most unpopular dogma, which it is possible to make; and, if not successful, you may nevertheless exclaim, in the language of Hector, slightly modified:

*Si Roma dextrâ
Defendi posset, etiam hæc defensa fuisset.*

Without further preamble let me beg your attention to some points of importance in this discussion. In the earlier part of your speech I find the following language: "Mr. Chairman, I deny that the Bishop of Rome has, or that he claims for himself, the right to interfere with the political relations of any other country than that of which he is himself the Sovereign." And you inform us that, in coming to the conclusions which you have arrived at on this subject, you have enjoyed the rare advantage of the converse of learned men—priests, bishops, archbishops, nuncios, and even his Holiness

himself! You are quite sure, therefore, that you may speak authoritatively on this subject. I cannot doubt that you are well assured in your own mind, and that you confide in the statements of the late Bishop England, Archbishop Hughes, and others of our day, whom you name. But I am led to suppose that in the unqualified "denial" which I have just quoted, you refer to the claims of the Pope in these times, rather than in past ages; in other words, that whatever the Popes may have done in other ages, they do not now possess, nor do they now claim, the right to interfere with the political relations of any other country than that of which they are the Sovereigns. I infer that you believe that the Popes have, in these later times, renounced all claims of this sort; for it is clear that you acknowledge that they did claim and exercise that right in the Middle Ages, though you seem to think that they did not exactly put this right among the powers which the "keys," (the power to bind and loose,) or *Spiritual Authority* which the Saviour, as the Roman Catholic Church believes, gave to Peter, but received it from the Princes and Monarchs of the several Christian countries in the shape of "Constitutions" or agreements made with them. Perhaps I should rather say that you put the exercise of such power, on the part of the Popes, in the Middle Ages, on the double ground of the Divine authority referred to on one hand, and the compacts or agreements with the Princes who acknowledged the doctrines and claims of the Church of Rome and the spiritual authority of its head, on the other. As you advance towards the middle of the speech, you seem to give up the divine warrant for such claims, and put them wholly on the "Constitutions" or conventions made with the Princes, of which I have just spoken. Bishop England is very decided on this point, if we may judge from your quotation:

"God never gave to St. Peter any temporal power, any authority to depose kings, any authority to interfere with political concerns. And any rights which his successors might claim, for any of those purposes, must be derived from some other source."

I am quite of Bishop England's opinion myself—God gave to St. Peter "no temporal power," "no authority to depose kings," "no authority to interfere with political concerns"—and such of those who claimed to be "his successors" as exercised such rights, must have derived them from some "other source." It is clear that Peter Damier and M. Gosselin, in their defences of Gregory VII. (Hildebrand,) the first Pope who pronounced a sentence of deposition against a sovereign—(Henry IV. Emperor of Germany)—did not rest his authority for that extraordinary procedure on the "divine power of binding and loosing alone," but upon a special provision of human law, and arrangement with the German Empire.

It appears to be your opinion, my dear Sir, as it certainly has been that of others who have been members of the Roman Catholic Church, that

the power to interfere in the political concerns of nations, and even to *de-throne* (by excommunication) monarchs, which it is admitted on all hands the Popes have often exercised ; is not, nor ever was, inherent in their *spiritual office* as Bishops of Rome, but resulted from compacts with the Christian rulers in those times, and consequently *might be renounced or rejected by those rulers, at their pleasure, upon a change of circumstances* ; and such a change, I presume, you believe to have occurred. To this I have to say that it is altogether contrary to the opinions and authoritative decision of the present Pope, as I will show you.

In the year 1851 Pius IX. condemned, by a bull, *The Institutions of Ecclesiastical Law* and *The Treatise on Universal Ecclesiastical Law*—two important works written by John Nepomucene Nuytz, a Professor in the Royal University of Turin. I have before me at this moment this remarkable bull, both in English (as it was published in the well-known Roman Catholic journal, the *Tablet*) and in Latin. Among the many things in those works which His Holiness “strikes with the sword of apostolic censure” are the following propositions :

“1. That the Church has no co-active power, nor any temporal power, whether direct or indirect ;” by which we suppose that the Professor denies that any temporal power is given to the Pope by his *spiritual office*.

“2. That beside the power inherent in the episcopate, (of Rome,) it has another—a temporal power—in virtue of the concessions, express or tacit, of the State, and consequently revocable at the will of the latter ; and

“3. That the compatibility of the temporal power and spiritual power is a question controverted among the Children of the Catholic and Christian Church.”

You will see, my dear Sir, that His Holiness takes a very different view of this whole subject of the power of the Church from what you and Messrs. Damier and Gosselin do, as well as their Eminences Archbishops Hughes and Kendrick, the late Bishop England and others of this country, and Drs. Ullathorne, Wiseman & Co. of England. Who is right ? I must say I prefer to confide in His Holiness’ opinion, surrounded as he is by the “Sacred College” and the other great luminaries of the Roman Catholic Church. It is clear that the “Church” of which he is the head and exponent still claims “temporal power,” and that, too, not in virtue of “concessions” and “Constitutions” of the “State,” but in virtue of the “keys ;”—in other words, of her spiritual power.

I ought to say also that the editors of the news-papers and other periodicals in Italy, which are considered to be organs of the “Central Authority,”—and among them, if I remember rightly, *La Civiltà Cattolica*, the great Jesuit journal at Rome,—in commenting on this bull, asserted that it went the length of still claiming for the Church all that has ever been claim-

ed for her; and that if the Church does not see fit to exert all her power, she only holds it in abeyance, because of the "evils of the times!" In other words, if she does not excommunicate and depose monarchs, lay kingdoms under ban, etc. it is only because such is the unhappy state of things in the world that her edicts would be of no avail. If we are not mistaken, his Holiness himself advanced the same opinion in a recent Allocution. The times are indeed *evil*, in this sense, for Professor Nuytz, on the 6th day November, 1851, shortly after the issuing of the bull which has been mentioned, opened his annual course of lectures in the University of Turin with great *éclat*, before an immense concourse of students and citizens, protected, both by the Government and the Popular Sentiment, against the influence of the "Apostolical censure," which fell innocuous to the ground, a real *brutum fulmen*.

Will you pardon me, my dear Mr. Chandler, if I say that you seem to make a distinction between the Pope and the "Church," which is not a valid one. You admit that Gregory VII. and some other Popes, did claim "temporal dominion," or the right to interfere in the temporal and political affairs of nations. But you seem to think that inasmuch as this has been done by "Popes," and not "Councils," the "Church" is not responsible for it. Now, Sir, I have to say, that it is clear that for a long time it has been held by the Jesuits and others in the Roman Catholic Church, that the bulls of the Popes, in all questions of power, are superior to the acts of Councils, and must regulate everything relating to that subject. Indeed, this is not unreasonable, when we consider the fundamental principle of the doctors of Rome; namely, that the "keys" were given to Peter (not to the Apostles as a body) and his successors in the Primacy. It is a legitimate inference, therefore, and it is the doctrine of Rome, that it is the Pope, and not the "Church," that has the power to interfere in the "temporal" affairs of nations, and even to make and unmake kings. In reality Rome holds to no such thing as the *Church* in the Protestant sense of the word. Its Hierarchy, of which the Pope is the head, and to which he is the fountain of all power, is emphatically the "Church"—the "people" have no influence whatever, either in questions of doctrine or discipline.

In regard to the "supremacy of the Popes," allow me to say a few words. If I have read the history of the Church and of the world aright, the state of the case is this:—Taking advantage of the words of our Saviour addressed to Peter, but intended, as the Protestants believe, for *all* the Apostles, the Bishops of Rome, who claimed to be the successors of Peter in the Episcopate of that city, (which was the capital of the Roman Empire till Constantine the Great transferred that honor to Byzantium, in the fourth century,) began at an early day to claim pre-eminence in the Church, and to a certain extent gained it, notwithstanding the opposition of

the Bishops (or Patriarchs) of Alexandria, Antioch, and Constantinople. After the transfer of the Government to Constantinople, the pretensions of the Bishops of Rome rapidly augmented, as did the changes which they introduced into the doctrines, discipline, ceremonies, etc. of the Church. Nor was it very long until, as Thierry justly affirms, (in his *History of the Conquest of England by the Normans*.) they began to conceive it to be possible for them to become virtually the "successors of the Cæsars" at Rome, and govern the world by means of Christianity. What was a *conception* soon became a *deliberate purpose*, and the enterprise was for ages prosecuted with vigor, consummate wisdom and skill, and with astounding success. To be sure, the "Great Schism" in the ninth century sadly interfered with their schemes, so far as the eastern part of Christendom was concerned. Still the western portion of it remained almost entirely submissive to the Bishops of Rome until the "Great Reformation of the sixteenth century" caused another immense "defection." In consequence of these two great "disruptions," there are more than seventy millions of people in the East, and eighty-five millions in the West, (including a portion of our own hemisphere,) who do not in any sense acknowledge the supremacy of the Bishops of Rome.

In the eight century the Bishops of Rome became kings, or temporal rulers, in a direct and positive sense, by the grant of Pepin, which was confirmed by his son Charlemagne. And for a thousand years and more they have ruled the "Patrimony of St. Peter," or "States of the Church," as their petty kingdom is called. That little country, of less than three millions of inhabitants, is the only part of the world over which their *direct* and *material* sway has extended. Over this kingdom they have swayed their sceptres and reigned as *kings*. But they have sought to govern the rest of the world by another sort of dominion—a dominion which is emphatically founded in the souls of men, and by controlling them, has often controlled their social and political, as well as their moral relations and conduct. It is exactly this *politico-ecclesiastical*, *subtle*, and almost *indefinable* dominion that long made "Rome under the Popes" almost as much the "Mistress of the World" as was "Rome under the Cæsars." The foundation of all the claims of the Popes to *temporal supremacy* was, after all, the "keys," or "power of binding and loosing" which, it is maintained, the Saviour "gave" to Peter. It is from this grant that they claimed to be the "Vicars" and "Vice-Gerents of Christ," and consequently the disposers of crowns and sceptres at their will. Indeed it would seem that some of them, or rather all of them, for a thousand years and more, believed that Christ, to whom the Father had given "the heathen for an inheritance, and the uttermost parts of the earth for a possession," had abdicated his throne in behalf of the "successors of St. Peter," and taken the position of a quiet spectator! If this be blasphemous, what shall we say of the language of those impious

doctors of Rome who have maintained that the Pope can even do some things which God himself cannot!

No doubt the Popes, when they began to assert their claims to "temporal supremacy," found that it was no easy thing to enforce them, rude though the state of society was in Western Christendom in that day. It is not at all surprising, therefore, that the way of *compact*, of *agreement*, of *concession*, (or as you, my dear Mr. Chandler, term it, "*constitution*,") was tried. That was easy enough. It was the "*help-me*" and "*I-will-help-you*" plan. The Popes gave the Princes the aid of their spiritual power, and the Princes gave them the aid of their temporal, their *physical* power. Many a worthless but favorite Usurper was in this way helped into the throne by the Popes in the middle ages, and many a worthy but recreant Prince was driven from it by excommunication for *heresy*, and oftener for *disobedience* to Rome, by the same influence. The history of that dark period is full of such instances.

I hope you will pardon me, my dear Sir, if I tell you that I read with the purest astonishment your denial that the "Bishop of Rome has, or that he claims for himself, the right to interfere with the political relations of any other country than that of which he is himself the sovereign." What does history say to all this? Clearly this: "Whether the Bishop of Rome has or has not, whether he claims or does not claim, the right to interfere with the political relations of any other country than that of which he is sovereign, he has been doing that very thing for more than ten centuries." Something like this would be the stern and true reply of history to your bold and, I must say, astounding "denial." The Pope does not claim the right to interfere with the political relations of any other country than his own little kingdom! Why, what mean those endless collisions between the ecclesiastical and civil powers in the middle ages? And whence arose the enormous provisions of the Canon Law, and the shelter which Ecclesiastical Courts gave to many of the greatest criminals? Who were those warrior-bishops of whom we read in the history of the Middle Ages? What means those numerous bulls by which kings have been anathematized, and their subjects released from obedience to them? If you say they were excommunicated for heresy, I reply that your very excuse or pretext establishes the *interference* which you deny. And who gave the Pope the right to depose kings or rulers for heresy, or anything else? Not any *compact* or *agreement* with the subjects of those kings or rulers. No, verily! It was nothing more nor less than an arrogant claim, cunningly founded on a gross perversion of the words of the Saviour. And how often was this dreadful power wielded in past ages, and how great its influence upon ignorant and superstitious nations! One is astonished to read, in this land of religious liberty, the language of these bulls. Take that, for example, of the bull of Pope Sixtus V.

against Henry, King of Navarre. It contains the following assertions:—

"The authority given to St. Peter and his successors, by the immense power of the Eternal King, excels all the powers of earthly Kings and Princes. We deprive them and their posterity forever, of their Dominions and Kingdoms. By the authority of these presents we do absolve and set free all persons as well jointly as severally, from any such oath, and from all allegiance whatever, in regard to dominion, fealty and obedience; and do charge and forbid all and every one of them, or any of their admonitions, laws, and commands."

This bull, in the original Latin, is before me as I write these lines.

The Pope has not, claims not, the right to interfere with the political relations of other countries? How, then, shall we account for the fact that the Roman Catholic Church, by her monasteries, her Cathedrals, and her Orders, has in all countries where she is tolerated, sought to possess such vast amounts of landed property, and interfered with the social and political arrangements and interests, as well as the material prosperity of the people? And how account for her interfering with the industry of nations by instituting her "holy-days," her "Saints' days," while she allows the Sabbath, the only "Sacred day" which God has given to men, to be virtually set aside and desecrated? How shall we account for the conduct not only of the rulers of the countries which received the Reformation of the XVIth Century, but also of those of many Roman Catholic countries, in stripping the "Church" of her vast possessions, and so restricting her power? Why have Roman Catholic Governments so often suppressed the Inquisition, and expelled the Jesuits, if the Bishops of Rome never interfere in the political relations of other countries?

The simple truth is, my dear Mr. Chandler, that it is impossible to measure the interference of the Pope, and his instruments, the priests, bishops, archbishops, and legates, with the political relations of all countries to which his influence extends. It was a bull of the then reigning Pope that gave the death-blow to the Revolution of Poland in 1830! To the same influences the Republics of Venice, Florence, Genoa, Switzerland, New-Granada, and Central America, have owed their troubles, and some of them their ruin! Not a struggle has occurred for freedom, for constitutional Government even, in any Catholic country, which has not encountered the opposition of the "Church." At this moment, and for years, two Archbishops are in exile from the Kingdom of Sardinia, because they interfered with the "political relations" of that country. Still more, there is every prospect that the noble Government of that Kingdom will be excommunicated in a short time, if it has not been already; and yet the Pope does not interfere with the "political relations" of other countries! His Holiness approves of the decisions of the "councils" of his "Church" among us, in regard to the tenure of Church

property, even when they conflict with the laws of the land, and sends over a legate to settle questions which our own Statutes and Courts should decide; and yet the Bishop of Rome neither has nor claims the right to interfere with the "political relations" of any other country than that over which he reigns as a Sovereign!

There are many things in the genius and economy of the Church of Rome which are so contrary to the feelings of this nation and this age, that it is not surprising that every effort is made on the part of her advocates and friends to apologize for them or explain them away, and when this cannot be done, to deny their existence outright. Archbishop Hughes, Archbishop Kenrick, and the late Bishop England, have denied in the face of ten centuries that the Pope either has or claims to have "authority to interfere with political concerns," and especially Brownson, in his *Review*, (which they have so fully endorsed,) asserts the very opposite! Archbishop Hughes and others have claimed that Rome is essentially and ever the friend of liberty, (because a Roman Catholic colony was founded in Maryland on liberal principles, under a charter, granted by the Protestant Government of England,) and this, too, in view of the enormous despotism that reigns under the sway of the Pope himself and in nearly every Papal land. As the "Bishop's oath" clearly demanded the *persecution of heretics*, it was deemed best to get the Pope to modify it and leave out the objectionable sentences and clauses—a measure that was right and proper—while the "Oath of Secrecy" or the "Jesuit's Oath," as it is commonly called, is most stoutly and summarily denied.

Now, it is not difficult to account for the conduct of Archbishop Hughes and the other official servants and advocates of the Church of Rome in this country; for their sophistry and training are fully equal to the exigencies of the case. But it is surpassing strange—pardon me, my dear Sir, for saying so—that laymen* of fair and honorable minds should be misled by their specious but false representations.

I take no notice of the collateral subject which you discuss in the latter part of your speech, being desirous of only considering at this time the tem-

* I am bound to say, in candor, that I believe that Rome finds it to be no easy matter to maintain the orthodoxy (on all subjects) of her *priests*, and even of her *prelates*, in this country, at the *Italian* point. His Holiness would certainly not approve some of the assertions of the late Bishop England, which you have quoted, and which I have given above. Bishop England was a liberal-minded man,—too much so in his latter years to suit the meridian of the "Eternal City." The late Professor Nibby, of that city, the distinguished archæologist, assured me in 1837, that the Bishop was not regarded with favor, when on a then recent visit to Rome. "He had been," said the Professor, "too long in America!" Even his "Eminence's self," (Archbishop Hughes,) as a Jesuit in Italy once assured me, does not possess the entire confidence of the Sacred College and the Pope. He, too, has been too long in America!

MORAL POWER OF THE POPE, or rather his right to "interfere in the political concerns of nations." I am sure, that you, Mr. Chandler, and thousands of other Roman Catholic laymen among us, do deny and utterly reject all such claims. Nevertheless, I must believe that the "Bishop of Rome" does still lay claim, as the "Vicar of Christ," to the power to "interfere," and as effectively as did any of his predecessors, in the affairs, civil and political, of all countries, and that he would employ that power if it were not for the "evils of the times!"

My dear Sir, believe me, I am with much respect, yours very truly,
R. BAIRD.

A LIGHT IN A DARK PLACE.

Under this title we find an interesting letter in the correspondence of the New-York Evangelist, respecting a mission formerly aided by the Foreign Evangelical Society. It is encouraging to find that the labors of our worthy brother at Brussels are continued with so much success.

Brussels, Jan. 2nd, 1855.

"Perhaps a word from this boulevard of Popery may not be unacceptable. I called to-day on a most excellent man, Henry Van Maesdyk, pastor of the Flemish Evangelical Church in Rue des Fripiers, (brokers in old clothes.) He rejoiced to see an American who preaches Christ in his own country, and assured me of his joyful and pleasant work in the gospel here. He is a converted priest, and has now in his house another Roman Catholic priest who is turning to a spiritual life. This good man has a church of 400 members, and a congregation of 1000 or more. Last year there were added on confession twenty-six adults to his church, nearly the whole number from the Church of Rome. There is a parochial school connected to his church of 60 children, many of them Catholics; also an evening school for men and boys. There are two services a week in his church for Roman Catholics, and about 60 persons attend, and much good is done by these services. This good man is toiling on the very ramparts of Popery, and catching men for Christ from the jaws of death; and so cheerfully and devoutly does he labor as to make me quite ashamed. It may interest you to know that his church assemble in an upper room, I think at the top of the house, perhaps 60 by 65 or 70 feet, with plain board seats, with slat backs, and if I could judge by the example of one family I visited, is filled by a very devout and honest people. This family is composed of a fine-looking black-eyed man of 37, his wife a thoroughly industrious woman of sprightly mind, two nearly grown children

and one partly grown. This loving family reside at the top of a house, at the head of a narrow lane, with the entrance so low as to have damaged my hat for not stooping more at entering. The wife and oldest daughter are lace workers; the husband and oldest boy shoemakers, and the younger boy is, I suppose, at school. I told them I loved them as members of the family of Christ, and found no difficulty in believing that they loved me as well in Christ. Their worn Bibles were prominent articles of furniture of their little room, which was parlor, lace-room, bedroom and kitchen. I inquired of their employments, remuneration and the like, and was amazed at the very small sum they could earn by the greatest industry. The hope of a heavenly home produces a contented mind and cheerful spirit.

"I must add one statement made by the pastor of this flock of Christ. He said "I once received 700 francs (\$140) from the Foreign Evangelical Society of America," and with such beaming gratitude as to impress me deeply. I believe the government pay a part of this good man's way. The Liberal party here is not nearly so powerful as in past times, but nevertheless, it seems to hold in check the power of the Man of Sin.

"Truly yours,

C. PARKER."

ROMAN CATHOLICISM AS IT IS IN ITALY.

PART III.—TREASURE OF HOLY INDULGENCES, (TESORO D'INDULGENZE.*)

PROCLAMATION OF THE ARCHBISHOP OF NAPLES, 1846.

"In order to obtain the holy Indulgences, we must commence the preparations necessary to make a good confession and a good communion." [Here follows a short statement of the requisite preparations.] "This being done, we can obtain the treasures of the holy Indulgences; without due preparation not only should we not acquire the Indulgences, but we should run the risk of plunging ourselves into *eternal* destruction. Let us reflect on this. I have thought it necessary to mention these things here, because they are the most important we have to think of."

"I. Eighty thousand years of indulgence, confirmed by Benedict XI. are obtained by those who, on their knees, say 'Lord my God, who for the redemption of the world wast willing to be born, circumcised; and rejected by the Jews,' etc. etc. 'Thou, my Lord Jesus Christ, by virtue of

* According to the "*Breve Compendio della Dottrina Christ.*" (p. 19,) republished in 1846 by order of the Archbishop of Naples,—the power of the Church to issue Indulgences is founded on the treasure of the *infinite* merits of Jesus Christ, of the Most Holy Virgin, and of the Saints.

thy holy Passion, and the merits of thy holy Cross, deliver me from the punishments of Hell,' etc. etc.

"II. Eighty thousand years of indulgence are obtained, as may be read on a marble tablet in the church of St. John, at the Lateran in Rome, on repeating 'My Lord Jesus Christ, dearest Father, for the sake of the joy which thy most beloved mother felt in that hour when Thou didst appear to her at holy Easter, and by her joy, when she saw Thee glorified by the splendor of the Divinity, (divinità,) I entreat thee, mercifully to illuminate me with the gift of the Holy Ghost; that I may be able to do thy will all the days of my life. Thou, who livest and reignest in all eternity. Amen.'

"III. Fifteen souls are driven out (si scacciano) of Purgatory—which Indulgence was confirmed by Clement III.—when a person says the following words of the most Holy Virgin to the dead Jesus:

"O inexhaustable source of Truth, how art thou dried up. . . . O most high Godhead (divinità) in what poverty dost thou let thyself be seen by me,' etc. 'Have mercy on all creatures.' A Paternoster, an Ave and a Gloria for the person who has caused this Indulgence to be printed."

"IV. Plenary Indulgence is obtained and one soul delivered from Purgatory, when, before a *picture or image* of Christ crucified, the following prayer is recited, and God prayed to for the necessities of the Church,—confirmed by Clement VIII. etc. 'O my beloved, good Jesus, see me, prostrated by thy most holy presence, beg thee with burning passion to impress on my heart feelings of Faith, Hope and Love,' etc. etc.

"V. Plenary Indulgence was granted by Pope Innocent VIII. at the request of Queen Elizabeth of Spain, to all those who pronounce the following prayer:

"Heaven save thee (si salvi) O sovereign Virgin,
Star, brighter than the Sun,
Compassionate Mother of God,
Far sweeter, more rare too, than honey,
Still redder than the rose,
And whiter than the lily,
Thou flower of all virtue,
Honored by all Saints,
In Heaven the most sublime,
Amen.

A Pater and an Avé.'

"VI. Plenary Indulgence (toties quoties) was granted by Pius V. to every one who repeated the following prayer:

“Thou art the great Queen,
The whole world boweth before thee,
Thou savest (*salvata*) *my soul*.’

A Pater noster and an Ave.

“The benefit of one hundred Masses for the year will be had by every one who daily recites the following prayer with pious feeling, together with an Ave for the person who caused it to be printed.

“Virgin and ever immaculate Mother of God, and my Mother of Mercy, Mary, employ thy powerful intercession, that I and all creatures may ever acknowledge and love Jesus Christ, thy most beloved Son. *Salve Regina.*’ etc. etc.

“VIII. On the Sabbath after His death, will be delivered from Purgatory, whoever shall wear the *dress* or habit (*abitino*) of the Madonna del Carmine, (the Holy Virgin of the Carmelites,) and observe with exactitude the Church fasts. O, with what strictness and mortification did the early Christians keep the Vigils and the forty days’ fasts, there now remains to us but *one fast of forty days, and nobody observes it!* But let us remember that, in order to reach Heaven, one path still remains; that path is Penance, and without Penance—Hell!!

“Moreover (to participate in this deliverance) *we must abstain from meat on Wednesdays*, and according to condition, live in chastity. But the *first duty* (dovere) is, to have the *habit* blessed; the second, to be *registered* by a Pater of the Carmelites, the third, to wear the habit, which must be of wool, *day and night*, otherwise no advantage is gained.

“These privileges and obligations have their origin in the apparitions of the most H. Mary to St. Simon Stochio and to Pope John XXII. and have been approved by twenty-two Popes.

“IX. Furthermore, the Indulgences attached in this manner to the above mentioned Carmelite, as well as to the other *Habits*, of the Pains of Mary,* ‘*della mercede*’ and particularly to that of ‘the conception’—are all innumerable, daily and plenary, both during life and in the hour of death.

“With the *habit of immaculate conception*, which is blessed by the *Theatine Fathers*, are connected all the indulgences attached to any order, (religione,) *holy place* or *person*. More especially, by reciting six Pater noster, Avés and Gloria’s, in honor of the holy Trinity and the immaculate Mother,

* In the “*Devote preci solite recitarsi dai P. P. dei ‘Servi di Maria,’*”—printed at Florence and sold at the doors of the Annunciata, there is, p. 22 *seg.* a list of all the indulgences granted by several Popes to those who recite the *crown of the seven Pains (of Mary)*, also of the mercies (benefici) obtained by the brothers and sisters who wear the habit of the *afflicted (addolorata) Virgin Mary*, and a specification of the *eighteen days* of the year, on which a soul can be released from Purgatory.

we may obtain, toties quoties, all the *Indulgences of Rome*, of the *Portiuncula*, of Jerusalem and Gallicia, which amount to five hundred and thirty-three plenary Indulgences, besides the temporal ones, which are *innumerable*. All this is taken from a paper printed by the Theatine fathers themselves. The best course is, to wear all the four *habits at once*, as they are united in such a manner as to form only one; they are to be blessed by the fathers of St. Alphonso, *sopra Tursia*. These four united habits, are sold in the Strada dell'Arcivescovado, No. 63.

"X. The most ample Indulgences for those who devoutly acquit themselves of the exercise of the 'Via crucis,' because, by visiting the stations all the Indulgences of Jerusalem are earned, just as if the person were in those holy places himself.

"XI. *Continual indulgence of three hundred days*, for every time of saying with a penitent heart: 'Jesus, Joseph and Mary, assist me in the agony of death; Jesus, Joseph and Mary, may I breathe out my soul in peace with you.'

"XII. Two hundred thousand years of holy Indulgences to him, who repeats three Pater Nosters, Avés and Glorias to the three *naked bones* (*ossa*) of the suffering Christ.

"XIII. Thirty thousand years Indulgence were granted by ALEXANDER VI. to him who should pronounce three Avés before the *picture* of St. Anne, and pray thus: 'God save thee, (ti salvi) O Mary, full of mercies, the Lord is with thee, be thy mercy with me; blessed art thou among women, and blessed be thy mother, St. Anne. Of her wast thou born, without stain and without sin, O Virgin Mary, of thee was Jesus born, the true son of God! Amen.'

"XIV. Ten thousand years of holy Indulgences for him who repeats three Pater Nosters and Avés to the sufferings of Jesus Christ, and to the pains of the most holy Mary.

"XV. Three thousand eight hundred years of Indulgence to him, who hears the Mass with devotion and attention.

"XVI. Seven hundred years holy Indulgence to him who kneels at the tolling of the bells and recites the 'de profundis' for the dead.

"XVII. One hundred years holy indulgence for him who says: 'Be the holy Trinity and the most holy Sacraments known (*conosciuta*) and loved by all, blessed be the most holy, pure, immaculate conception of the *blessed Virgin Mary*.'

"XVIII. One hundred years holy Indulgence to that person who repeats: 'Praised, blessed and glorified—eternally by all creatures be the most pure and immaculate *conception of the blessed Virgin Mary*. Amen.'

"XIX. One hundred years holy Indulgence to him who says: 'Blessed

be the holy most pure and immaculate conception of the blessed *sempiternal* Virgin Mary. Amen.'

"XX. Seven years holy Indulgence to him who repeats with devotion the (christian) exercises (atti)* of faith.

"XXI. Five years holy Indulgence to him who *accompanies* the *viaticum* *without*, and six years, *with a taper*.

"XXII. Five years for him who kisses the regular habit. One year and forty days to him who *kisses* the Cross.

"XXIII. *Many* Indulgences to him who says: '*Soul of Jesus Christ, sanctify us!—Body of Christ, redeem us.—Blood of Jesus Christ, wash from us all sin!—Water of the side of Jesus Christ, purify us!—Passion of Jesus Christ, strengthen us.—O good Jesus, hear us!—Conceal us in thy wound! Never allow us to depart from Thee!—Defend us against the infernal enemy.* In the hour of death call us to Thee in Paradise, that we may come to praise thee through all Eternity, together with the Angels and the Saints. Amen!'

"XXIV. *Many* Indulgences to him who repeats: 'God be ever blessed, blessed be his Holy Name!—Jesus Christ, real God and real man! Blessed the most Holy name of Jesus! Blessed (be) Jesus in the most holy sacrament of the altar! Blessed, the most precious Blood of Jesus Christ. Blessed, the great Mother of God, Mary, the most Holy! Blessed, the name of the Virgin and Mother, Mary! Blessed be God in his Angels, his Saints and in all his creatures to all Eternity. In te, Domine, speravi, non confundar in æternum.'

"XXV. Delivered from all danger will be he who wears the *Benediction* of *St. Francis*, (chiunque porterà in dosso la Benedizione di S. Fr. etc.)

"XXVI. Seventy thousand years of Indulgence to him who repeats the third part of the Rosary; namely, five stations, and Plenary Indulgence for whoever says the whole Rosary on all principal Festivals. Such is obtained by all those who *are inscribed* in the *Book of the Rosary*, provided they wear the Crown of five stations, blessed by the Dominican fathers, and studiously meditate on the mysteries. Moreover the Holy Virgin said to the blessed Eulalia, that she took more pleasure in five stations recited with calmness and devotion, than in fifteen spoken in a hurry and less devoutly. For this reason it is advisable to repeat the Rosary kneeling *before an image* of the Holy Virgin; and it is worthy of attention that these prayers are of more avail, when offered in company with others, than when performed alone.†

* Hereby are understood the exercises of Hope and Love, also those of Repentance and Adoration.—Ed. note.

† In the "*Tributo quotidiano di preghiere—alla immacolata madre di Dio.*" etc. reprinted at Rome in 1844, we find the following more detailed information: "In order to incite all the faithful to take refuge in the frequent devotion of the holy Rosary, Baza-

"XXVII. Seven years Indulgence for whoever prays mentally (*oraz. mentale*) for half an hour on one and the same day, and plenary Indulgence for him who does the same at the commencement of a month.

"XXVIII. Plenary Indulgence, No. 50 (?) toties quoties, to every one who visits one of the churches of the Pii P. P. Operarii, and No. 187 of seven years and seven Quarantaines to him who says a Pater Noster and an Avé, and prays to God for the advancement of the Holy Church; this is to be read on a tablet in those churches of the P. P. pii Operarii.

"XXIX. Innumerable Indulgences for visiting the chapel of the Treasure of St. Januarius, especially on the church festivals, as may be read in the aforesaid Treasure of St. Januarius.

"In our devotions, therefore, particularly when at church, let it always be *our intention* to acquire as *many Indulgences* as possible, *both in life and death*, always keeping ourselves in a fit state of preparation, by having properly confessed and taken the Sacrament (of the Supper.) Then let us, conformably to the intention of the holy Indulgences, pray to God for the advancement of the Holy Church, for peace and concord among Christian Princes, for the *extirpation of heresies*, the conversion of Infidels, Heretics, and all sinners; and for the assistance of the holy souls in Purgatory. (*Ani-me S. del Purg.*) Amen. A Pater Noster, Avé and Gloria conformably to the intention of the Popes, who have confirmed these holy Indulgences.

"Whoever contributes towards making this precious and ample collection of holy Indulgences, generally known," (the rest of the sentence is wanting;—it is most probable, that the *manuscript* continuation contains an assurance of Indulgences to whoever promotes the circulation of these papers—the conclusion is) and are sold in the Strada dell'arcivescovado, Nos. 63 and 67, by Raphael Miranda—with permission of the Revisor of Police."*

NOT XIII. by a Breve Santiss of 13th April, 1726, granted all faithful Christians, who, with a repentant heart recite the *whole Rosary*, or at least a *third*, viz. five stations, one hundred days Indulgence for each *Pater Noster* and each *Avé*; but *plenary indulgence* if they repeated, every day, at least one third, and confessed and communicated once in the course of the year. For the enjoyment of *this indulgence* it is necessary that the Rosaries should be blessed by the Dominican fathers, and the Mysteries duly meditated. Those, who belong to the *Fraternity of the holy Rosary*, which, wherever it may be, is canonically established, are favored with many other Indulgences, as by Breve nuper, etc. of INNOCENT XI. dated 31st July, 1679, and by Breve ad augendam, of PIUS VII. of 16th February, 1808."

* A not uninteresting parallel to the above list, is offered by one contained in a *catechism* printed in 1843 at Friburg, in Switzerland, with the approbation of the Bishop of *Lausanne and Geneva*, (P. Tobias Penni,) page 209, bearing title "Indulgences which are easy to be obtained." They are as follows:

"I. Indulgence for a hundred days, 1°. For every time of saying the 'Thrice holy,' (for the Trinity.) 2°. For every time of repeating the following prayer: 'Eternal Fa-

PROTESTANTISM AND THE CHURCH OF ROME.—THE NEW RELIGION.

The following spirited and able treatment of the "new dogma" and some of the points of controversy it involves, is from our esteemed brother Mr. King. These letters will be read with interest.

"January 4th, 1855.

"TO THE VERY REV. FATHER IGNATIUS SPENCER.

"DEAR SIR—Can you tell—who can tell—what is the Roman Catholic religion? I do not inquire what it has been—though that is a momentous question—but what is it now? What has it lately become? Are you competent to answer this question? Where and what is the 'living speaking infallible authority' that can answer it?

"A new difficulty has arisen. A new phase of the condition of Christendom has been exhibited. What is the nature, and what is the value of the Pope's recent decree? What shall be its influence and results?

"The Pontifex Maximus has fulminated his decision—his ukase—declaring that the notion of 'the immaculate conception' of the Blessed Virgin Mary, the mother of the manhood of our Lord Jesus Christ, is, shall be, and *always has been*, the faith of Christians. But does he not know—do not you know—and does not all the world know—that this is not true? and how are you and all mankind to believe what you know to be false, simply because the Pope says it?

"Observe, I pray you, that this decree regards not only matters of doctrine, but matters of fact; and matters of fact, not as purporting to have occurred in the other world, but in this; not in the region of purgatory, but in the sphere of history. How, then, can this new dogma be received? and if any one professes to believe it, in what sense can he be said to believe?

ther, I sacrifice to Thee *the precious Blood of Jesus Christ.*' 3°. Whenever the following prayer is said: Blessed be the holy and *immaculate conception* of the glorious Mother, Mary.' 4°. For every 'Holy Angel of God, to *whose protection* Divine Providence *has consigned* me, illuminate me,' etc. 5°. Once in the course of a day, on saying: 'Be ever praised—the holy and Divine Sacrament.' 6°. Every day once, on repeating the following prayer: 'The most holy Will of God be done in all things.' 7°. Whenever at the tolling of the bell, the prayer 'Angel of the Lord' etc. is said kneeling. 8°. Whenever at the sound of an evening bell, a 'de profundis' etc. or a Pater Noster and Ave Maria for the dead is repeated.

"II. Three hundred days Indulgence every time, 1° the three following prayers are performed, (those already mentioned in No. II. of the Notif. of the Archb. of Naples.) 2° On saying the Litany of the most blessed Virgin.

"III. Indulgence of five years and five Quadrages, on *accompanying* the holy Sacrament

"IV. Indulgence of seven years and seven Quadrages, on *accompanying* the holy Sacrament with a *burning taper*"

"Permit me to solicit your serious attention to a few remarks about this whole transaction.

"First, consider how this addition has been made to the Roman Catholic religion. The Pope has decreed it! No council has decided upon this question. The apparatus of infallibility has been dispensed with, and the understanding, memory, conscience, Christianity of the Roman Catholic world must all be made over again by the assertion of Mr. Mastai! Now, dear sir, is it possible that the Roman Catholics of the civilized world, in this age, can allow their religion to be manufactured in this way? It is superfluous to demand, is the Pope infallible? for, without waiting to ascertain whether 'the ayes have it now-a-days,' in the divided and contradictory sentiments of the 'Catholic unity' on this question, it is obvious that more than infallibility is assumed. Is it not a grotesque and blasphemous attempt upon the attribute of Omnipotence, to undertake to persuade the world that Divine revelation, human history, and the faith of mankind, can all be made, unmade, contradicted and annihilated at the bidding of a priest? And has it come to this, that Roman Catholics do not know, and cannot know, what is Christianity, or what Christianity is; what they do believe, should believe, or have believed; but must make their religion, their whole souls, a blank, a chaos, prepared to take any form or impression which papal policy or superstition may from time to time impart? Surely this is an anachronism in more than one sense; and in the name of humanity it may be hoped that Roman Catholics will protest against this obsolete assumption of intoxicated spiritual despotism.

"Consider, secondly, what has been the source and warrant of this conclusion of the Pope. Not the divine revelation. No sanction can be adduced, or is even attempted or pretended to be drawn from the word of God for this new dogma. The apostles did not teach it, imply it, believe it, or *leave room for it*. Their preaching and writing omit it, exclude it, and conclude against it. Their general proclamations of the gospel, and their *summaries of Christian doctrine*, could not be what they are had they believed it. It formed no part of 'the faith once delivered to the saints' by the inspired and authorized ambassadors of Christ.

"Not the writings of 'the Fathers,' as they are called—not the ancient creeds, or general councils—not the modern creeds and councils. In all ecclesiastical antiquity—in all the dogmas, decisions, decrees, of all the contentious, contradictory clerical conclaves that divided, distracted, and degraded Christendom, from the Nicene to the Tridentine age, this fancy is not made a part of Christianity, and the attempts of some fanatics to establish it, in comparatively modern times, were severely ridiculed, and effectually condemned by the *authorities*, including several of the popes!

"If it be a just inference from the Maryolatry that has so long prevailed

in the Churches of Rome and Russia, the logical necessity ~~has~~ never been recognised by Greek or Roman Czar, or Pontiff, until now.

"The inventors of the title of 'Theotokos' (mother of God, or Godmother) in the Nicene age—the *Collyridians*, the idolatrous cake-makers to 'the queen of heaven'—the real originators of Mary-worship in the beginning of the dark ages—the authors of the rosary of the scapular, of the blasphemous parody on the Book of Psalms, and even the revolting rhapsodies of the St. Alphonsis Liguori, and others, may all have been pioneers and co-workers to Pio Nono in the fabrication of this new doctrine; but its real and recognised patentees and proprietors are *the Roman Catholic people of this present age!* My good friend—is the Pope mad? and have all his advisers—if he has any—been smitten with judicial blindness?

"THE PEOPLE HAVE WILLED THIS NEW DOGMA! The Pope referred the consideration of this question, a year ago or more, to the bishops and clergy, to ascertain the desires of 'the faithful' throughout the Roman Catholic world; and now, with the assistance of a number of bishops from different parts of Christendom, he announces this article of faith, in compliance with the pious aspirations of the universal church.

"This accords with your own statement, (in reply to a question of mine in our former correspondence,) that 'the Catholic Church is a body of people, of all nations,' &c.

"Now, if the people be the church—if the church possess authority and infallibility—and if, by virtue of these qualifications, the people have invented and established this new doctrine; then what shall hinder their exercising their prerogatives still further? If it be found that it is a pious aspiration of the faithful people, that they should be free to read and study the word of God for themselves, and to reject whatever is contrary to its teaching, then what shall be the end of the Pope and his system? Will he become the oracle of the universal church in announcing the termination of idolatrous superstition, and in decreeing his own downfall from the throne of anti-Christian despotism? Is this the end, whose beginning the Pope has now inaugurated? If the people be recognized by the Pope as competent to settle an article of faith that has been left unsettled by all the fathers and creed-makers of antiquity, then who shall deny their right to dismiss an Italian prince from his place of usurpation as head of the Catholic Church, and to assert for themselves the liberty with which Christ makes his people free?

"How wonderful are the ways of God to the children of men; and what an awful glory will it shed upon the history of his Providence, if this audacious act of papal usurpation be made the harbinger of the crisis that shall introduce the Christian jubilee of the world!

"Reserving remarks on the logical and theological aspects of the subject till next week—I am, dear sir, yours faithfully,

"A. KING."

"TO THE VERY REV. FATHER IGNATIUS SPENCER.

"DEAR SIR—I earnestly request you now to consider the new dogma, in some of its logical, theological, and chronological aspects.

"The notion of 'the immaculate conception' is a part of the glories of Mary; but it does not very clearly appear whether it should be considered as a cause or as a consequence of the worship of the Virgin. Either she is worshipped because of this belief; or this belief has grown out of her worship. Which is it? It evidently ought to be the former, but fact and history seem to say that it is the latter.

"It is only now this notion has become a part of the Catholic faith; but the worship of the Virgin has existed for centuries. The word of God says, '*Whatsoever is not of faith is sin.*' The Worship of the Virgin has been not 'of faith,' but of *fancy*—of fanaticism. Now, was this unauthorized practice of mere popular superstition, *presumptuous, fanatical, sinful, idolatrous*, during all preceding ages and times until the 8th of December, 1854? And has the 'raree show' in St. Peter's on that day transubstantiated this ephemeral and vapoury superstition into the substantial reality of an eternal verity of the Christian faith? Who does or can believe this? Further, it is agreed that the Virgin Mary's freedom from the taint of original sin was necessary to the purity of our Saviour's humanity, thus shifting back the scriptural miracle of our Lord's incarnation into the region of conjecture, and assigning to the honor of Mary the miracle which Christianity alleges exclusively of Christ. Is not this an attempt to turn our whole religion into a *myth of priestcraft*?—a blasphemous proclamation to the world, inviting and authorizing all the blasphemies of infidelity in contempt of the gospel?—and will not God and man visit the guilt of this impiety on the head of papal Rome?

"Was the Virgin Mary born of human descent? Had she a human father and mother? If so, must not the logic of superstition go back in her genealogy, until it separates her in her ancestry from all the human race, and invents a tale to prove that she was conceived *before Adam tasted the forbidden fruit*?

"Pio Nono may revive and authorize the shocking profanity of the rosary of 'the blessed St. Anne, mother of the blessed Virgin, and GRANDMOTHER OF GOD ALMIGHTY' (!); but even this would not be enough for the logical necessities of the new religion. It falsifies the divine revelation concerning the nature of Christianity, and the moral condition of the human race.

"How shall the Pope extricate himself and his fellow-conspirators from the difficulties of their position? They assume by their 'definition' to have augmented the glory of 'the mother of God,' and to have made that which never was so before, an imperative article of the Christian faith, *without adding to the articles of the Christian faith*! But now, dear sir, I entreat you

and all other Roman Catholic clergymen, to consider your logical situation on this point. Either this new dogma is in the divine revelation, or it is not. If it be, where is it to be found? Can you produce the texts? Take the Douay Bible, the Latin vulgate or the original Greek of the New Testament—ignore the Protestant translation if you will—and tell us the scriptural warrant of this doctrine in your Bible. Then recollect that the Roman Catholic hierarchy is sworn by the creed of Pius IV.—the creed of modern Tridentine Romanism—not to ‘take or interpret holy Scripture otherwise than according to the unanimous consent of the fathers.’

“Can you produce the proof that the fathers were unanimous in interpreting any portions of holy Scripture in support of the immaculate conception? If not, I ask—and the whole intelligent world will ask—are not the Pope and his accomplices deliberate violators of the law of infallible papal authority, and guilty of a flagrant act of perjury in attempting to palm this dogma on the world? Will you, sir, or any other Romish priest, offer a plain and conclusive answer to this question?

“But you know, or ought to know, that the authority of the fathers cannot be pleaded. They neither held this notion as taught in Scripture, nor referred to it as a Catholic tradition, nor even proposed it as a philosophic speculation. Some of them even declared against it; and the patrons of the new religion modestly inform us that the fathers, both ancient and modern, were in error! Saint Augustine and St. Jerome, as well as St. Bernard and all ancient and some modern authorities are flatly contradicted by the Saints Hughes and O’Brien, Mastai and Wiseman, of 1854, who say that ‘this is the Catholic faith,’ although holy Scripture, Catholic tradition, and the authority of the fathers unanimously say *NO*. Now, sir, as the early fathers did not hold this dogma, it is clearly not derived from Scripture or tradition, and stands before the world simply as an invention of modern superstition. If the present Pope be right, his predecessors have been wrong. An eminent Roman Catholic authority in this part of the world, in remarking upon the astounding fact that a former pope (Alexander VII.) forbade the accusation of heresy *on either side of this disputed question*, coolly informs us that ‘after the definition, whoever denies the immaculate conception is a formal heretic. Before that definition of it there was no formal heresy in denying it, for *the authority of the Catholic Church had not proposed it as a revealed truth*!’ Why not? we ask. If it was a ‘revealed truth,’ why did the popes withhold it from the Catholic world? What right had they to keep it in the dark? How dare they resist the pious aspirations of the faithful? and what a useless and impious set of fellows must they have been, to have maimed and misrepresented the Catholic faith, and so long resisted and prevented the suitable honor of the mother of God!

“Say, now, has not this definition come too late? Is not the world too

old for it? It not only condemns all the most eminent for piety in the Christian Church, and all the faithful and clergy of the papal community, including many popes and fathers, in ages past; it turns into heretics millions of pious Roman Catholics in our own day, and presents insuperable obstacles in the way of some who have been traveling toward Rome. You can judge from your own experience. You recollect how your own mind was agitated *on the subject of praying to the Virgin* when you joined the Roman Catholic community; and how anxiously you inquired—on your first visit to Rome—for some Catholic authority for **WORSHIPPING GOD ALONE**. Alas, in Rome you inquired in vain! All within her pale must worship, and have ‘worshipped and served the creature rather than the Creator, who is blessed for ever.’ Rom. i. 25.*

“You submitted, though you were not convinced. After many pangs of conscience, and severe struggles with your better feelings, you became a worshipper of Mary. But the dogma of the immaculate conception was not then an article of faith, as it is now. Had it been presented to your mind then, you might have rejected it, and become a ‘heretic’ like St. Bernard, St. Augustine, or ‘Pope Alexander VII.’ How your intellectual throat has been operated on since, to make you swallow this new dogma, I cannot say; but you are doubtless aware that as several bishops, some religious orders, and many of the pious laity in the Roman Catholic Church refuse this invention, and are already heretics; so there are multitudes in the several churches and nations of the civilized world to whose minds this extravagant fancy presents the conclusive evidence that the papacy is given over to the doom of an incurable idolatrous superstition.

“While God is ‘shaking the nations,’ to prepare the earth for the universal triumphs of the truth; while the pagan world is being revolutionized in favor of Christianity; while the dominion of Mahomedanism is falling to pieces before the terrors of a nominally Christian war, and under the influences of a real Christian civilization; while Jews await the fulfilment of prophecy in the progress of the gospel, and infidelity turns pale in presence of demonstrations that it is from God—This, dear sir, this is the time chosen by the vaunted head of Christendom to advertise all nations of men that Romanism is the fanatical, blasphemous, blindfolded **WORSHIP OF A WOMAN!** Verily, my friend, the papacy has been inviting the world’s attention, while hanging the millstone around its own neck.

“I earnestly beseech you to think seriously of the progress of apostacy, by which it is proved that this new religion is *not* ‘the truth of God.’—Faithfully your friend in the truth,
“A. KING.”

* It is worthy of remark that this text, thus rendered, is to be found in the Epistle to the Romans, the inspired words addressed to the first Christians in Rome, as given in the Douay Bible, the Roman Catholic Bible!

EVANGELICAL CHURCH OF LYONS.

So much interest attaches to the circumstances of this well-known missionary Church, that we are glad to find, in a recent appeal addressed to us by its pastors, a short sketch of its past experience, as well as a statement of its present condition. We hasten to translate the letter in which these facts are given, trusting that it may meet with a response from some of our readers who have at heart the spread of the Gospel in France.

"REV. AND DEAR BROTHER,

"We come to lay before you a view of the actual state of the evangelical cause at Lyons. Permit us briefly to relate the circumstances which compel us to make this appeal.

"The work of Gospel missions at Lyons is one of those enterprises which the Lord has favored with a most rapid extension. In 1825 the flock, which since has been multiplied by hundreds, consisted of only three individuals. In 1832 the Evangelical Church was constituted under its present form, with a membership of fifty persons. In 1833 this congregation met in a chapel accommodating some two hundred hearers. In 1839 it was found necessary to enlarge this hall by one third; and in 1840 this space had already become quite insufficient. We sought in vain for another place of worship to rent, and were obliged at length to build. It was resolved that the new building should seat about seven hundred persons. The question naturally arose, whether on the one hand we should ever find the means of realizing a project so disproportioned to our resources; and on the other, whether it were not too ambitious a plan thus to double the size of our place of worship. But we started with the principle, that when God imposes upon us a task, he takes upon himself the burthen of its expense. We were obliged to look for a sum of 150,000 francs, (\$30,000) of which more than 80,000 went for the purchase of the building site. We received from our benefactors 100,000 francs in donations, and 51,000 upon a mortgage of a part of the property. The chapel was filled on the very day of its dedication, and after a lapse of four years became in turn too small. It was found necessary to open in the quarter of the Croix-Rousse a hall seating three hundred and fifty persons; afterwards, another was opened in the quarter of the Brotteaux; and later still, a third in that of the Guillotière. Since then we have opened successively, in the more distant parts of the city, five other places of worship, where services are held every week. These colonies have enabled us to go on for the last nine years in a building which, besides the inconvenience of its small size, is uncomfortable from its want of ventilation, its excessive warmth in summer, and the unpleasantness of access to it. But when our meetings have been of a nature to interest the whole church, this inconvenience has

been more than usually felt; and at the recent meetings of the Evangelical Alliance, the street was filled with persons who were compelled to return home, not having been able to enter the chapel. We said to ourselves on that occasion: It is time for us to leave this place.

"The Lord has already provided for this event. The cutting of a new street in the immediate neighborhood of our chapel had long been projected, but has only now been decided upon. Our buildings must be vacated by the end of June, 1855. What were we to do? We needed a chapel seating at least 1200 persons; and another building for our three schools; and this in the heart of the city, as it was to serve the purpose of a central establishment, of which our other places of worship should be the branches. Our way seemed hedged up with impossibilities. The value of land, in the city, had increased to such an height that we could not expect to obtain a building site for less than 250,000 or 300,000 francs (\$50,000 to \$75,000.) Besides this, there was the difficulty of finding, in a town where the clergy exert a species of omnipotence, any one who would be willing to sell for such a purpose; and finally, there was the difficulty of obtaining the consent of the public authorities. There again God removed all obstacles. We have found a position even more favorably situated than that which we are compelled to leave. It is near the City Hall, in the very centre of Lyons. It has cost but 125,000 francs, half of the average price of land. It was sold to us without hesitation, and we have received permission to construct upon it a chapel and schools. There remained the question of funds, and this must depend upon the amount of indemnity awarded to us by the board of assessors. Our highest expectations from them reached only the sum of 135,000 francs over and above the original expenditure. We received 160,000. The sum required for our new enterprise, in addition to this award, is 100,000 francs (\$20,000.)

"This review of our situation will show you, Rev. and dear Brother, that we have not hastily reached the conclusion of appealing to you for help. In all this affair we have not acted of our own accord; it is God who has led us, step by step, walking before us, by his merciful directions, as he did with his people in crossing the desert. We know well that appeals for all kinds of enterprises have multiplied at such a rate that people have nearly ceased listening to them; but you will perceive that this commends itself very peculiarly, by reason of its importance and urgent necessity, to consideration. The question lies before us, whether the city of Lyons shall continue to possess a place of worship where thousands of souls are enabled to hear the Gospel. If we remember that this city is the metropolis of Romanism in France, and that from this spiritual fortress the Romish propaganda sends forth its thousands of missionaries who spread over the whole world, the answer cannot be doubtful. Observe too, that this is no new undertaking; nor

is it in behalf of a floating and unsettled congregation, composed of elements merely temporary. The gradual but constant progression of the work at Lyons gives us the most entire confidence in its future advance. A flock consisting of five hundred communicants, who profess to have given their hearts to Christ, and who for the greater part have come out of the Romish Church; gives a solid and permanent basis to the cause of truth in our city. Outside of this flock, we number about two thousand persons who attend our services with more or less regularity.

"Our adversaries do not deceive themselves as to the importance of this enterprise. Their growing excitement, their attacks by means of pamphlets, petitions, and all sorts of opposition, sufficiently indicate. Our brethren in the faith will not feel less interest in the matter. We need their help: for of ourselves we are unable to bear the burthen God has laid on us. We shall do our utmost, but this will be but a small portion of the required sum; for the distress among our manufacturing classes, and the expensiveness of living, have reduced the resources of our congregation to a very small amount; and besides, we have to raise annually the sum of 60,000 francs (\$12,000) for the support of our worship, our infirmary, our poor, and our laborers of evangelical missions in the country around us. Come then to our relief, beloved brethren. It was for a work of building that Moses and David asked the offerings of the people, to erect the tabernacle and the temple. The Israelites, though a stiffnecked people, brought gifts so numerous that it was necessary to arrest their enthusiasm. David rejoiced greatly because they willingly offered, with all their hearts. We are assured that we too shall have reason to thank God for the liberality of our brethren.

For the Committee,

GEORGES FISCH, Pastor.

HOME FIELD.

A French missionary on the Canadian frontier, mentions among cases of interest, that of "a young physician, a man of talent and active intellect," of whom he entertains great hopes. "I conversed with him a few days ago," says our missionary, "endeavoring to impress upon his mind the obligation resting upon every individual to consult the Bible only, for all that concerns his salvation. A remark which he made in reply showed the working of truth upon his views. 'When Christ sent his apostles into the world, he told them to preach and baptize, not to grant indulgences and establish a ceremonial religion. Thus it seems to me, that the priests have imposed a great burthen

upon their people, which they were not directed to do.' There are other cases no less hopeful that come under my daily observation. The more I converse with the more educated class of the French, the more I am convinced that Romanism has no strong hold upon their convictions. They are too enlightened to remain the slaves of the Pope."

A laborer among the Irish in a village of New England, after enumerating his visits and distributions for the month, adds: "Thus I have been trying to sow the good seed of the word, and although I cannot tell of multitudes, who have been brought into the field of Christ, a few I trust will be stars in my crown of rejoicing. I find so little faith among Protestants as to the conversion of Roman Catholics, that it sometimes makes my spirits drag along heavily. But on the whole, I am encouraged. Some of these deluded creatures begin to break away from their priests. Some within the range of my labors have within the past year joined our churches. The process of their recovery is slow, and must be till Christians feel and act differently toward them."

This missionary mentions an instance of the triumphant death of one who had been brought to the saving knowledge of Christ through the reading of a Bible which had been given him. "On his death-bed he bequeathed it to his hostess, like him a Romanist, with the prayer that it might be blessed to her enlightenment."

Another missionary, who has recently been appointed to a station of great importance in the West, one of the strongholds of Rome in that region, writes as follows respecting his incipient labors:

"It is now a little more than a month since I came to this place. I arrived here on the 7th ultimo, as I believe I told you in my first communication. I spent some time in visiting the friends of the cause in this city, of whom there are a good many. They all received me kindly, and seem to be deeply interested in our labors.

"I have explored the field, and commenced operations. It is a good season of the year for my work, as the most of the laboring classes are now out of employment, and as they are not laboring for the bread that perisheth, we should try and give them the meat which endureth unto everlasting life. But alas! the priest hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die,' and the voice of the priest is the voice of God to these poor deluded creatures. Curse and swear, lie and steal, fight and get drunk, they may; for there is always free and full forgiveness at the confessional box, but to read the Bible, or worship God in any other house save the mass house,

were a crime deserving of the inquisition. Independent of the other duties connected with my business here, I have visited between fifty and sixty Irish families—all Roman Catholics—and was received by more than half of them in a spirit of kindness, and with a desire on their part, that I should call and see them again. I have got about half a dozen children to attend the Sabbath schools, with a promise of more: and did you but know the prejudice that prevails among them here, and the inveterate hatred they bear towards Protestantism, you would not be surprised if I had told you that every door was closed against me. But such is not the case, thank God, and notwithstanding the extraordinary efforts of the priests, particularly the Jesuits, to poison the minds of the people by representing Protestants as the offspring of Satan—the enemies of God and of their *holy religion*, &c. Yet I find plenty of them to acknowledge that these same Protestants are their best friends, and the first to sympathize with them in their affliction and relieve them, when the priests pass by on the other side. I found one young man in a store kept by an Irish Catholic, where I had been arguing with a crowd of them a few days ago, who is rather intelligent, to accept of a Testament—yea, I believe he asked me for it, and said he would examine for himself, 'to know whether these things were so.' He is a clerk in the store, and I have had frequent conversations with him since. He is always very glad to see me, and so is the proprietor himself, although a rigid papist. They ask me a great many questions regarding the Protestant religion—such as the cause of so many sects—the reason why Protestants do not receive the sacrament of the Lord's Supper as they do, (the Catholics.)—Where was the Church before Luther? &c. all of which I answer, proving and confirming all things by the Word of God, and praying that the Holy Spirit may bring home the word to their hearts with power. There are more of them too, who receive me kindly, and listen to me with apparent interest, as I read for them out of the Bible, the way God would have them to be saved. It is true that I have seen manifested in St. Louis, more of the spirit of Popery than ever I had seen before since I came to America; but I have much more hope of Roman Catholics, when they are in earnest about their religion, than when they are lukewarm and indifferent.

"There are in this city fourteen Roman Catholic churches, one of which, and the most splendid concern of all, belongs to the Jesuits. I visited this church, and the interior of it is admirably adapted to draw thither the lovers of curiosity and show. There is a large college attached to it, containing two hundred and sixty students. There are six Roman Catholic schools, where the children are taught gratis, and these schools, I am told, are sustained by the funds obtained from the select schools attached to them. About sixteen hundred children are in daily attendance in these schools. They have a good many more institutions of a benevolent character; such

as Orphan Asylums, an hospital, a home for unprotected females, &c. all of which are under the care and management of the Sisters of Charity, who, abhorrent though their principles be, we must give them credit for the ceaseless effort and untiring zeal whereby they try to put these principles into practical operation."

A German laborer in the same field writes :

"I have visited this month 166 families, of whom 142 were Romanists. I was for the most part well received, but in a few cases received ill treatment. My visits took me to every part of the city and its suburbs, and I can give you now a more perfect report than I could before. My present impression is, that this is a great field for us, promising good success. In the vicinity of the Roman Catholic churches, however, not much can be done. The people seem indeed to fear the wrath of the priests, and their sudden appearance, in case they should receive us in their houses only for a few moments. I am almost forced to believe that every Romanist feels himself obliged to watch his neighbor as much as possible, and to communicate instantly to the priest every suspicious circumstance. This business is especially for old women, who are the best instruments and most willing followers of the priests. The priests with their numerous vicars and helpers take every possible precaution to keep away their flock from all evangelical influence. It was chiefly in the neighborhood of the churches that I was treated so ill, and once threatened with blows if I had not left the room. In a similar manner I was received in several other houses in the same neighborhood. I could not have any conversation with them that might have enlightened their religious ideas; they refused to hear me. One person said to me that his priest had strictly forbidden them to speak with protestants on religious subjects, because these conversations were of no use, but very often led to doubt, and finally to apostacy and infidelity, (meaning protestantism,) 'to the eternal loss of the soul.' I was received more kindly, and even sometimes welcomed, by Roman Catholic families who live at a distance from their church. I found among them many who are indifferent enough, but have not lost all their faith. I found many an opportunity to expound the truth of the Holy Scriptures. One man said to me, 'I am a Catholic, but I do not believe all the priests say, I like good Protestants, and agree with them in many points; I should like to hear you, if you will come to see me again.' Some of them offered, if I should open a school in their neighborhood, to send their children; but I could not accept this invitation because they wanted school in the forenoon and afternoon."

"There is room here to do much for the spiritual instruction and enlightening of the people. If a good room could be obtained at a moderate price for a Sabbath-service, there are people enough who would be willing to

hear the Gospel. This is the case in the western part of ——— street and vicinity, inhabited mostly by Germans. I distributed there 5 New Testaments and about 50 tracts on Romanism, which were gladly received."

The following interesting statements are from our missionary Mr. Leo, who has been for some months engaged in lecturing in the manufacturing towns of New England, with signal success, in the awakening of the minds of hundreds of Irish Romanists, to the errors of their system, and the pure truth of the Gospel.

"Having just closed my labors in Worcester, I hasten to lay before you a report of the work performed there during the month past. Through the kindness of the Christian ministers of the city, I was enabled to introduce to the Churches at a united meeting, the object of my mission, as well as the general work of our Society. The free use of the large City Hall was granted me by the mayor and aldermen; and amid much anxiety on the part of our friends, I advertised my first lecture to Roman Catholics. Fifteen hundred persons assembled at the hour appointed for the lecture to begin, and of that number, *two thirds were Roman Catholics*. Throughout the entire course, the Roman Catholics attended in constantly increasing numbers. Never was better order observed at any public gatherings. Indeed, there was nothing offensive to their feelings, or insulting to their creed uttered by me, either in public or in private. And yet, I am bold to say that much was spoken that was calculated to shake their attachment to Romanism, and beget in their minds a more favorable regard for Bible Christianity. I presented before them the various doctrines of their Church, precisely as they and I in youth had been taught to believe them. I then showed the unsoundness of the grounds upon which those doctrines rest. Next, I endeavored to set before them the reasons for their rejection, and commonly concluded, by urging Roman Catholics to think for themselves, to read God's Word for themselves, to interpret it for themselves, and profess its doctrines in this free land for themselves.

"Hundreds of the poor generous hearted fellows shook me warmly by the hand, and assured me in language of unmistakable earnestness, that they were glad to hear me and see me. I could see several of the Roman Catholics with their Douay Bibles open before them, turning to find the various texts which I had occasion to quote against the false teachings of their church; while others of them would be busy with pencil and paper, taking hasty notes of other portions of the lecture. During the whole of the day following my lecture, they would come in large numbers to converse with me, on the subject of their religion, at my lodgings. As my course of lectures drew to a close, the glorious fruits of God's work were becoming every

day more apparent. Catholic men, women and children, came to get Bibles and learn the truth of Christ.

"During the last week that I spent in Worcester I gave 22 Bibles to as many converts from Romanism. Is not that encouraging? Is it not a rebuke to multitudes 'of little faith,' who think that all efforts to turn Romanists from error are unavailing? And many good Christian people in Worcester had given way to this unbelief: they were decidedly sceptical as to the possibility of any religious change in the Romanists around them; but all doubt on the subject is now happily removed. Said the Rev. Mr. B*** of that city, to his people, one Sabbath from his pulpit, "The success that has attended our brother's lectures in this city establishes the conclusion that Roman Catholics *can* effectually be reached."

A missionary in our own city reports encouraging progress, and gives the following summary of his labors during the past month. "I have made two hundred and thirty visits to families, in forty eight of which I have been permitted to engage in prayer. I have held sixteen preaching services, and one hundred and eighty-two prayer meetings. These latter seem to afford signs of promise. Roman Catholics who attend them appear to be interested, and their regular presence would indicate the sincerity of their profession."

The following extracts from the narrative of a German laborer in one of our western cities we give in his own imperfect language.

"My Report for this month will give you some account of my missionary labor.

"I feel more and more from day to day, that it was the Lords' will that I should come to this place; to this great field of labor; where there are so very few laborers for our Lords' kingdom among these thousands of Germans and other Roman Catholics. It is one of the largest fields, and I believe, also one of the hardest and most difficult in the country. The Priests have the greatest power over their followers; men and women are full of fear. Their children for the most part do not go to a free or Sabbath school, but to the priests' schools. There is in connection with every Catholic church in this place a day school, where also they have a school open on Sunday to keep the children from the Sabbath schools. Notwithstanding all this, there is a considerable number of Roman children in our Sabbath schools.

"In one family where I called in and asked for a permission to converse with them, they hesitated for a moment. I asked the father if he would not like to take a tract? he took one, but said: we have books enough for ourselves, and besides, our church does not allow us to read such books; I said to him, it would not hurt any Christian to read that which directs us to

Christ. He replied, 'I have read some of them, and I did not find any thing wrong, but we are taught, that there are false Prophets, who go around in the houses to lead the people astray.' I asked him if he did not think it needful in this country to look after the lost sheep; and I added: How did the disciples do? they went also from house to house talking with the people? The man answered, You may be right, and perhaps you are doing much good; after that I could direct them to Christ our Saviour and could speak and read the word of God, I left them with pleasant and encouraging feelings.

"At another place I asked the woman of the house if she would not like to take a tract? her husband exclaimed, we do not need it. I bade then good by and went on to the next house; there also I found strongly prejudiced Romanists, but they allowed me to make a visit. After a little conversation I read some lines out of a Catholic news-paper, to the effect; that every person over twenty one years of age was forbidden to eat meat on the fast days more than once in the day. I asked the husband if he could show me any such command in the Bible; he said, I do not know. I asked him if he had a Bible? he brought me the Catholic version; I opened it and read to them the third and fourth chapters of first Timothy. While I was reading, the neighbor who had refused the tract came in. I told him that we were reading a chapter out of the Bible. He kept silence; the woman said once, while I was reading; this is the first time that I have heard such things. I asked her, if she did not believe it? she said: 'I believe that the word of God is alone true.' I felt it made the deepest impression upon all. I could speak freely, and could direct them to Christ, that they might seek his Righteousness through faith the woman said: 'Sir, you are in the right; I believe it.' I left them very kindly disposed. The family and also the neighbor received tracts.

"Another visit I made to a Catholic family, where I had left a Bible sometime before, they seemed very pleasant, the husband said: 'I thought you had forgotten us, I could hardly wait for you to call again,' he brought the Bible to me and said: 'How I love this book.' I read some chapters to them out of Job, 18th and 19th chapters. He promised to send me his children to our Sabbath School. Before I left him he begged me that I would not stay away so long again.

"I visited another family, in which the husband told me; that he had been present a short time before in a Methodist church, where I preached; he said 'Your sermon went deep in my heart, and I have now joined the Methodist church with my wife.

"One woman whom I met brought me two Bibles, a Protestant and a Catholic one. I asked her if she loved these two books, she said, I and my husband, we know that this is the only truth, and we are no more blinded."

"In all, I have during the past month made 270 visits; 200 of which in Roman Catholic families. I have distributed 250 Tracts, 1 Bible and 10 Testaments. With twenty families I had prayer, and directed forty children to the Sabbath school."

FOREIGN FIELD.

EVANGELICAL SOCIETY OF FRANCE.

It is satisfactory to learn that our brethren of the Evangelical Society of France have obtained at least partial success in their endeavors to secure religious freedom, which had been seriously invaded by recent legislative measures. Having carried up their cause to the highest authorities, they have received assurances of protection and immunity for the future; and we may hope that before long those of their chapels which have been closed by command of local magistrates will be re-opened, meanwhile the preaching of the Gospel continues where these interruptions have not occurred; and even in the localities thus disturbed, the work has gone on in secrecy and with marked success. Where churches have been shut up and meetings forbidden, there have been small gatherings in private houses, in barns, and even in the open air; and the truth announced under such circumstances of trial seems to have been accompanied in many cases with more than ordinary manifestations of its power. Some of these meetings remind us vividly of ancient times of persecutions; we can with difficulty realize that in our own day such scenes are taking place. "On the third instant," writes a missionary from one of the stations where the greatest amount of trial has been undergone, "we had a meeting of forty-three persons, including the family of our pastor, in the woods of * * *. The Rev. Mr. ——— addressed us on the narrative of the healing of the man who was born blind John ix. He called on me to engage in prayer. We sang three times. We felt so deeply the immediate presence of God as to forget for the time that we were in the forest. In the afternoon twelve of our friends came to my house. We sang a number of hymns, read portions of the word of God, and bowed the knee together before Him who readeth hearts. It was a blessed day to me, and I trust to our friends also. During the week I continued my visits from house to house. On Wednesday I held a meeting of six persons at D——. On Sunday, the 10th, we had service at the same place as on the preceding Sab-

bath. More than fifty were present. Mr. ——— preached on the death and resurrection of Lazarus. The meeting was not interrupted. The weather was perfectly beautiful. Our pastor and most of us were seated on pieces of rock which we had covered over with moss and leaves; in a word, we were very comfortably arranged. I am sure we could all appreciate the words of one of the hymns we sang: '*O Dieu! ton temple c'est l'univers!*' ('O God! thy temple is the universe!') Several of our friends have remarked to me of late: 'Though we are deeply afflicted by the closing of our beloved chapel, we are conscious of never having understood the Gospel so well as since we were compelled to hear it in secret, and with danger of suffering for its sake. We have become more attentive. Thank God!'"

EVANGELICAL SOCIETY OF BELGIUM.

Brussels, 19th December, 1854.

Dear and Honored Brother,

I ought to have sent you long ago news from our field of labor, but alas! my occupations are more than I am quite equal to, some things which are necessary are unavoidably postponed; and therefore you will kindly excuse me. Although our last annual report is published, yet I fear it has not reached you, and as it is written in French, I will at this time inform you more particularly of our past years proceedings.

Our Lord, as he is wont, has thought fit to visit us with various trials. Our Honorable president, the venerable Marquis D'Avonth, has been removed from this world. By his departure we have not only lost his generous co-operation, but we find ourselves at issue with his heirs, ardent persecutors of the Gospel, who came with the utmost bad faith to the fulfilment of the engagements entered into by the late M. D'Avonth. The congregation formed at the station which the late Marquis supported has been subjected to all kind of ruinations, and a part of it has already been obliged to quit the place, because all the land belongs to the Heir of the Château. Nevertheless, we have been, and are consoled by the noble testimony borne by the Marquis and by the persecuted and faithful brethren.

God has again been pleased to gather into his rest one of our best Patrons. Although his health had been very delicate for some years, his departure has left quite a void. I may point out also as a trial, though of another kind, that for the last two years we have had no general movement of revival in any part of our field of labor, although there have been continually souls awakened and turned to the Lord. I do not know of their being

one of our churches that has not made some progress in this respect, but we glean rather than gather up into sheaves. The work is carried on upon a humble scale, but it is precious to us nevertheless, and we know that it is so likewise, in the sight of God. We have reason also to rejoice, and give thanks, that amidst much distress and great temptation, our dear young Churches are growing in Faith, Hope and Love, not so much certainly as we could desire, but sufficiently to prove to us that we do not labor in vain.

We consider it also a great favor from God, that the Evangelical Society comprises at this moment, in its ecclesiastical body, all the independent or free churches of Belgium. Their number is small, it is true, but their unity is not the less interesting, and we pray that the Lord may preserve this to us. Our work of colportage, though restricted, is going on well, and extends itself especially in Flanders. In many places the colporteurs have an opportunity of being true missionaries.

The dissemination of tracts and religious books has been greater than in preceding years, and we have reason to hope that it will become more and more abundant. An association has been formed in our churches in Brussels, which has for its object to excite all Christians to take a part in the distribution of Tracts, and it has already been crowned with a degree of success which seems to be a token of God's blessing rising on it. Our book shop continues to render great service to the work of Evangelization in this country. In a commercial point of view, the result is of little import, but it is its religious and moral influence which is the essential point with us. Our week day and Sunday Schools go on very well, blessed be God! They are improving. The number of schools increases every year, and they bear good fruits. I wish I could give you a good many facts characteristic of the work, but it would make my letter too long, and I must confine myself to the giving of two or three extracts from the correspondence of our missionaries, contained in our annual report.

An explosion of gas, or fire-damp in a coal-mine, had made twenty-five victims; and had grievously smitten one of our stations, in taking off our brother A——, who had won the affection and esteem of the whole flock. The priest, as in other cases, tried to prevent the *religious* rite of interment. The firmness of our brethren, however, in the end enabled them to carry their point. The pastor of the station has transmitted us the following details of this very interesting occurrence.

I found several of our friends assembled at the house of Mr. L. in prey to the deepest grief; whilst waiting my arrival, the father of A—— and the Deacons had been several times to the administration to claim the body of our friend. On seeing them come the first time, some persons said, "Here are the protestants coming to claim the body of A——. As for him, he was an excellent man, the best of all the workpeople." The Curé of * * * ,

who was amongst the spectators, enraged at so honorable a testimony borne to a heretic, protested by uttering repeatedly a loud "hush! hush!" The guardians behaved with great civility and propriety. The Curé repeatedly laid claim to the corpse, he would fain have had it interred by night, like the rest. The guardians wishing to please every body, scarcely knew what to say or do. They proposed to us to inter the body at our cemetery at T * * *; they undertook to pay the expenses attending this step. But our friends resolutely maintained their rights; and one of them replied, that if there were no protestants at M * * *, that was precisely the reason why it was necessary that the Gospel should be preached there on such an occasion. Our dear A—— was found alone, at some distance from the rest, lying on his face, his head in his two hands as if he had been in prayer; he had in his pocket a religious tract, wrapped in a piece of paper: and thus he fell, like a good soldier of Jesus Christ on the field of battle, and his works have followed him. I never could have supposed that the death of a working man would have produced so deep and generous an impression. Standing at the door of the house where the body was deposited, I delivered a discourse on these words, "For me to live is Christ, and to die is gain." On passing by the office of the company the clerks came and took their place behind the coffin. One fact may give you an idea of the number of persons who acted as bearers; it is that, although the distance from the house to the cemetery is more than two miles and a quarter, it was never necessary to stop or to place the bier on the ground. On beholding this immense procession, some devotees exclaimed, "What a sad thing that there are so many Protestants! they will bring down a curse upon the city." I am told that the Curate was at the window. He will have been pained to see his predictions verified; thousands of tracts were distributed at the cemetery.

All the numerous accounts I have received lead me to hope that a good testimony was on that day borne to the power of the Gospel of Christ in the idolatrous city of M * * *.

Two months ago, at a meeting of the brethren, I proposed as a powerful means of evangelization, within the reach of very many persons, the teaching of the illiterate Roman Catholics to read. This exhortation has borne its fruits. A sister, whose example I should like to see followed by a great many others, immediately set herself to the work. She proposed to some Romanists who lived in houses belonging to her, to teach them to read. Many consented to it on condition that by so doing they should not become Protestants. The husband of our sister placed himself in the number of her scholars. They began with the letters of the alphabet. Our sister, with the blessing of God, was enabled to make it attractive, and now, after only two months, her pupils begin to read the New Testament. This is certainly a fair result; but a much more important one is, that the resolution not to

become Protestants, very soon vanished, and three persons at least have been brought to the knowledge of the Gospel. Almost immediately after having begun, and in consequence of the conversations our sister has had with them, they came to hear the preaching of the Gospel, and since then they have steadily continued it. Two of them, husband and wife, appear serious and decidedly attached to the truth. Another married man, whose wife indeed has given up the lessons, is much more decided; he is of a vivacious temperament, and speaks with great fluency. He was passionately fond of the pleasures of the world. Always foremost at the dance, at the village fairs, at games and at the tavern; he was a match in all respects for his companions in folly. He accepted our sister's offer to teach him to read, and by her advice came once to hear the preaching of the Gospel. He had no idea of our worship or of the truths of religion, and was therefore all the more deeply struck by what he saw and heard. The serious impressions he received fostered and developed by our sister, have borne good fruits in his heart. His life is entirely changed. He said to me a few days since, 'It is surprising I know no one who has been more entirely carried away by foolish passion for worldly pleasure, and now not only have I abandoned them, but they no more tempt me, and I can no longer even imagine how rational beings can give themselves up to such frivolities or to such low amusements. I am ashamed of myself when I think of my past life. Oh how good the Lord is to have made me to feel the value of the Gospel, and to have lifted up my heart to Himself!' Some time ago I made the acquaintance of a young man, an ex-subaltern officer, who had been ill for many years; but the state of his soul inspired me with much more compassion than that of his body. He had fallen into a deism bordering on atheism. The existence of Jesus Christ was in his view a fable which served as the basis of so many other fables, published by men interested in inventing them. At the first conversation I had with him he inspired me with great confidence by the frankness with which he opened his heart to me, and by his avowal that he was quite ready to retrace his steps if it could be proved to him that he was in a false way. Blessed be God! the intercourse he had with the brethren who visited him in my absence, and especially the serious conversation which Mr. D. had with him, have removed his doubts to such a degree as is astonishing to himself; and lately he said to me, that if any one had told him three months since that he would one day believe what he now believes, he would have laughed in his face. Now he no longer regards the revelations from God as a fable, but as a reality,—a fact which God has accomplished in his love for us; Jesus Christ is become his Saviour. Hence he finds that he now enjoys consolations which were never furnished to him by the religious system he had fabricated for himself, and he leans on the merits of Christ Jesus in approaching, by prayer,

the throne of Him whom he formerly termed the "Supreme Being," but whom he now calls his heavenly Father, because he feels that he is become his child by adoption. The priests have not failed, at various times, to use every method to seduce him; but all their efforts have been broken against that rock: 'It is written.'*

"The young man, the ex-subaltern officer, whom I have often mentioned to you, has entered lately into his rest. The priests at the place did not cease to harass him in all possible ways to the last days of his life, and to try to profit by his poverty to buy him at any price. But God did not fail to keep him from their seductions, and to strengthen him by a living faith in the expiatory merits of Jesus Christ. On the evening before his death, talking to him on his approaching entrance into eternity, and questioning him on his spiritual state, he said to me, 'Oh sir, my sufferings are too great to allow me to enter into long details of what I now experience. But I can tell you, to the glory of God, that I feel like a child to whom precious promises have been given, and who waits impatiently for the moment when they shall be realized.'"

"Since the publication of our Annual Report, some facts not unimportant have occurred in our sphere of activity. As one instance of trial, I am sorry to tell you, that a sect of mischief makers have raised serious difficulties at one of our stations,—happily one of the least important;—may God bring the remedy! On the other hand, we have engaged a new Evangelist for the Flemish parts of this country, who seems to be well qualified for his work. We have placed him in the important city of Ghent, and there, aided by a colporteur, he has been enabled to excite a great emotion, which we have every reason to hope will, under the operations of the Holy Spirit, bring on a great revival. This work is naturally a subject of special prayer amongst us.

* It must be added, that a priest and his vicar had already once visited this young man, when he was an unbeliever, to induce him to follow the Romish ritual. He replied that he would willingly follow them when they proved to him the falsity of his system, and the truth of their own. But they told him, as their only answer, that as the church is infallible, his duty was to believe what it teaches, and not to dispute. That in any case he ought to begin by confessing himself. The young man told them that they proved nothing, and that they ought to make good their right and authority to receive confession before they required him to confess himself to them. At another time their replies were hardly more satisfactory. They treated him as a libertine and debauchee; for, added they, "if you had lived a decent life you would have no scruple at confessing yourself to us." One may suppose that this reply was very irritating to him, whom our two priests were endeavoring to convert; and that he then begged them to retire, and not to return until they had found a better argument than abuse. From what we shall read presently, we shall see that their second argument was money. Honorable clerical proselytism! Another report, a few months later, acquainted us with his last moments.

"We have engaged a second Dutch Evangelist, who seems to add to deep and solid piety very valuable gifts for the ministry, and we expect to place him very shortly in one of our most important cities.

"We have also just decided upon the founding of a station in the city of Moris, the capital of the province of Hainault, and it is entrusted to an expriest of Rome, who has already labored about eighteen years in the evangelization of France, his native country. He is a solid and able man.

"Pray for the work which the Lord has entrusted to us, dear brethren of America! Beseech Him with us to confirm and sanctify what is already built up, to mark with the blessed seal of his approbation, what we are undertaking anew, and to grant us faith and the various means of action to answer to the wants of our country, which are hitherto but very ill supplied. If we had men and money, our operations might be considerably extended. Be mindful, we entreat you, of our necessities. Give us in the first place the aid of your prayers, which is what we prize above all. Help us then with your temporal wealth. The supplies which you have sent us already have been very valuable; and at this moment, when we are on the eve of our quarterly payments, without any money in hands, we commend ourselves especially and urgently to your Christian liberality; praying the Author of all grace to return to you a hundred fold what you are disposed to do for poor Belgium!

"Accept, dear and honored brethren, the assurance of my sincere attachment, and of my lively affection in Christ. .

"LEONARD ANET,

"Hon. Secretary of the R. Evi. Soc."

MOVEMENTS OF ROME.

A late arrival from Europe has brought us an "Allocution," delivered by Pius IX. in the "Secret Consistory" (of the Cardinals) held the 23rd of January, on the subject of the contemplated sale of Church property by the Government of Sardinia. This address contains the following passage:

"And last of all, as you are aware, there has been proposed in that country a bill directly contrary to natural and divine right, opposed 'in the highest degree to the well-being of human society, and favoring in every possible manner the pernicious errors of socialism and communism. By that bill it is proposed to destroy almost totally all the monastic and religious associations of both sexes, the collegiate churches, and simple benefices—even those dependent on private patronage—and to deliver over their property and revenues to the administration of the civil power. The same

bill also attributes to the lay authority the power of prescribing the conditions which such associations as are not destroyed are to be subjected to. Words fail us to express our grief at such criminal and almost incredible acts against the Church, and against *the inviolable supremacy of the Holy See in that kingdom*, where there are so great a number of fervent Catholics, and where formerly, and in particular among the sovereigns, such examples were to be found of piety, religion, and respect for the Chair of St. Peter. But the evil having arrived at that point that it is not sufficient merely to deplore the injury done to the church, and that we are bound to do everything in our power to put an end to this state of things, we again raise our voice with an apostolic liberty in this solemn assembly, and we reprove and condemn, not only all the decrees already issued by that Government to the detriment of the rights and authority of religion, of the church, and of the Holy See, but likewise the bill lately proposed, *and we declare all these acts to be entirely worthless and invalid*. Furthermore, we warn in the most solemn manner, not only those persons by whose orders such decrees have been published, but also those others who may not fear to sanction, favor, or approve in any manner whatever the bill recently proposed—we warn them, we say, to consider in time *what penalties and censures* the apostolical constitutions, and the canons of the Holy Councils, and in particular the canons of the Council of Trent, have established against the plunderers and profaners of holy things—against *the violators of the liberty of the Church* and of the Holy See, and against the usurpers of their rights. May it come to pass that the authors of such great evils may be touched by our words and warnings, and may at length determine to cease their audacious attacks on the liberties of the Church, and save us the great affliction of turning against them the arms which have been divinely intrusted to our holy ministry!"

Upon this remarkable passage the *Courier and Enquirer* makes the following just observations, which we command to our readers:

"This is the language addressed by the Holy See to the independent and Constitutional government of Sardinia, while engaged in legislation upon the manner in which Church property shall be vested. In all candor we would ask, what prevents the use of similar language to the government of the State of New-York while engaged, as it now is, in legislation upon the tenure by which church property shall be held? How comes it that 'penalties and censures' which are applicable to the one are not equally applicable to the other? It is not on account of any peculiar concordat with which Sardinia is bound to the Holy See, for there is no such concordat; and in the very nature of Constitutional government can be none, which acknowledges what the Pope claims as 'the inviolable supremacy of the Holy See in that Kingdom.' The government from the beginning has

repudiated every such relation; and the Pope himself lays claim to it on no such flimsy grounds as any parchment agreement. He condemns the bill because it is 'directly contrary to natural and divine right,' and there is no reason why he may not pronounce a similar judgment upon the New-York bill. The power of regulating the proprietorship of Church property in one manner carries with it the power of regulating it in any other. In fact the St. Louis Church of Buffalo is at this moment cut off from ecclesiastical privileges, by the authority of Rome, for insisting upon precisely the same mode of vesting and managing its property as the bill itself now before the Legislature not only authorizes but requires. Why, then, are not our legislators exposed to the same warnings and menaces as the Sardinian? Why may they not as well be visited with 'the penalties and censures' which 'the apostolical constitutions and the canons of the Holy Councils, and in particular the canons of the Council of Trent, have established?' Is it because the great body of the New-York legislators are not Roman Catholics, while the great body of the Sardinian legislators are? Are we to understand that the exemption of our State government from the papal ban, when it displeases the papal will, is to depend simply upon the fact whether or not the majority of those who make its laws consider themselves within the pale of the Roman Catholic Church? Is it true that the mere ascendancy of Roman Catholics in our legislative halls, or among the mass of our population, is to establish 'the inviolable supremacy of the Holy See' in our midst? We are sure that the great mass of intelligent Catholics in our country would emphatically deny any such conclusion; and yet we would like to know how they are to avoid it in consistency with the language here employed by Pius IX? In all soberness, we desire an explanation.

"Nothing is more common than to hear respectable Roman Catholics deny that the Pope makes any claim to temporal power; and yet what is such a denial worth in face of the fact that he assumes the right to overrule the civil decrees and enactments of foreign States? His language to Sardinia is, 'We declare all these acts to be entirely worthless and invalid.' These are the identical words. If he can thus invalidate legislation, he can, by the use of his dispensing power, do away with all obligation to obey it, and thus directly control the civil conduct of all who acknowledge his supremacy. What matters it whether that supremacy be called temporal or spiritual so long as it has this practical, political effect? It is time that this matter should be definitely understood. Nothing can be further from our mind than to fan undue prejudice against the Roman Catholic church. We are quite ready to admit the claims of our correspondent in another column, that that church has often, in centuries past, used its mighty power for good. We consider that the Papal dynasty was again and again, in the middle ages, the triumphant antagonist of a despotism the most galling, the most

debasing, and otherwise the most irremediable Europe ever suffered—we mean the despotism of the feudal oligarchy, a despotism which never made, like the Papal sovereignty, appeal to the moral impulses or religious sentiments of the race, and whose sole end and operation were to degrade men into beasts of burden. But the question of the day is not how often in the past the Papal power has been used with good effect, and how often with bad effect, but whether, in this age of the world, such power is to be used at all, to the disparagement of the entire sovereignty and complete independence of Kingdoms and States. This question has been raised in England in connection with the Ecclesiastical Title Bill; in this country in connection with the Church Property Tenure Bill; in Sardinia and Spain in connection with various measures affecting the temporalities of the Church. Now that the question has been raised, we trust that it will be settled, in both Protestant and Catholic countries, once for all. In the minds of many it is a hallowed theory that the Roman pontiff is the suzerain of the civilized world. Is this hallowed theory a practical truth, or is it an imposing sham?"

VIEW OF PUBLIC AFFAIRS.

At the time of this writing Congress has just adjourned. A larger amount of business has been transacted during the brief session now terminated than usual. It has been a *working* rather than a *speaking* session. We noticed with pleasure that many important acts were passed by both Houses. We very much doubt whether an equal amount of valuable legislation was ever performed by Congress in the same length of time.

An improvement has been made in the Postage law, in requiring, after April 1st, 1855, the prepayment of all letters.

A great change has been introduced into the Diplomatic and Consular department of the government. The salaries of the Ambassadors have been adjusted on a new and proper principle—one which will secure a more prompt arrival of the persons appointed at their posts of duty, and a more constant remaining at them. This is a great point. The outfits and return-fits are to be done away. As to the Consuls, they must be American citizens hereafter; nor are they to receive *fees* from American travellers for signing *passports*. This, too, is a happy reform—one that has been long called for.

One of the most important acts of the recent Congress was that for the establishment of a Court, or Committee of Judges, to examine into all claims made upon the United States' Government. This will

greatly expedite the settlement of private claims, and secure a far more prompt rendering of justice.

Much disappointment and no little dissatisfaction have been felt and expressed at the *three* vetoes of the President, given during the last session—relating to the Improvement of Harbors and Rivers, French Spoliations, and the Ocean Mail Steamers. The appropriation to the "Collins Line" was in a measure secured at the last hour, we believe.

In several of the States the most exciting and most important topic of Legislation has been the subject of breaking up the manufacture and sale of intoxicating liquors. The cause of Temperance is unquestionably gaining ground, but defeats as well as successes are witnessed in all directions. The struggle may be long, but the issue cannot be doubtful, if the friends of religion and humanity do their duty.

The news from the Old world continues to be exciting. A partial change in the British Ministry has brought more efficient men into certain positions. This will either lead to a more speedy peace, or to a more vigorous prosecution of the war. It is a favorable sign that Lord John Russell has gone to Vienna, to attend the conference for negotiating a peace. We are inclined to think that the former will be the result. But we are not sanguine in our hopes. Sebastopol has not been taken, nor do we believe it will be for many a day, if at all. Sardinia has joined the Allies; and Austria is endeavoring to drag the Diet of Germany with her into relations with them also that may involve them in the war ultimately; but Prussia holds back and will continue to do so. Doubtless the Saviour will overrule this remarkable and, in many respects, deplorable war to the advancement of His kingdom and glory. This is our hope and consolation.

The death of the Emperor of Russia, recently announced in this country, is doubted in certain quarters. The public will probably be relieved from uncertainty respecting it by the arrival of the next steamer from Europe.

MISCELLANEOUS.

A ROMAN CATHOLIC SCENE IN NEW-YORK.

The reproduction, in one of the daily papers of this city, of the following report, taken from the Freeman's Journal, the organ of Archbishop Hughes, dated November 1, 1841, is timely; and we submit it to our readers as illustrating the spirit of Romanism, its hostili-

ty to American Institutions, and the intermeddling of Romish Priests and Bishops with the politics of the country, which has been carried on for years. It is high time that ecclesiastics of that name were rebuked, and taught to confine their attention to matters appropriate to the Gospel ministry, and we rejoice to see that our countrymen are beginning to understand them, and to guard against their influence. We need to add merely, that the object of the Romanists in the case before us, was to destroy the Public School System of N. York. But to the speech of Archbishop Hughes, and the conduct of his audience.

"I will now require the Secretary to read the names placed on the ticket; of that ticket I have approved. It presents the names of the only friends we could find already before the public, and those whom not being so prominently before the public, we have found to ourselves:—

"The Secretary then read the following list:—

SENATORS.

THOMAS O'CONOR.

I. G. GOTTSBERGER,

ASSEMBLY.

TIGHE DAVEY

DAVID R. F. JONES,

DANIEL C. PENTZ,

SOLOMON TOWNSEND,

GEORGE WEIR,

JOHN L. O'SULLIVAN,

PAUL GROUT,

AUGUSTE DAVEZAC,

CONRAD SWACKHAMMER,

WILLIAM McMURRAY,

WILLIAM B. MACLAY,

MICHAEL WALSH,

TIMOTHY DALY.

"Each name was received with the most deafening and uproarious applause, and their terrific cheers were given at the close, on the subsidence of which the Bishop proceeded:

"You have now, gentlemen, heard the names of men who are willing to risk themselves in support of your cause. Put these names out of view, and you cannot, in the lists of our political candidates, find that of any public man who is not understood to be pledged against us. What, then, is your course?

"You now, for the first time, find yourselves in the position to vote at least for yourselves. You have often voted for others, and they did not vote for you, but now you are determined to uphold with your own votes, your own rights; (Thunders of applause, which lasted several minutes;) will you then stand by the rights of your offspring, who have for so long a period, and from generation to generation, suffered under the operation of this injurious system? (Renewed cheering.) Will you adhere to the nomination made? (Loud cries of 'we will, we will,' and vociferous applause.) Will you be united? (Tremendous cheering—the whole immense assembly rising

en masse, waving of hats, handkerchiefs, and every demonstration of applause.) Will you let men see that you are worthy sons of the nation to which you belong? (Cries of 'never fear—we will!' 'we will till death!' and terrific cheering.) Will you prove yourselves worthy of friends? (Tremendous cheering.) Will none of you flinch? (The scene that followed this emphatic query is indescribable, and exceeds all the enthusiastic, and almost frenzied displays of passionate feeling we have sometimes witnessed at Irish meetings. The cheering, the shouting, the stamping of feet, the waving of hats and handkerchiefs, were beyond all powers of description.)

* * * * "You will have nothing to do with men who go to the Senate and Assembly, pledged to act against you. (Loud cries of 'no, no, no,' 'that we won't,' and great cheering.) They may find votes enough to send them. (A voice, 'no, they shan't let them go.') But they will in that case be obliged to confess that they were sent by your enemies. Let them do the work of their masters. (Laughter and cheers.)"

This speech, and this meddling with political matters, were to exclude the Bible from our schools, or to secure money from the State to establish schools, from which the Bible would be excluded. Since the day when this transpired, similar things have been common in various parts of our land. Would they have been tolerated, if done by any other denomination, among us? We think not.

(From the German of Lange.)

HERE AND THERE.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. ii. 9.

What no human eye hath seen,
What no mortal ear hath heard,
What on thought hath never been
In her noblest flights conferred,
This hath God prepared in store
For his people evermore.

When the shaded pilgrim-land
Fades before my closing eye,
Then revealed on either hand
Heaven's own scenery shall lie;
Then the veil of flesh shall fall,
Now concealing, dark'ning all.

Heavenly landscapes, calmly bright,
Life's pure river, murmuring low,
Forms of loveliness and light

Lost to earth long time ago;
Yes, my own, lamented long,
Shine amid the angel throng!

Many a joyful sight was given,
Many a lovely vision here,
Hill and vale, and starry even,
Friendship's smile, affliction's tear,—
These were shadows sent in love,
Of realities above!

When upon my wearied ear
Earth's last echoes faintly die,
Then shall angel harps draw near,
All the chorus of the sky.
Long-hushed voices blend again
Sweetly in that welcome strain.

Here were sweet and varied tones—
Bird, and breeze, and fountain's fall;
Yet creation's travail-groans
Ever sadly sighed through all;
There no discord jars the air—
Harmony is perfect there!

When this aching heart shall rest,
All its busy pulses o'er,
From her mortal robes undrest,
Shall my spirit upwards soar—
Then shall joy, unmingled joy
All my thoughts and powers employ.

Here devotion's healing balm
Often came to soothe my breast,—
Hours of deep and holy calm,
Earnest of eternal rest;
But the bliss was here unknown
Which shall there be all my own.

Jesus reigns, the Life, the Sun,
Of that wondrous land above,—
All the clouds and storms are gone,
All is light and all is love.
All the shadows melt away
In the blaze of perfect day!

Episc. Recorder.

DEATH OF THOMAS HOGAN, M. D.

It has become our painful duty to record the death of Doctor Thomas Hogan, one of the members of the Board of Directors of our Society, which occurred on the 24th of February last.

In early life he was placed under Romish instructions and influences in this city, with a view to his permanent connection with that system of iniquity; but as it was gradually developed to his sight, he shrunk from it, and eventually withdrew altogether from his Papal associates, and engaged in efforts to convince his countrymen (he was an American, a native of the State of Maine,) of the unscriptural, wicked and dangerous character of Romanism. He was one of the few in this city whose labors preceded and led to the formation of the American Protestant Society, and of which he was an officer. On its dissolution he was chosen a member of the Board of Directors of the American and Foreign Christian Union, which position he held till the day of his death, and in which he enjoyed the respect, confidence and love of his brethren in office. He labored much and cheerfully for the cause, suffered much for faithfully discharging his duty in defence of Protestantism against the movements of Rome. He was a member of the Methodist denomination. He died suddenly of apoplexy. At their meeting on the 8th of March, the Board adopted the following minute respecting him, and his sudden removal from them and his labors, viz:

Whereas, Thomas Hogan, M. D., for many years a faithful member of this Board has been suddenly removed by death:

"*Resolved*, that this Board cherish a deep sense of the labors, sacrifices and sufferings of their late member in the great cause, for

whose promotion we are organized; and lament that we are no longer to enjoy the benefit of his zealous co-operation.

"Ordered that a copy of the above, duly certified, be sent, with the condolence of this Board, to the family of the deceased, and also that it be published in the next number of the Magazine."

DEATH OF A MISSIONARY.

On the 9th instant, in the city of Boston, Massachusetts, Mr. Christopher Hart departed this life at the age of 57 years. For a period of about twenty years he was employed as a missionary among Roman Catholics in Ireland. For nearly five years he has been in the service of the American and Foreign Christian Union, chiefly in Boston. He was familiar with the Romish system, intelligent in the Scriptures, a man of humble and devout piety, and indefatigable in his labors. He readily secured the confidence and esteem of Roman Catholics, so as to meet a welcome reception extensively in his visits from house to house. He was greatly useful. He died in peaceful and joyful hope of a blessed immortality.

NOTICES.

ANNUAL SERMON.—The Annual Sermon before the Society will be preached Sabbath evening, May 6th, by the Rev. Thomas De Witt, D. D. of this city, in the Reformed Dutch Church in Fourth-street, corner of La Fayette Place. The exercises will commence at 7½ o'clock.

ANNIVERSARY.—The Anniversary Exercises will be held in the Broadway Tabernacle, near Anthony-street, on Tuesday the 8th of May next, at 10½ o'clock, A. M. when the Annual Report of the Directors will be presented, addresses delivered, and the usual business of the Society transacted. We trust it will be an occasion of deep interest, and we bespeak the prayers of the friends of the Society that God may prosper it, and render it effective of great good to all the interests which the Society seeks to promote. The public are respectfully invited to attend.

REPORTS.—The Missionaries and Agents of the Society are respectfully requested to forward their Annual Statistical Reports to the office, 156 Chambers-street, without delay, that the Report of the Directors may be prepared in season. The commissions specify the topics which should be comprised in the annual reports.

NOTICES OF BOOKS.

THE PAPAL CONSPIRACY EXPOSED, AND PROTESTANTISM DEFENDED, IN THE LIGHT OF REASON, HISTORY AND SCRIPTURE. By Edward Beecher, D. D. Boston, published by Stearns & Co. 91 Washington-street, 1855.

This is a work of 432 pages 12mo. of good mechanical execution. In plan and description it is sufficiently comprehensive to afford a good view of the errors, dark history, and deadly tendencies of Romanism. It is an elaborate and yet popular treatise, exhibiting extensive and careful research, and strong reasoning. In a word, it is a clear, fearless and powerful attack on the fallacies and abominations of that system, and a timely warning in view of its growing strength and influence in this country. We commend the volume as eminently adapted to instruct, interest and benefit all classes.

THE PEASANT GIRL: A Sketch of Real Life. THE BORROWED BIBLE.

These are two neat and attractive volumes, 18mo. size, lately published by the Massachusetts Sabbath School Society, and sold at their Depository, No. 13 Cornhill, Boston. The former is an interesting story of the conversion of an Irish Catholic Girl, through the discreet, kind and faithful instruction received in a Protestant and truly Christian family, in which she lived. The other strikingly illustrates the power of the Sacred Scriptures, as exhibited in the conversion of a Roman Catholic Irish lad, to whom a pious man in humble life loaned a Bible for a time. Both volumes are founded on facts; interesting and instructive to the old as well as young, and well adapted to encourage effort and prayer for the salvation of the multitudes among us, subject to the delusions of Romanism.

ROMANISM IN AMERICA. By Rev. Rufus W. Clark, author of "Heaven and its Emblems,"—"Lectures to Young Men,"—"Life Scenes of the Messiah," &c. Boston, S. K. Whipple & Co. 100 Washington-street, 1855.

This is a volume of 271 pages 12mo. got up in excellent style as respects paper, typography and binding. It consists of ten lectures on points of deep practical interest in this country, at the present time. Mr. Clark is a clear, bold, popular writer; and he has succeeded in this case, in making a book on Romanism admirably adapted to enlighten and impress the public mind. And we trust it may have a wide circulation.

THE FOOTSTEPS OF ST. PAUL. New-York, R. Carter & Brothers.

This volume, by the author of those beautiful little books, the "Words of Jesus," "Mind of Jesus," &c. is certainly the most captivating, if we may use the term, of all the numerous biographies written of the great Apostle. It presents him as in the several phases of his eventful life, amid the scenes of his labors vividly described, from his birthplace in Cilicia to his Roman prison. Besides the interest of a well wrought narrative, it has the merit of considerable research, embodying the results of the critical labors of many recent works in England and Germany. For young men, whom it was designed more particularly to reach, this book has a peculiar value, as delineating one of the few model characters that humanity has produced.

PERSONAL DECLENSION AND REVIVAL OF RELIGION IN THE SOUL. By the Rev. Octavius Winslow, New-York: R. Carter & Brothers.

We wish to say a word in recommendation of this little treatise to our readers. It was published some years since, and has, we believe, become widely known; but at the present period of spiritual dearth in our churches, there is a special need of such incitements to self examination and religious progress as this work seeks to present. We have read it, not without profit, and cordially hope that this new edition will reach many of our readers, and prove useful to them.

HARPERS' MAGAZINE for March, contains a large proportion of valuable and instructive articles. We are glad to observe a growing preponderance of such contributions as

"The Darien Exploring Expedition," "Ancient and Modern Artillery," and "Personal Memoirs of the Bourbons in Spain."

HARPER'S STORY BOOKS, a monthly series of entertaining reading for children. Nos. 2, 3 and 4 are "The Strait Gate," "Willie" and "Little Louise," by Jacob Abbott.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE

1st OF FEBRUARY TO THE 1st OF MARCH, 1855.

MAINE.		FARMINGTON, W. C.	
Augusta, So. Ch. in part to make Rev. E. B.		New Britain, C. W. Baldwin,	10 00
Webb, L. M.	18 00	Middletown, Henry S. Ward,	5 00
Denysville, Peter E. Voss,	2 00	Waterbury, Edward Scoville,	15 00
	5 00	So. Woodstock, Israel Smith, add. for L. M.	3 00
			10 00
NEW HAMPSHIRE.		NEW-YORK.	
Troy, Rev. Luther Townsend, in part to		Warsaw, M. E. Ch. balance,	1 00
make his wife, Laura M. Townsend, L. M.	5 00	Chas. J. Judd,	1 00
Langdon, Church and Society, per Chauncy		Niagara Falls, Presb. Ch.	41 87
Taylor,	5 00	York, Cong. Ch. in part to make Rev. Chas.	
Rindge, Cynthia H. Brown,	10 00	Ray, L. M.	18 78
		Springville, in part to make Rev. C. B. Lord,	
VERMONT.		L. M.	8 64
Springfield, Cong. Ch. in full to make Rev.		Albany, 2d Presb. Ch. Rev. Wm. B. Sprague	369 50
S. P. Giddings, L. M.	9 00	D. D.) G. Batchelder, Treas'r,	105 18
		N. Y. City, Market-st. Ch. Rev. Mr. Cuyler,	41 91
MASSACHUSETTS.		Flatbush, Refd. D. Ch. Dr. Strong,	10 00
Lawrence, Lawrence-st. Ch. & Society,	20 50	N. Y. City, Rev. John N. Lewis,	8 00
Franklin, Cong. Ch. to make Dea. Levi F.		Durham, Wm. Ingraham,	
Morse and Simeon P. Adams, L. M.	66 64	N. Y. City, 1st Refd. Presb. Ch. Dr. McLeod	41 28
Westfield, W. C. Goldthwait,	6 00	(\$30 of which makes Rev. John Bole L. M.)	300 00
Westboro', Evan Cong. Ch. to make Hon.		James Brown,	40 00
Elmer Brigham, L. M.	44 94	Charles Butler,	20 00
Worcester, Old South Ch.	28 19	Gerard Hallock,	38 25
1st Bapt. Ch.	29 02	Albany, 2d Refd. D. Ch. Dr. Wyckoff,	
8d Bapt. Ch.	15 87	Poughkeepsie, 1st Presb. Ch. (\$45 of which	
Collection at a Public Lecture.	10 82	from Mr. and Mrs. Wickes to make Mrs.	
Haverhill, West Ch. in full to make Rev. A.		Julia P. Wickes, L. M.) in part,	111 09
Farwell, L. M.	15 00	Plattkill, Rev. Loring Brewster,	1 00
Sutton, Cong. Ch.	22 16	Elba, Presb. Ch. and Society, by Rev. G. S.	
Beverly, Dane-st. Ch. to make Isaac R. Lov-		Corwin,	60 00
ett, L. M.	29 83	N. Y. City, A. Lady of Mercer-st. Ch.	10 00
Washington-st. Ch.	15 06	Albany, Pearl-st. Bapt. Ch.	50 00
Salisbury, Rev. J. M. Bacon,	5 00	N. Y. City, Houston-st. Presb. Ch. Rev. Mr.	
So. Reading, Cong. Ch.	20 00	Smith, in part,	20 26
Milbury, 2d Cong. Ch.	21 87	Poughkeepsie, 1st Presb. Church, add. O. B.	
Longmeadow, 1st Cong. Ch. Sunday School		Pease, to make Miss Harriet R. Smith, L. M.	30 00
Concert,	5 00	Victory Mills, Balance,	3 00
Pitchburg, Cal. Cong. Ch.	17 61	Kingsboro', in part — for L. M.	40 00
Indian Orchard, Cong. Ch.	11 48	Gloversville, in full to make, Eliza L. Bar-	
Chester Village, Cong. Ch.	6 28	ton and Charles Mills, L. M.	56 75
Mendon, Cong. Ch. balance,	17 95	Union Village,	15 00
Barnardstown, Cong. Ch.	7 52	Canajoharie,	4 25
Beekfield, Cong. Ch.	10 60	Albany, Cong. Sabbath School by Dr. H. M.	
Rev. D. Perry's School,	4 50	Faine,	5 00
Lawrence, Lawrence-st. Ch. Free Gift, \$5;		N. Y. City, John Rohner,	10 00
A few friends, \$32 50c.	87 50	Schenectady, R. K. Cunningham,	5 00
Centre-st. Ch. Laura, Josie and Eddie		Nunda, Presb. Ch. in part to make Rev. F.	
Chapin, \$3; A friend, \$1,	4 00	F. Sanborn, L. M.	15 00
Springfield, North Ch. a balance,	1 00	Bapt. Ch.	4 26
South Ch. Charles Merriam to make		Livonia, Presb. Ch. in part,	16 54
James Brewer 2d L. D.	150 00	Lakeville, Presb. Ch. to make Rev. Lab-	
1st Church, to make Rev. Henry M.		yette Dudley, L. M.	30 00
Parsons and Dea. Daniel Reynolds, L. M.	65 65	York, Cong. Ch. balance,	3 80
West Springfield, 1st Cong. Ch. to make Dea.		Bristol, Cong. Ch. in part to make Rev. S. E.	
Heacoe Smith, L. M.	52 00	Brown, L. M.	11 25
Bickertown, Cong. Ch. to make Harrison		West Bloomfield, Cong. Ch. in full to make	
Reed and Lyman Sabin, L. M.	22 00	Rev. C. E. Fisher, L. M.	12 12
— A Friend,	2 50	East Bloomfield, Cong. Ch.	58 00
		Mount Morris, Presb. Ch.	15 28
		N. Y. City, A. C. Zabriskie,	5 00
		Durham, Daniel B. Booth,	5 00
		Middletown, 1st Presb. Ch. in part,	74 41
		Cong. Ch. in part,	6 83
CONNECTICUT.			
Southbury, Cong. Ch. by Geo. F. Pruden,	26 51		

New Hampton, Denton Presb. Ch.	10 25	Students of Georgetown College, to	
N. Y. City, Elizabeth B. Grant.	10 00	make Prof. D. Thomas, L. M.	30 05
A Friend.	5 00	Bapt. Ch.	19 36
Fayetteville, Mrs. E. M. Vicar.	1 00	Presb. Ch.	5 55
Yonkers, Rev. D. M. Seward.	5 00	M. E. Ch. South.	1 35
NEW JERSEY.			
Paterson, Mrs. C. B. Atterbury.	10 00	ILLINOIS.	
Millstone, Refl. D. Ch.	45 00	Port Byron, M. E. Ch.	1 25
Cedarville, Presb. Ch. (Thanksgiving Offer- ing.)	10 00	Peru, M. E. Ch.	2 51
Princeton, 2d Presb. Ch.	24 76	Springfield, Bapt. Ch.	2 53
Newark, C. J. Haines, \$20 in full of L. M. for himself, \$30 to make Miss Minerva Topping, L. M.	50 00	INDIANA.	
Kingston, Presb. Ch.	14 34	Lafayette, Robert Stockwell,	1 00
Princeton, 1st Presb. Ch.	17 60	O. S. Presb. Ch.	21 09
Metuchin, Presb. Ch. Rev. Mr. Finley.	19 36	Rev. J. Longley.	1 00
Deekertown, Presb. Ch. of Wantage, Rev. Sylvester Cook.	35 00	Columbus, Elder Pritchard.	1 00
PENNSYLVANIA.		Franklin, O. S. Presb. Ch.	7 00
N. & S. Hampton, Refl. D. Ch.	69 12	Judge French.	1 53
Middletown, A few friends.	8 70	Lafayette, 2d Presb. Ch. which makes N. Hull, D. McBride and W. A. Potter, Esqrs. L. Ms.	98 55
Philadelphia, Rev. Mr. Rumsey's Ch. in part.	19 00	Bapt. Ch. to make Mrs. Hannah Litch- field, L. M.	35 60
W. Richards.	5 00	New Albany, 1st Presb. Ch. in part, Rev. P. Lindsay, D. D. in part \$10; J. R. Shields, \$5; Mrs. Fitch in part, \$5; Mr. Warren, \$5; Plummer & Bushnell, \$5; S. C. Day and three friends, \$7; Mrs. Brayden, \$10; Others, \$27 75c.	74 75
Washington, George Baird.	1 00	OHIO.	
Pittsburgh, Mrs. Eliza Warden, in full to make herself L. M.	20 00	Harmony, O. S. Presb. Ch. to make Rev. Mr. Hazlett, L. M.	30 75
DISTRICT OF COLUMBIA.		Riley, O. S. Presb. Ch. to make Rev. Mr. Howell, L. M.	67 75
Washington, 1st Presb. Ch. Dr. Gurley.	25 38	Union Congregation.	5 00
Dr. Smith's Ch.	11 73	Hamilton, Asso. Refl. Ch. add.	2 00
Rev. Mr. Carruther's Ch. in part.	7 39	Glendale, American Female College, which makes it a L. M.	36 25
VIRGINIA.		Springdale, Presb. Ch. to make Rev. G. P. Bergen, L. M.	20 00
Charlottesville, Presb. Ch. to make the Rev. J. Henry Smith, L. M.	30 00	Ashtabula, 1st Presb. Ch. Monthly Concert.	15 00
Bapt. Ch. to make the Rev. John A. Brooks, L. M.	30 00	MICHIGAN.	
Staunton, Presb. Ch. to make the Rev. Wm. B. Brown, L. M.	30 00	Detroit, C. P. Woodruff.	2 00
Mrs. Snyder.	10 00	H. Hallock.	2 00
Lexington, Mr. Morton and Mr. S. Fuller, each \$5.	10 00	Edward Orr, for L. M.	30 00
Alexandria, 2d Presb. Ch.	38 59	Manchester, Presb. Ch.	4 00
Mrs. Jamison.	10 00	Hillsdale, Presb. Ch.	15 16
1st Presb. Ch. Hugh Smith, \$10; Lew- is McKenzie, \$10; J. Smith, \$5; E. Smith, \$5; Sarah Smith, \$5; Others, \$15.	50 00	Jonesville, Presb. Ch.	5 00
NORTH CAROLINA.		Edwardsburg, Additional.	45
Raleigh, L. C. Partridge in part to make Miss Mary Stephens, L. M.	5 00	Stone Creek, Presb. Ch.	10 00
KENTUCKY.		Albion, Presb. Ch.	8 00
Georgetown, Female Institute in part.	10 00	Homer, Presb. Ch.	2 63
Female Seminary in part.	12 00	IOWA.	
		Le Claire.	1 21
		Du Buque, Mrs. Augusta Stevens to make herself a L. M.	30 00

CONTENTS.

The Temporal power of the Pope.	145	MOVEMENTS OF ROME.	181
A Light in a dark Place.	153	VIEW OF PUBLIC AFFAIRS.	184
Roman Catholicism as it is in Italy. Part 3.	154	MISCELLANEOUS.	
Protestantism and the Church of Rome.—The New Religion.	160	A Roman Catholic Scene in New-York.	186
Evangelical Church of Lyons.	166	Here and There.	187
HOME FIELD.	168	Death of Thomas Hogan, M. D.	188
FOREIGN FIELD.		Death of a Missionary.	189
Evangelical Society of France.	175	Notices.	189
Evangelical Society of Belgium.	176	NOTICES OF BOOKS.	190
		Receipts.	191

AMERICAN AND FOREIGN CHRISTIAN UNION.

VOL. VI.

MAY, 1855.

No. 5.

THE SIXTH ANNIVERSARY OF THE SOCIETY.

The Sixth Anniversary of the American and Foreign Christian Union will be celebrated in the Broadway Tabernacle on the 8th of May. The exercises will commence at 10½ o'clock, A. M. The Annual Report of the Board will be presented, and addresses will be delivered by the Rev. Mr. Kirk, of Boston, and other friends of the Society. The occasion will, with God's blessing, be both interesting and instructive. There is much in the State of the Times with us, and much in the doings of Rome, both in our country and throughout the world, to render the meeting one of more than ordinary importance.

THE ANNUAL SERMON.

The Annual Sermon before the Society will be preached on Sabbath evening, May 6th, by the Rev. Thomas De Witt, D. D., of this city, in the Reformed Dutch Church in Fourth-street, corner of Lafayette Place. The services will commence at 7½ o'clock.

OUR WALDENSIAN BRETHREN—THE WORK IN ITALY.

In our March number we gave a long letter from the Rev. Dr. Revel, Moderator of the Waldensian Synod, detailing the causes of the rupture which had taken place, by which the connection of Messrs. De Sanctis and Mazzarella, and a portion of the Italian converts at Turin and Genoa, with the Table, or Commission, of that venerable body, had been sundered. Our readers will be pleased to learn from the following extracts, which we take from the HOME AND FOREIGN RECORD OF THE FREE CHURCH OF SCOTLAND, for the month of February, that this "schism" bids fair to do far less harm to the interests

of the truth in Piedmont, than many had apprehended. After giving a history of the difficulties that had occurred, and which Dr. Revel has so fully set forth in his letter to Dr. Baird, the editors of the Record state:

"It rejoices us to find that God is overruling the schism for good, as appears from the following extract of a letter from the north of Italy, from the pen of one whose position, piety, and zeal, give weight to his opinion.

'You will naturally feel anxious to know what effect it has already had upon Geymonat and the Vaudois* Church here. I have no hesitation in saying that, upon the whole, it has had a good effect. When all was dark and dismal and drear, good Geymonat, looking to the hills from whence he came, and meditating a flight thitherward, God arrested him, shewed him, in true colors, both friends and foes, and convinced him that Genoa was the field he had been sent to labor in—the field he had blessed, and would yet bless. How many thought, when Mazzarella left the Church, that the whole thing would fall to pieces! How many were not only willing, but strove to force Geymonat and the Table to become obedient, to make peace, almost upon any footing, with Mazzarella! How goes it? Geymonat may not have the same political eloquence of Mazzarella, but he has a heart which has at one time been deeply torn up by the ploughshare of conviction, and again abundantly saturated by God's own saving grace; so that, somehow or other, all he says, coming from such a heart, goes to the heart as a live coal from God's own altar, and the audience cannot but yield to it, and they confess it. Ask the generality of converts, and they will tell you that while Mazzarella pleases and amuses, and fascinates exceedingly, Geymonat feeds the soul. And when was the audience at Carignano more numerous and influential than now? Never. The church is crowded to suffocation oftentimes, and always full, as if God would proclaim to me, and all of us, that it is not by might nor by power, but by his own Spirit, that the work of evangelization is to be carried on. We regret—we mourn over this schism; we used to conjure up all sorts of evil things which, as we thought, must of necessity flow from it. In common with many, we dreaded the advantage Antichrist would take of it; but all his darts seem to have fallen powerless. The feeling in Sardinia, in favor of the Waldenses, is stronger—decidedly more in their favor than it has been for a long time past. This is evinced every day in different ways and through different channels. The Government is throwing its protecting shield around them. Its administrators of justice in Genoa and

* In many of the English and some of the American papers, the Waldenses we often called *Vaudois*, which is their name in French.

elsewhere show the pastors more respect and deference than they did some little time ago. Geymonat is now the authorized Evangelical pastor in Genoa, for the registration of births, deaths and marriages of all Protestants. One and all of us Protestants are but tolerated—Geymonat is now beginning to be succored.

‘It’s a striking fact, that no weapons formed against that Church seem to prosper. The attacks made upon it within the past year and a half have been neither few nor small, and yet it has ever come forth brighter than before. Who does not remember of our doubts and fears when, little more than a year ago, the Archbishop, thinking it time to put a stop to that little re-union at Carignano, issued a pastoral letter, telling priests and people that to go there was just to take out an eternal place in hell, even purgatory after it was hopeless? And that very letter became the hand-bill to inform thousands that such a dangerous place was so near them, and to excite their curiosity to go thither; and from that time the re-union of Carignano is not to be numbered by tens, but by hundreds; and if we had a larger meeting-house, we would soon see that not by hundreds, but by thousands would we number, if not the converts, at least those who have discovered Popery to be falsehood and deception, and feel that their very nature presses them to seek rest in some form of religion. And we cannot but praise God for delivering them out of that *Gran Madre di Dio*, a nasty, old, rickety building in the filthiest part of the town, where, humanly speaking, but little good could be done in the present state of public feeling; where the very lowest rabble reside, and, consequently, where the priest has the firmest hold, and is likely longest to keep it. And these are only two instances (many more could be adduced) where God has shown us that the enemies of the truth are but his ministers, and their very wrath redounds to his praise. And from the past, may we not entertain the hope and confidence that God will yet arise and have mercy upon his own Church, so long kept in the mountain fastnesses of northern Italy, burning, yet never consumed, and send her forth through the length and breadth of the peninsula, a light to lighten the darkness in which it has so long shone, but never been comprehended? We have been hearing so much of late, in private letters, from England and Scotland and America, as also from some of our good Vaudois friends here, of the certain rise of “Young Italy,” and the consequent decline and fall of the Vaudois Church as an evangelizing institution, that if you should think us too sanguine and expressing ourselves too strongly, be good enough to bear in mind that we do not for a moment suppose that the war against the Vaudois is at an end. The experience of everyday life, in connection with it, convinces me of the contrary. But we do firmly believe, that, under God, she will conquer; and it is of the utmost importance that, at this moment, this hope and confidence should be

expressed by all British Christians who feel it, that the Vaudois, and especially the evangelists of the Vaudois, may know it.'

"Since the above was written, later intelligence has been received from the Rev. Mr. Kay, of Genoa, whose pen our readers will be delighted again to see. It is gratifying to learn that the schism makes so little progress, and that the people of Genoa and other places are rallying to the Vaudois standard. The secession of De Sanctis and Mazzarella we much regret; but we have reason to believe that they will find themselves very unequally yoked, and may soon begin to cast longing eyes towards the work and the companions from which they have departed, we trust, only for a season. Besides Genoa and Turin, the places more particularly mentioned in the extracts that follow, and where the work goes on prosperously, there are other towns, as we learn from the letter now before us, where flourishing little congregations have arisen, and where the light seems to have found entrance in the same wonderful manner as at Favale. Of these places we hope to be able to give our readers an account at no distant day.

PROGRESS OF THE WORK IN GENOA.

"The work at Genoa goes on well—never was it more prosperous. The church is full every Sabbath-day, and generally crowded; last Sabbath it was crowded, and many had to leave for want even of standing room. The weekly re-unions are also well attended, and an interest is manifested by the worshippers that never was seen before. They seem to feel a responsibility, even the poorest of them, in maintaining the work, and supporting their pastor, M. Geymonat. About one hundred and fifty, I think, received the Lord's Supper on Christmas day. A young Jewess renounced publicly her errors, and was received a member of the Vaudois church. The school, now under Volpini, goes on pretty well; the interference of the opposite party has affected it a little, but this will soon be rectified. Great sympathy is manifested by the Catholics, or rather those who were Catholics, but now are nothing, in favor of the Vaudois church. During the last fortnight a number of well disposed people have come to Geymonat, desiring information about the tenets of his Church, which is very encouraging, particularly to those who know what has been done, and is doing, to prevent any such inquiries.

PROGRESS OF WORK IN TURIN.

"I have been spending a couple of days with Mons. Meille. It is perfectly good to be here. His congregation is very little diminished by the schism. His schools are thriving. There are now upwards of one hundred pupils in regular attendance, and to hear the boys and girls, particularly the infants, answer questions, and sing sacred hymns in Italian, one could almost fancy he was in Dr. Guthrie's ragged school; the Doctor's is nothing to it!

Oh, had we but the same facility for working in Genoa that Meille has here; had we but the new church built, with the schools on the ground floor, with God's blessing, Turin would be left far behind, i. e., judging after the manner of men: for the movement in Genoa is more extensive than in Turin—more general, if we can judge from the sympathies of the mass. The king has at length signed the deed granting permission to build the church at Genoa. The foundation is to be cleared at once, a plan to be sought from Scotland; the ground is now free, and £1,000 to begin with, but the architect declares that at least £4,000 more are required to build even a plain church such as the Government will sanction. I have thought of the church in Greenside, Leith Walk, as a model for the Genoa church. What is required is school-rooms on the ground floor, church on the second, and pastor's dwelling-house on the third. If the Genoa Church could be got up this year, the advantage to the work of evangelization would be incredible."

THE JESUIT'S OATH.

We take the following excellent article, on the *Jesuit's Oath* from the *Christian Intelligencer* of the 22d of March. It is signed "E. B." and is from the pen of one who certainly understands the subject about which he writes.

As to the "Oath" in question we have not a doubt that it was once used by the Jesuits precisely in the form in which Archbishop Usher gave it. The Archbishop was not likely to be either ignorant or misinformed on this great subject. He was no novice in ecclesiastical matters; nor was he unacquainted with Rome and her ways, in particular. A Jesuit in Maryland denies that he ever took that oath, or that it is ever taken by the "Order." We are not disposed to assert that the oath which the Jesuits now take, is in the very *ipsissima verba* which Usher gives, for it is quite probable that they have made some immaterial changes in it since it became known to the world, just as the Council of Baltimore, as it is said, procured some changes in the "Bishop's Oath," to make it less objectionable in this Protestant land. But let the reader ponder what "E. B." says.

"The fact that all orders of Romish priests, Friars, Monks, Nuns, &c. take vows upon them on their admission into their various orders, is unquestioned; nor is it denied by themselves, being generally laid down in their various books of ceremonies. But there is one of these *divisions* of the *Romish army* which is now *secretly marshalling its forces in our midst*, whose tactics is to deny all the allegations of evil which may be brought against it.

This is the order of the Jesuits. They are the *Sappers* and *Miners* of the *Monarch of Rome*, who is, by his various Generals in the shape of *Archbishops* and *Bishops*, and subalterns in the shape of *Priests*, &c. with foreign emigrants as *privates*, endeavoring by *internal dissensions* to do what could not be done by all the force of Europe—to destroy our religious, and next our civil liberties.

"The 'American and Foreign Christian Union' have recently published a tract containing the oath of the Romish Priests, the Jesuit's Oath, and the Romish Curse. The oath has also been published by Messrs. Dewitt & Davenport, in the True American's Manual, or Almanac, for 1855, and in many of the newspapers throughout the country. This oath the Jesuits have publicly denied in our own State and elsewhere. It is, therefore, my intention briefly to examine the proofs of the genuineness of the document, and the value which may be attached to the denial of a Jesuit.

"First, then, what reliance can be placed upon the denial, by a Jesuit, of a form, or a doctrine purporting to be taken from their own books? I will first give extracts from their own authorized writers on *truth* and *morality*; then the former estimation of the Jesuits, as given by the public decree of the Parliament of France, which expelled them in 1761; and lastly, one or two facts, showing the utter worthlessness of any public denial on their part of the alledged oath.

"In 'Rules for Conscience,' in Charles' Propositions, 11, 14 and 15, we may find it thus: 'If, through invincible error, you believe that God hath commanded you to lie and blaspheme, then lie and blaspheme;' with whom agree Cabrespine, Le Moyne, and Georgelia. Dicastillo, in his work on Justice, and other cardinal virtues, Book 2, Tract 2, Disput. 9, Dub. 2. Num. 48, decides that 'theft is a venial sin, if it was committed without deliberation.'

"Le Moyne, in his first proposition affirms: 'A Christian may deliberately discard his Christian character, and act as other men, in things which are not properly Christian.'

"Dicastillo De Justitia, Lib. 2, Tract 2, Disput. 12, Num. 404; teaches that 'calumny, though grounded on absolute falsities, is not a mortal sin against either justice or charity.'

"Lessius, De Just. Lib. 2, Cap. 42, Dub. 12, says: 'The Pope can annul and cancel every possible obligation arising from an oath.'

"Sanchez, in his Oper. Moral, Part 2, Book 3, Chap. 6, thus determines: 'A man may swear that he hath not done a thing—though he have—by understanding to himself any particular day, or before he was born; and that is frequently of great convenience, and is always justifiable, when it is necessary or advantageous to his health, honor, or estate.' This same

pernicious doctrine is sustained by Filutius in his Tract. 25, Chap. 11: 'The intention,' says that Jesuit, 'regulates the quality of the action; and therefore a man lies not, though he say "I swear that I have not done such a thing;" if he adds, in a whisper to himself, "this day;" or if he pronounces aloud, "I swear," and then mentally inserts, "I say," and afterwards proceeds aloud, "that I have not done such a thing."' According to this soul-damning doctrine, persons may secretly speak the truth, but openly swear to falsehoods, without criminality.

"Many more extracts of a similar import may be found in the works of their most celebrated authors. Indeed, it would not be proper to put in English their views on questions of casuistry and morality. Escobar, Sanchez, Sirmond, Hurtado, Vasquez, Mascerreunas, Caramuel, Le Moynes, Bauny, La Croix, Trachala, Castro Paolo, Cardenas, Taberna, Gordonus, Henriquez, Airault, Marin, Guimenius, Molina, Fegeli, Gobat, Busenbaum, Diana, Navarrus, Arragona, Baunez, Egidius, Mariana, and many other Jesuit writers, have discussed most moral, I should rather say, *immoral* questions, in such a way as to make the heart bleed to think to what a pitch of moral turpitude man can descend.

"Now, if it should be denied by them that these are authorized expounders of the doctrines of Jesuitism, I would refer to 'Pascal's Provincial Letters,' No. 5, where you will find it thus: 'There is an express order that nothing shall be printed without the approbation of their superiors;' and, No. 9, where some of the foregoing extracts may be found. Why are not the Jesuit writers of the seventeenth century as good authority for their doctrines as those of the nineteenth! Besides which, it is said, in the 'Institutes of the Society of Jesus, by authority of the Congregation:' That they are 'but one in design, action, and vows, as if they were united by a conjugal bond.' Consequently the great writers of the order must be of higher authority than the private members.

"In 1762 the French Government determined to banish the Jesuits, as dangerous to the peace and safety of France. The decree says, after other matters had been mentioned, that the doctrines of the Jesuits are 'doctrines which, in their consequences, destroy the law of nature, that rule of morals which God himself has inscribed upon the heart of man. Their dogmas also break all the bonds of civil society; by authorizing theft, falsehood, perjury, the most inordinate and criminal impurity, and generally all passions and wickedness; by teaching the nefarious principles of secret compensation, equivocation, mental reservation, probabilism, and philosophical sins; by extirpating every sentiment of humanity among mankind, in their sanction of homicide and parricide; by subverting the authority of governments, and the principles of subordination and obedience: by inculcating regicide

among faithful subjects; and, in fine, by subverting the foundations and practice of religion, and substituting all sorts of superstitions with magic, blasphemy, irreligion and idolatry.'

"Such was the opinion of the Parliament of France, as found in the decree of 5th March, 1762. And so heinous were their crimes, so enormous the turpitude of their doctrines and practices, that they were partially, or generally, expelled from the different countries of Europe THIRTY-NINE TIMES prior to the abolition of the order in 1773.

"With regard to their denial of the oath attributed to them as above, it would of course be useless to expect that they would acknowledge a thing so detrimental to their interests in this country. They have a dispensation to deny every thing that is charged upon them. The 'Secreta Monita' of the Jesuits, which tells of their nefarious arts, is expressly denied by them to be a true work emanating from their Society. This book shows how they may violate every tie of honor and truth, and accomplish every possible deceit and fraud. It was first discovered at the suppression of the Jesuit college at Paderborn, in Westphalia, in the seventeenth century; and bears every mark of its origin in the hearts of men connected with the order described in the extracts from the decree above given. The late Padre Bourne, of the Reformed Protestant Dutch Church, published the first edition in this country, in 1881, in order to arouse the attention of American Protestants to the machinations of that order.

"With regard to that book, their instructions are to deny it if ever it should fall into the hands of their opponents. It is certainly a difficult matter to induce them to allow the authenticity of any thing which would be prejudicial to them here.

"Again, they can induce a member of the first, second, or third degrees to deny a thing of which they are really not cognizant; being a matter known only to the 'professed,' or highest rank. So that a Jesuit of the minor orders might accidentally tell the truth, because he was not yet initiated into the secrets of the higher order.

"So with regard to this oath, it may be that some of those who have denied it belong to the minor orders, and may not yet have taken it themselves, and thus have been able to deny it in that way.

"There can be no doubt as to the authenticity of the oath. It is found in a work called 'Foxes and Fire-brands,' from a collection of papers by Archbishop Usher. In the 'Illustrations of Popery,' or 'American Text-Book of Popery,' a very valuable work on Romanism, by the late Rev. Geo. Bourne, of the Reformed Dutch Church, it is further traced to Baronius' and Labbeus on Councils. But I will quote the passage entire. On pages 186 and 187 of that work, the oath and its verification can be found. After giv-

ing the Jesuit's oath entire, and quoting from Usher, Mr. Bourne proceeds to say: 'The antiquated form, which is of similar import, can be found in Baronius, who thus concludes his account of it: *Hectenus juramentum*,' &c. 'That is the oath which, to that period, all the prelates used to take.'—*Annal. Eccles.* 723, and 1079. *Lab. Concil.* Tom. 10, page 1504; and Tom. 11, page 1565.

"Let those who deny this oath, whether they are 'professed' Jesuits, or *professedly* Protestants in high stations, turn to Baronius, and Labbeus, and see whether the author of the 'American Text-Book of Popery' is right in his quotations.

"The truth is, it is rather too late for the order of the Jesuits to retrieve the just imputations which have been cast upon them by the forty or fifty expulsions they have suffered from the various Governments of Europe and Papal America. The charges of mendacity, and moral turpitude, are not brought against them simply by Protestants, but by Popes, Cardinals, Bishops, Doctors, and Priests of their own Church, and confirmed by the edicts of Papal Governments. We would remind these gentry that there are too many books published in this country to allow of their hood-winking the American public. If their 'consciences were not seared with a hot iron,' (1 Tim. iv. 2,) it would be an object of desire to expostulate with them on their wicked folly. The most we can hope to accomplish is to warn the American people against the approach of the *Sappers and Miners of the Papal army*, who are now, in the high places of our land, in every form, and with 'all deceivableness of unrighteousness,' endeavoring to undermine the foundations of the Temple of American Liberty, and destroy the 'Church of the living God, which is the pillar and ground of the truth.'

VENEZUELA: REV. RAMON MONSALVATGE.

Many of our readers will remember that the Rev. Ramon Monsalvatgé, a converted Spanish Monk, was for several years in the service of the American and Foreign Christian Union, as he had been in that of the Foreign Evangelical Society, and the Evangelical Society of Geneva previously. Last Autumn he was sent by the American Bible Society into South America, and in the March number of the monthly sheet (*The Bible Record*), of that Society, we find the following interesting letter from him.

La Guayra, January 15, 1856.

"I believed that I should be able to distribute very many copies of the Scriptures in La Guayra, having a population of 7,000 souls; but I learned

that the republic had been visited twice before by two different colporteurs from the British and Foreign Bible Society. I spoke with a Spaniard, who confessed that he had bought 200 Bibles for \$25, and sold them to a monk of Caraccas for \$60, who publicly burnt them all.

"After all, the Bible is not a rare book in this country, although the Roman clergy have preached against it, and have destroyed as many as they could. I have seen it in a great number of houses, and many of those who have it not will buy either the Bible or Testament. I can assure you that, though everybody knows that the Bible is prohibited, they will buy it in spite of all the priests can say; and I have placed it in the hands of those only who, I believed, would make good use of it. I have refused to sell some dozens to a person who, I had reason to believe would sell them to a monk to make an *auto-da-fé*.

"Jan. 2.—I received a visit from the consuls of Germany and Spain. The former is not only a Protestant, but also a truly pious Christian. He has raised money for a Protestant cemetery, and obtained permission from the government to establish it at La Guayra. He also performs the funeral service on the death of a stranger.

"Jan. 8.—I received a visit from a Capuchin monk with his gown and his long beard. After half an hour's conversation he withdrew, shewing evident friendship and approbation of my Christian principles, and said he wished I could sell many of my books.

"Jan. 9.—I was visited by the curaté of La Guayra, to whom I sold a Bible and a Testament. This is what he said to me: 'Sir, I am very tolerant and liberal. I respect the political and religious opinions of each individual; I know that the reformed religion accords with the Gospel in many points, and differs from it in many others. I believe also that the ultramontanists of our religion are responsible for the little instruction and immorality which prevail in Catholic countries. In fact, I am not ignorant both that the Bibles which you bring are prohibited, and that you will have to endure much persecution from the clergy of the interior, and from the ignorant portion of our republic. But you have nothing to fear at La Guayra, for my system is taken from St. Paul, *Omnia autem probate; quod bonum sit tenete*.* As for me, the Bible Society has done us a benefit in sending you here to sell the Holy Scriptures at so low a price.'

"Jan. 10.—The bishop of —, accompanied by a canon, called on me. 'The bishop said to me, with a tone of authority, that being a Spaniard by birth, I ought to be ashamed to sell Protestant books; that the Protestants have altered the Bible, and that it is not accompanied by notes; that—that—' and without allowing me to finish an answer, he turned towards

* Prove all things; hold fast to that which is good.

his companion, the canon, and said to him, 'Try to treat with this Protestant minister, who is only a merchant in disguise;' saying which he withdrew. I then remained with the French Jesuit before sixty spectators, and the argument lasted two hours. In nearly all points the Gospel triumphed over the counsels and against the Roman doctors; and seeing that he had to do with one who knew both the Papal and the Reformed religion, he exclaimed, 'Venezuela, Venezuela, you are lost. Some Spaniards sustain the Catholic religion, and another Spaniard introduces Protestantism. The former found a destitution of religion among the natives, and the latter finds a fearful indifference among the men, who content themselves with sending their wives to our churches, as if they could fulfil the duties which our Mother imposes on each one. Thus, if we do not prevent this renegade going from house to house with his dangerous books, Venezuela will soon become Protestant.' He then added, 'Sir, I have learned from a custom house officer that you have ten cases of these bad books, and desirous of avoiding an unpleasant issue which will arise if you persist in traversing the republic, I propose to you to buy them all. I suppose your ten cases are worth \$1,000, and I offer you for them \$1,200.' Some one immediately cried out, 'Sir, you offer too much money to this gentleman; for in the Northern United States they give these books for nothing;' to which the chaplain replied, 'What I have said, I have said; at least in two hours I will give this gentleman \$1,200 if he will give up the books and will agree to quit our country; for I will easily find the money, which the good Catholics of Caraccas will pay, and esteem it an honor to contribute to their destruction.'

"This language filled me with a righteous indignation, and I answered him, 'Sir, if you would give me double the amount which you offer for these books, I would not sell them to you for the infamous use to which you would put them.' As soon as he heard my declaration he withdrew, and I continued speaking to the multitude, which had gathered together in consequence of the report of this discussion spreading through the town.

Your devoted servant in Christ,

RAMON MONTSALVATGE.

A PRIEST AND REFUGEE.

The Rev. Mr. Wiseley, a Missionary of the Free Church of Scotland, who is stationed at Valletta, in Malta, writes as follows respecting an interesting convert from Romanism.

"Just now I have a very interesting Italian priest from Cairo. He is a young man, of twenty-eight years or so, a member of the Propaganda, but

who never entered the priesthood from inclination. He is of a good family in Naples, and was compelled from some vow of his mother's to enter the Church. For many years he has been at heart a Protestant, and he tells me that his sermons were far more Protestant than Papistical. He was sent to Cairo three years ago, although he was in Rome last year. I have had a good deal of experience now in Popish priests, and this one I think among the best I ever met; he has very little of the M. B. (mark of the beast) about him. The French and Austrian consuls at Cairo wished to send him to Rome, where the Holy Office would have cleared away his doubts; but our consul-general, very creditably, sent him, under British protection, to Malta. He had a letter from Mr. Lieder to Mr. Bryan, but owing to the state of the college they cannot take him in. Poor fellow! his money is about done, and what is he to do? Mr. Lowndes, who is always willing to help, has got a lesson or two in the week for him (Arabic,) and I have got another couple of hours; but this is not enough even to pay his lodgings. I have had him at breakfast almost every morning. He does not know a word of English; but as he is a clever fellow, I doubt not he will soon pick up our language. He is a first-rate Latin scholar, and I believe he knows Arabic well. Poor fellow! I am the only friend he has found here as yet, with the exception of Mr. Lowndes, who is really overwhelmed with people. He has the whole of the wandering Jews and Greeks upon him. I deal almost exclusively in the Italian ware. I do think this priest has something good about him. I have read all his testimonials from Pio Nono and Cardinal Antonelli downwards. The Church has nothing against him, but that he has become Protestant. In fact, the Bishop of Cairo sent a messenger express to Malta last week to say, that all would be forgiven and forgotten, if he only returned to his mother, which he is not likely to do, notwithstanding the cold reception he has received at the hands of us Protestants. He desires above all things to be a minister of the gospel. Might there not be an opening found for him in Piedmont? He had a slight acquaintance of Dr. De Sanctis when in Rome. I think he belongs to the same order, but I am not sure."

THE COPTIC MISSION.

No man who contemplates the state of the world can for a moment doubt that a grand desideratum is the regeneration of Christendom, or rather of all that portion of the human race that is in any sense called Christian. And it is certainly one of the most encouraging signs of the times that this good work is commencing—not only in many parts of the papal world, but also among the Ar-

menian, Nestorian, Greek and Syrian Churches in the East. Something has even been done in Abyssinia. And now an attempt is about to be made, or rather has been commenced, by *The American Missionary Association*, to resuscitate the Truth in the Coptic Church in Egypt, respecting which branch of the nominal Church of Christ we gave a long and interesting extract some months ago, from the Rev. J. P. Thompson's valuable work, entitled: EGYPT, PAST AND PRESENT. The subjoined editorial paragraph, from a recent number of the *Independent*, will show what has been done. May God crown this noble enterprise with great success!

"If ever we had a suggestion of the Spirit, it was when, in leisurely floating along the Nile, we were led to inquire into the religious condition of the Copts, and to send home to the churches of the United States an urgent appeal for a mission to that interesting people. If ever a mission was started at the most auspicious moment, that of the *American Missionary Association* to the Copts is thus begun. The excellent brother, Rev. C. F. Martin, writes to the Secretaries that he has met with a favorable reception, and already has the offer of a school at Cairo, which would open his way to the hearts of the people, and to the work of evangelization. Perhaps until he gains sufficient fluency in Arabic to preach in public—which commonly requires two years—he could not do better than to open a school in connection with the mission, employing Mr. Murad, his Armenian assistant, as the teacher. This would give him a foot-hold in the capital, even while yet prosecuting his own linguistic studies.

"Mr. Martin mentions also, that the same steamer that carried him from Marseilles to Alexandria, took out four Jesuit priests and eight Sisters of Mercy, to labor in Cairo. Surely it is time that evangelical Christians were awake to the work of missions in Egypt. If the Proselyting priest is there, why not also the Protestant missionary? The mission to Cairo should be early re-inforced, especially with a competent medical assistant and one or two good teachers and helpers. May God speed the work!"

ROMAN CATHOLOICISM AS IT IS IN ITALY.

PART III.—PAPAL DECLARATIONS.

ENCYCLICAL OF POPE PIUS IX., DATED ROME, NOVEMBER 9, 1846.

"To all *Patriarchs, Primates, Archbishops and Bishops* of Catholic Christendom."

"I. From the eternal Prince of spiritual pastors himself, does the Pope

receive the office entrusted to St. Peter by the divine will, in order to feed and govern not only the Lambs or the whole *Christian community*, but also the *Sheep* or *Superintendants*.

"II. Philosophy, whose whole business is the investigation of the truth of *Nature*, cannot reject what the most High and Gracious Founder (*auctor*) of all *Nature*, by a particular act of beneficence and mercy, has vouchsafed to make known to mankind. True reason, indeed, proves, protects and defends the Faith of Christ, but that faith—which is above reason—delivers this last from all errors, and wondrously enlightens and strengthens it by the cognition of divine things."

"As the most holy (Catholic) Religion was not invented by human reason, but graciously manifested by God to man, so does it receive all its strength from the authority of the revealing Deity himself, and can be neither derived nor perfected by human reason."* It is undoubtedly the duty of human reason, that in a matter so important, it may not be deceived and misled, diligently to investigate the fact of the Divine Revelation, in order that it may be convinced that God has spoken, and as the Apostle wisely teaches (Rom. 13: 1,) may 'render rational (rationabile) obedience.'"

"III. But those abuse reason, who venture to interpret the declarations of God after their *own judgment* (*arbitrio*), when *God himself* has appointed a *living authority*, to teach and inculcate the *true and lawful sense of his Divine Revelation*, and to settle all disputes in matters of *faith and morals* by an *infallible decision*." "Now this living and infallible authority exists only in that Church, which—founded by the Lord CHRIST on *Peter*,—the Head Prince and Pastor of the whole church, whose faith, as the Lord promised, should *never fail*,—*always possesses its lawful chief Pastors*, who, deducing their origin directly from Peter himself, are the *heirs and defenders* of his *doctrine, dignity, honor and power*."

"And because, *wherever Peter is, there is the Church*, (St. Ambrose,) and as *Peter speaks through the Roman Pontiff* (Conc. Chalced. A. 2,) and in his successors always lives and sits in judgment, (Syn. Eph. A. 2,) and those, who seek the true faith shall find it, (S. Petr. Chrysol,)—therefore are the *Divine declarations*, (the word of GOD) to be taken *perfectly in that sense* which the *Roman chair* (cathedra) has always maintained and does maintain; which, as *Mother and Mistress* (*mater et magistra*) of all Churches, (Conc. Trid. S. vii.) has always preserved inviolate, and taught the faith transmitted from CHRIST, the Lord, "showing the way of salvation to all." "*She* (the Church of

* Thus "the Catholic Church in preserving the Divine Revelation entrusted to her never suffers any of the established truths of faith to be curtailed, or any thing to be *added* to them."

2d Encycl. 8th December, 1849.

Rome) is the Head Church, "to whom, on account of her superior power, *all other churches have to apply*" (Iren.) "with whom must glean, whosoever would not scatter abroad," (Hier.) and "it is upon St. Peter's chair that Christ has laid the *immovable foundation of his Church*."

"IV. *Hostile* to the oath, to the religion to the divine authority of the Church, and to the rights both of the ecclesiastical and temporal power, are:

1st. "The sacrilegious attacks on the Roman chair of St. Peter.

2d. "The *secret societies*, having for their end the extirpation and devastation of Church and State.

3d. "Those crafty Bible-societies, who resume the old artifices of the heretics.

4th. "The horrible theory of the equal validity (*indifferentia*) of every religion, so repugnant even to the natural intelligence,—according to which those deceivers pretend that men can attain *eternal bliss in any religious community*."

5th. "That filthy conspiracy against the Holy *celibacy* of the clergy, which has been favored even by some among themselves.

6th. "So-called *Communism*, etc. etc.

"*Above all*, it is incumbent on the Episcopal office vigorously to support the Catholic Faith, and maintain it unshaken in their respective flocks, it being certain, that every one who does not preserve this faith entire, will be utterly and eternally lost." (Ex. symb. quicumque.)

"It is also the task of the Bishops, with no less firmness, to inculcate in every point unity with the Catholic Church, out of which there is no salvation, and obedience towards the chair of St. Peter, on which, as the firmest foundation, the whole structure of our most holy Religion reposes.

"But with equal constancy, they have to provide for the observance of the holy *Laws of the Church*, by which Virtue, Religion and Piety are most essentially promoted.

"As it is an act of the greatest piety to detect the lurking-places of the ungodly, and to combat with the devil, 'even in those who serve him,' (S. Leo.) the Bishops are to spare no efforts in discovering to the Faithful the artifices of their enemies, in warning them against *pestilential* books, and in unceasingly exhorting them to flee the sects and societies of the Godless, as from the face of the serpent; above all, carefully to turn away from whatever is repugnant to *purity of belief*, religion and morals.

"Finally, the duty of obedience and *submission* to their Princes, and to the authorities, (potestates,) is to be enjoined upon the Faithful, teaching them, that according to the Apostle (Rom. xiii. 1.) 'there is no power but that of God,' that to resist this power, is to oppose the ordinance of the Almighty and to draw damnation on themselves; that therefore, the com-

mandment to obey *those having authority*, can be broken by no one with impunity, *unless* that be commanded which is contrary to the laws of *God* and the *Church*.

"All ecclesiastics are constantly to be exhorted and stirred up, unremittingly to perform the invocations and prayers, as well as the *Canonical Hours* (horas) prescribed by the Church, by doing which they, at the same time, implore the Divine assistance for themselves in the discharge of their office, and appeasing God, may render him propitious to the Christian community, (placatum et propitium reddere possint.)

"In conclusion, we earnestly request all *Bishops* to have recourse, courageously and confidently, to this chair of the *most holy Prince of the Apostles*, the centre of *Catholic unity* and the summit of *Episcopacy*, from which *Episcopacy itself*, with all its authority has emanated, when and as often as they need our assistance and protection, and that of the chair.

"VI. But the *Princes* will, we hope, call to mind, that the royal Power was not entrusted to them merely for the government of the world, but principally (maxime) for the protection of the Church, (S. Leo. ep. 156,) and that they are to maintain the freedom and inviolability of the Church, that the right hand of God may maintain their power, (id. ep. 43.)

"(In the 2nd Encyclical we find as follows: Let all the Faithful know, that the kings of heathen nations abused power more frequently and more cruelly, and that they have to thank our holy Religion, if the *Princes of Christian times*, mindful of the punishment of sinners, and of the violent tortures destined for the *Powerful*, have ruled their people with greater mildness and justice.

II. ENCICLICAL OF POPE PIUS IX. DATED NAPLES, DEC. 8th, 1849.

"To the Archbishops and Bishops of Italy."

"I. In consideration of the dangers to which, more especially, the Churches of Italy are exposed, it is our duty, urgently to call on the *Bishops*, with us and in unity to fight the battles of the Lord.

"II. Among the numerous *impostures* resorted to by the enemies of the Church (in Italy,) in order to make the Catholic Faith hateful to the *Italians*, one of the most perfidious is, the assertion, that the Catholic Religion is an obstacle to the glory, greatness and welfare of the Italian nation, and, that therefore, the doctrines of the *Protestants*, and their conventicles must be insinuated, diffused and constituted.

"The *spiritual gift* by which we, rescued from the powers of darkness, are placed in the light of God, through which, justified by faith, we are made heirs of Christ in the hope of eternal life, this gift to the soul, which proceeds from the sanctity of the *Catholic Church*—is, in truth, of such value, that compared with it, all glory and happiness of this world are a mere

nothing. "But so far from the confession of the true faith having brought temporal disadvantages to the Italian people, it was precisely the Christian religion that, while the barbarians devastated Europe, exalted this people in glory and greatness, *above all the nations of the earth*, so that Italy bearing in its bosom, by the *particular mercy of God, the holy Chair of St. Peter*, attained to more lasting and extensive empire than had ever been the case before with its wordly dominion, etc.

"In order to gain over the Italian population to the *opinions* and *conventions* of *Protestants*, the authors of these detestable machinations repeat, to mislead their victims, that the above opinions are nothing more than a *form of true and pure Christianity*, in which a man may be as agreeable to God as in the Catholic Church. Nevertheless they well know that nothing is more calculated to promote their *godless cause* than the *first principle of Protestantism*, namely, the *free interpretation* of the Holy Scriptures, according to individual opinion. May Italy, where the *other nations have been accustomed* to draw the pure waters of the *holy doctrine*, because the Apostolic Chair is established at Rome,—may it not become to them a stumbling-block, and a scandal,—may its beloved portion of the vineyard and of the Lord not become the prey of ravenous animals. May the people of Italy, after having drunk frenzy from the poisoned cup of Babylon, never bear matricidal weapons against the Church."

"III. Rise then, Reverend Brethren,—watch with increased vigilance over the flocks intrusted to your care, and exert all your strength in defending them against the snares and attacks of rapacious *wolves*. To this end unremitting watchfulness is necessary, as it is to be feared that the people, too little instructed in the *Christian doctrine and in the Law of God*,—and blunted by a *long indulgence in vice*, with difficulty perceive the snares laid for them, and the wickedness of the errors propounded to them, More especially are those of the clergy, to whom is committed the care of souls, to be animated and exhorted, that they, with the utmost assiduity, may impress the salutary warning on all hearts, teaching them to know the vices they must flee in order to avoid *eternal damnation*, and the virtues to be endeavored after, in order to participate in the glories of Heaven. But as a *point of the greatest importance*, special attention is to be directed to inculcating on the minds of the Faithful the *DOGMA of our holy Religion*, viz. the *ABSOLUTE NECESSITY of Catholic Faith in order to attain salvation*. For this purpose it is most expedient, that from time to time the Faithful, in conjunction with the clergy, should offer up particular thanksgivings for the *inestimable benefit of the Catholic Religion*, which has been bestowed on them by Divine Goodness."

"IV. You will be particularly careful, at the proper period, to adminis-

ter to all the Faithful the Sacrament of Confirmation, which by a superabundant beneficence of GOD, confers the virtue of a *particular Grace*, enabling us steadily to profess the *Catholic Faith*, even amidst the greatest dangers." "To the same end, it is, as you know, of utility, that the Faithful—purified by the Sacrament of Penance,—should often receive Most Holy Communion, which is the spiritual nourishment of souls, and the antidote that delivers us from daily faults, and preserves us from mortal sin."

"V. From time to time, the efforts of the *Curates* and other Clergy are to be seconded by the extraordinary aids of spiritual *exercises* and salutary missions; namely, for the purpose of arming the people with abundant supplies of heavenly grace, and of *imbuing them* with an *invincible aversion to the detestable doctrines of the enemies* of the Church."

"VI. Moreover, every effort must be used to inspire the Faithful with the utmost detestation against *those crimes* which are a scandal to our neighbors. For you know *how greatly* the *number of those* has increased who openly dare to blaspheme the *Saints of Heaven*, and even the most holy name of God, or who are known to live in *concubinage*, nay, even in incest; or on *holidays* in *open shops* employ themselves in *servile* occupations, or in presence of others despise the commandments of *fasting* and abstinence, and do not blush to commit many other crimes with equal effrontery."

"VII. Among the snares with which the insidious enemies of the Church and society seek to entrap nations, one of the principal is the *abuse of the art of printing*, and 'with the help of the *Bible Societies*' the distribution of the Holy Scriptures, without having in their translations observed the prescriptions of the Church. . . . You will comprehend, Reverend Brethren, what efforts are to be made, that the faithful may turn with *horror* from such *envenomed reading*, and may remember that no one, relying on his own wisdom, dare arrogate to himself the right, or entertain the conceit of interpreting the Holy Scriptures otherwise than as the *Holy Church, our Mother*, has interpreted, and does interpret them."

"VIII. Particular attention is to be directed towards deeply engraving and strengthening in the minds of the Faithful, sentiments of *veneration, piety* and *reverence* for *this most high Chair of St. Peter*. They are to be reminded, that Jesus Christ has given to Peter the Keys of the Kingdom of Heaven, and that the *successor* of the same, the Roman Pontiff, while taking the Primacy of *the whole world*, is the *true representative of Jesus Christ*,—is the Head of the Church, and the Father and Teacher of all Christians."

"To preserve this general union of nations in *obedience* to the Roman High Priest, is the *shortest and most direct way* of retaining them in the *concession of the catholic truth*; in fact it is impossible to impugn the Catholic faith without at the same time repudiating the authority of the Roman Church,

in which are vested the powers of that *irreformable Magisterium* of Faith which was instituted by our Divine Redeemer."

"IX. You will also, Reverend Brethren, claim the principal and most unbounded authority over the teachers of the holy Disciplines, and over all that belongs to Religion, or is nearly *connected with it*. Be watchful, that for any purpose whatever, but especially in things that regard religion, no books be used in the Schools but such as are perfectly free from every suspicion of error,—and, that to instruct little children in the rudiments of the Christian faith, only such books be employed as have been approved by the Holy See. . . . All curates are to be enjoined, in the instruction both of children and adults, never to lose sight of the *Roman Catechism*, which in conformity to the Decree of the Council of Trent, was published by order of Pius V."

"X. We entertain the firm hope, that our beloved sons in Jesus Christ, all Princes of Italy, will assist *your fraternity* with their powerful protection, and that they are willing to shield the Church in all her rights, both spiritual and *temporal*. It cannot have escaped their wisdom, that the *first cause* of all the evils which oppress us, is no other than the *wrong* done to the Catholic Church in early days, particularly at the epoch in which the *Protestants* appeared. They see, for instance, that the *increasing contempt* for the *authority* of the consecrated High Priests, (Popes,) that the daily more frequent, and unpunished violations of the ordinances of God and the Church, in like measure diminish the respect of the people for the civil authority, and have opened to the enemies of public order a broader road for disturbance and rebellion. They see too, that the oft renewed spectacle of the seizure, *partition* and *public sale* of the temporal goods of the Church, etc. has had the effect of rendering a vast number of men more accessible to the daring doctrines of modern Socialism and Communism."

"They see, too, that all those checks and impediments which formerly so perseveringly multiplied, in order to prevent the pastors of the Church from a *free use* of their *most holy power*, gradually recoil on the civil authority. They see that amidst the calamities that press upon us, it is impossible to discover a *more effectual* and speedier remedy, than that the Catholic Religion and Church should, *throughout Italy*, be restored to their former influence and splendor.

"XI. To the end that this may take place, let us not cease to beseech, and by public and particular prayers, to conjure the Heavenly Father of Mercies and Relief, etc. etc.

"Let us also invoke the most Holy Mother of God, Mary, the immaculate Virgin, who, by her all-powerful intercession with the Almighty—as she obtains all that she demands,—will not demand in vain."

"Let us likewise call on St. Peter, the Prince of Apostles, and on St. Paul, his brother in the Apostleship, and on all the Saints in Heaven, that the most Merciful GOD, *appeased* by their prayers, may turn the *averts* of his *wrath* from the nations of the Faithful, etc. etc.

III.

PAPAL RESCRIPTS

And occasional intimations in regard to the dignity of the Virgin Mary, and the adoration due to her by the Faithful.

Shortly after his enthronization, Pius IX. issued the "*Invito sacro*" already mentioned (P. II. No. 1.) the intention of which was, to "promote the worship of the Holy Virgin."

Five weeks later, appeared the first official *Circular*, (9th Nov. 1846,) the principal clauses of which have been given under No. 1. of this 3d. part.

The following passage from the conclusion, however, still remains to be quoted:

"But that the most merciful Lord may the more readily incline his ear to our entreaty, and grant our wishes, let us constantly implore the *intercessor* with JESUS, the most holy Parent of God and immaculate Virgin Mary, dearest Mother of us all, *Mediatress*, (mediatrix) *Intercessor*, our *surest Hope* and *main Trust*, whose Patronage is with God the *most influential*, the *most present*," etc. etc.

In like manner we find in a Papal *Proclamation* of May 1st, 1848, "We returned in order more efficaciously to implore the assistance of God, by the *mediation* of his holy *Mother*, of the holy Apostles, protectors of Rome," etc. etc.

On the 2d of August of the same year, he issued a notification intended to tranquillize the public mind, and which concludes with this assurance,—
"But GOD watches, as a protector, over Italy, the States of the Church and this city; he has entrusted the *immediate care* of them to the *great Patroness of Rome*, the most Holy Mary, and the Prince of the Apostles," etc. etc.

Already in the preceding year the Jesuit *Perrone* had dedicated to the Pope a treatise upon the question—"Whether *immaculate Conception* of the Blessed Virgin might not be established by a dogmatic Decree?" and Pius, returning thanks, answered in a missive of October 25, 1847, "In truth, we desire *nothing more ardently* than that the *worship* (cultus) and *devotion* due to the *most loving Mother* should everywhere daily increase." . . .
"As soon as the occupations of our pastoral office allow, we shall not fail to refresh (degustare) ourselves with thy work."

But during his stay at *Gatta* he addressed (2d Feb. 1849,) to all the chief pastors of the Church a Circular, in the introduction to which he observes,—“Since we have been elevated to the Chair of the Prince of the Apostles, it has been to us a great source of consolation, that we *knew* how, under *Gregory XVI*, the fervent wish had been felt in the whole Catholic world that at length by a solemn decree of the Apostolic Chair, it should be established, (in ecclesiastical language *determined* or *defined*,) that the holy Parent of God, our most beloved Mother, had been conceived without the stain of original sin.”* . . . Farther on, he states: “From earliest youth upwards, *nothing was so dear* and estimable to us, as with a particular filial devotion, and with our whole heart, to adore the Blessed Virgin, and to promote all that tended to her praise and glory, and whereby her worship *might be more and more extended*.”

That he, therefore, from the very beginning of his Pontificate had prayed to God for enlightenment as to the best course to be pursued in this matter. “But we relied *chiefly* on the hope, that the most Blessed Virgin,—who, by the *greatness* of her *merits*, has been raised to the throne of God, above all the choirs of angels, (S. Gregory,) who, with the foot of virtue has crushed the head of the serpent of old, and who, placed *between Christ and the Church* (S. Bernard) at all times, has *saved* the Christian community from the most *threatening dangers*, delivered it from the snares and assaults of all enemies, and preserved it from destruction; would bestow her maternal care also on us; and, by her continuous and all-powerful intercession with God, would prevail on him to restrain the fearful tempests, which, to our deepest sorrow, are everywhere stirred up against the Church, and to change our mourning into joy. You are well aware, Reverend Brethren, that *our whole Trust is reposed in the Blessed Virgin*; for God has *bestowed on Mary an abundance* of blessings, so that, if *hope, grace, and salvation* are provided for us, we are to know, that it is *only through the MEDIATION* of Mary; because such is the *will of Him, whom it pleases*, that ‘we should obtain all through Mary.’ (S. Bernard.) In conclusion, utterance is given to a most earnest wish that the Reverend Brethren, “in the shortest possible time, should give in a report as to the devotional feeling entertained by their Clergy and Congregations in regard to the Immaculate Conception of the holy Virgin, and as to

* The *Catechism of Turin* teaches, p. 171, “The Church, has, it is true, not yet *defined* that the conception of Mary was *undefiled*, yet it is the *most common opinion* of theologians and of the Faithful, because, as they say, it best agrees with the holiness and majesty of Jesus Christ, that the Virgin destined to become his Mother should not have been for a moment the slave (*schiafa*) of the devil, (*demonio*.) Further on there is the remark, that the Virgin *never sinned, not even venially*,” and, “that from her tenderest years she had taken the vow of virginity.” p. 172.

the desire manifested, that this subject should be decided upon by the Holy See."

In October of the same year, (1849,) Pius IX, in answer to a letter addressed to him by the Bishops assembled at Imola, replied: "It had been the first care of this assembly to acknowledge, that both the preservation of the *temporal power* of the Papal chair amidst so many political revolutions, and the restoration of its legitimate authority in all the provinces of the states of the Church,—were owing to the *protection* of the *immaculate Virgin Mary*."*

From Naples he issued a Circular of 8th Dec. 1849, to all the Archbishops and Bishops of *Italy*; from this, we have already laid an extract before our readers, (No. II. of this Part,) to which we have only to add, that at the conclusion the Bishops of Italy are called upon—

"To invoke the most holy Mother of God, Mary, the immaculate Virgin, who, by her all-powerful intercession with the Almighty, as *she obtains all that she demands, will not demand in vain*."

Subsequently, when the Pope had returned to Rome, under the *egis* of the Neapolitan, French and Austrian arms, he declared in an address to the Cardinals, on the 20th May, 1850, "there is assuredly for us *no duty more sacred*, than that of returning the most heartfelt thanks to Almighty God for such signal mercies, and of bestowing our well-deserved commendations on those nations and Princes, who, *impelled by God himself*,—by their power, their advice, and their arms, have protected and defended the temporal dominion of the Apostolic See." And further on, "As by the goodness of God we have been enabled to return to this Apostolic chair, it becomes our most sacred duty incessantly to offer up thanksgivings to the beneficent Lord of Mercies, who has so signally manifested his compassion for us, and likewise to the most Blessed Parent of God—to whose powerful protection we are indebted for our safety."

After having mentioned "the dreadful and implacable combat" which "had raged between Light and Darkness, Truth and Error, Sin and Virtue, Belial and CHRIST," and added several exhortations and explanations, the address closes with an appeal to those assembled, "never to cease directing prayers to God, that, by the merit of his only begotten Son and of his most holy Mother, and of the holy Apostles Peter and Paul and all the blessed inhab-

* In the Circular, indeed, which is mentioned in the next sentence, we find that—

"The city of Rome and the Provinces of the Papal territories, had, thanks to the *Divine Mercy*, been given back to the temporal dominion of the Pope, by the arms of the Catholic nations;" but that as yet "those enemies of God and man did not desist from their work of destruction."

itants of Heaven. He may deliver his holy Church from all adversity, and by ever greater and more brilliant triumphs, adorn and advance it among all the people, and in all the lands of the earth."

On the 31st of the same month, Pius commanded that a "Decretum Urbis et Orbis" should be proclaimed, which, nevertheless, was not published till the 31st of July following. It commences thus:

"Pope Pius IX. has, from the very beginning of his Pontificate, experienced the all-present and most powerful Protection of the holy Virgin Mary. This was especially the case, when recently the Bark of St. Peter was, as almost never before, tossed about by the waves of the raging storm." Farther on, we find:

"And because the Holy Father remembers, that last year, on the 2d July, a day on which the Church commemorates the Visitation of the Mother of God with particular solemnity,—Rome was freed from the yoke of Despotism, . . . he has notified to the Prefect of the Congregation of Holy Rites, Cardinal Lambruschini, that,—in order to give a proof of gratitude to the *most Glorious Virgin*, who so unexpectedly came to the assistance of himself and the Faithful,—he has appointed in future, throughout the world (per universum orbem,) a *double rite of the second class* (ritu duplici secundae classis) for the celebration of the day of her visitation."

Finally we read in the "*Apostolic Letter for the restoration of the Episcopal Hierarchy in England*," (dated 24th Sept. 1850.) "While maturing this plan, we have not failed to invoke the assistance of Almighty God. Moreover, we have implored the help of the Most Holy Virgin Mary, the *Mother of God*, and of those Saints who by their virtues have been the glory of England, that they might deign, through *their mediation with God*, to ensure us the happy success of this undertaking."

A GOOD MOVEMENT AT CONSTANTINOPLE.

The missionaries and other christian friends in Constantinople have undertaken to establish a DEPOSITORY FOR BIBLES AND OTHER RELIGIOUS BOOKS in various languages, in the Frank quarter of that city;—that is in Pera, a suburb which lies to the east, across the "golden Horn," a long and narrow bay that runs up into the country from the Bosphorus. A similar Depository already exists in Stamboul, or Constantinople proper. A committee has been appointed, consisting of the Rev. Alexander Thomson, missionary of the Free Church of Scotland, Rev. Horace M. Blakiston, Chaplain of the British Embassy, and Rev. Chester N. Righter, Agent of the American

Bible Society. These gentlemen have issued an Appeal to the friends of the gospel in Constantinople, from which we give two paragraphs that set forth the nature of the enterprize.

"It has now been decided," say the Committee, "to open such a Depository as soon as possible; and a Committee having been appointed to make the necessary arrangements have just taken a Room in the main street of Pera, near the British Consulate, the rent of which for the ensuing year will be due within a month from the present date.

"In connection with the Book Store it is proposed to provide accommodation for reading a few of the principal English and American Newspapers, one or two of the French and Italian Journals, and some of the religious and secular Periodicals published in Great Britain, America, and on the Continent; but only so far as the size of the Room will allow and funds may be collected for the purpose."

Accompanying the "Appeal" which he enclosed to us, Mr. Righter addresses us the following note, which will be properly responded to we are sure, by the Board.

"Constantinople, February 22d, 1855.

"REV. DR. BAIRD.

"MY DEAR SIR. Enclosed I send you our appeal to the public in behalf of a Depository for Bibles and religious Books, with a reading department of Newspapers and Periodicals annexed for the benefit of the various Franks and others resident in and visiting Constantinople. Such an establishment has long been needed here, and more especially since the commencement of the present war.

"As it is entirely a benevolent institution, designed to spread the Bible and religious truth more widely in the East. I am requested to write you for the purpose of obtaining gratuitously the publications of your Society (beginning with January of the present year) for our reading department. If you will have the goodness to send them regularly to us through Mr. A. Merwin, Agent of the A. B. C. F. M. directed to my care, they will be duly received and thankfully acknowledged by your Committee. We are much encouraged in our labors among all classes in the East at the present time, especially among the Catholics. The light of the Bible and the gospel is breaking in, and darkness, error, and superstition must vanish before it.

Most truly yours

C. N. RIGHTER.

THE CHURCH PROPERTY BILL.

Many of our readers will have learned from the secular papers, before this number of our Magazine reaches them, that the CHURCH

TENURE BILL which the Hon. James O. Putnam, member from Buffalo, introduced into the Senate of the State of New-York, and supported in an able and eloquent Speech, on the 30th of January, has passed both Houses of the Legislature. In the Senate the vote stood 26 to 4, in the House it was 93 to 9. At the moment of this writing (April 9th) the Governor had not signed the bill, but it was confidently expected that he would do so. We here subjoin the bill :

“ **SECTION 1.** No grant, conveyance, devise or lease of personal or real estate to, nor any trust of such personal or real estate for the benefit of any person and his successor or successors in any ecclesiastical office, shall vest any estate or interest in said person or his successor, and no such grant, conveyance, devise or lease to or for any such person by the designation of any such officer, shall vest any estate or interest in any successor of such person. But this section shall not be deemed to admit the validity of any such grant, conveyance, devise or lease heretofore made.

“ **SEC. 2.** No future grant, conveyance, devise or lease of any real estate consecrated, dedicated or appropriated, or intended to be consecrated, dedicated or appropriated to the purpose of religious worship, for the use of any congregation or society, shall vest any right, title or interest in any person or persons to whom such grant, conveyance, devise or lease may be made, unless the same shall be made to a corporation organized according to the provisions of the law of this State, under the act entitled “an act to provide for the incorporation of religious societies,” and the act amendatory thereof, under the act entitled “an act for the incorporation of societies to establish free churches,” passed April 13, 1854. But nothing herein contained shall prevent any such corporation from conveying such property, on a bona fide sale thereof, under the direction of a court of competent jurisdiction to confer such authority, according to the laws of the State.

“ **SEC. 3.** Any real estate of the description named in section second of this act, and which has been heretofore granted, devised or demised to any person or persons in any ecclesiastical office, or orders, by the designation of such office, or orders, or otherwise, shall be deemed to be held in trust for the benefit of the congregation or society using the same, and shall, unless previously conveyed to a corporation, as provided in the last previous section, upon the death of the person or persons in whom the title shall be vested at the time of the passage of this act, vest in the religious corporation formed by the congregation or religious society occupying and enjoying such real estate as aforesaid, provided such a corporation organized according to the laws of this State shall be in existence at the time of the decease of the person or persons holding the title thereto.

"SEC. 4. In the event such congregation or society shall not be incorporated as aforesaid, then and in that case the title of such real estate shall vest in the people of the State of New-York in the same manner and with the same effect as if the person holding the title thereto had died intestate, and without heirs capable of inheriting such real estate.

"SEC. 5. Whenever title to any real estate shall vest in the people of the State of New-York, under and by virtue of the last preceding section, it shall be under the charge of the Commissioners of the Office of the State of New-York, and it shall be their duty, and they are hereby authorized, upon their being satisfied of the due incorporation of the congregation or society who have occupied and enjoyed such real estate for the purposes of religious worship prior to the death of the person or persons on whose decease the title thereto vested in this State, has been duly incorporated, under and according to the provisions of the act first named in the second section of this act, and upon the production to him of a certified copy of the recorded certificate of incorporation under the hand and official seal of the clerk of the county in whose office the same is recorded, to grant and convey such real estate, and all the right, title and interest of the people of the State of New-York therein and thereto to said corporation, which shall thereupon be vested with all right, title and interest which became vested in the State by virtue of the provisions of this act.

"SEC. 6. This act shall not be construed as repealing or in any way affecting chapter one hundred and eighty-four, passed April 17, 1839, entitled "An act in relation to trusts for the benefit of the meetings of the religious Society of Friends." Provided that nothing in this provision or in said chapter one hundred and eighty-four, shall authorize the vesting of the title of property appropriated or dedicated to religious worship and belonging to the Society of Friends, in other than lay trustees.

"SEC. 7. This act shall take effect immediately."

This Act we consider to be far the most important which any legislature in our country has passed since the formation of our Government. It relates to a subject which is vital to the civil and religious liberties of this nation. If our Hildebrand and the Council of Baltimore could succeed in carrying into effect, for even a quarter of a century, the Rule adopted by that body in 1849, requiring as a condition to their having a priest furnished to them, that the people of every Roman Catholic congregation shall make over the title-deeds of all their Church-property to the Bishop of the diocese, the amount of property in their hands would be immense. And who can tell to what extent the means thus put in their possession would

be used to affect our political elections—Municipal, State, and National? It was by just such means that the Church of Rome acquired in the Middle Ages such a vast amount of wealth in all countries where her influence predominated. It took much time, and cost much trouble, to undo the mischief in the Protestant countries of Europe,—nor are the civil effects quite obliterated even yet in some of them. Several of the Roman Catholic countries—France, Spain, Sardinia among them,—have been compelled to confiscate, in whole or in part, the vast property which the Roman Church had acquired in them. In Austria, the Despotism which inordinate wealth gave to that Church was too much for even the Despotism of the State! The consequence was, that even in Austria the Hierarchy of that Church were compelled, in the latter part of the last century, to part with a portion of their power, by parting with a portion of the vast property of the Monastic establishments.

Under the head of ecclesiastical property the Roman Catholic Bishops among us seek to get possession not only of Church-edifices, priests-houses, (or parsonages,) and cemeteries, but all monasteries and convents, boys and girls' schools, colleges, and theological seminaries,—in all seven or eight kinds of property. Mr. Putnam's bill, it will be perceived, does not cover the whole ground, but it is a good beginning. We are happy to say that it was ably advocated in both Houses. Senators Brooks and Whitney, both from this city, delivered effective speeches. That of the former was a masterly performance, and ought to have a wide circulation in other States.

We are glad that this bill has passed by so large a majority in both Houses. A minority of 4 in the Senate and 9 in the Assembly must convince Archbishop Hughes that he has but a "Corporal's guard" in the Legislature; and that his influence there is quite insignificant in these days when the people are beginning to get their eyes open to his ambitious and dangerous schemes, as well as to the selfish scrupulous designs of the politicians who support him.

This movement will inaugurate, if we are not mistaken, a new feature in the American Policy. Already the State of Michigan has acted with promptitude and vigor on the subject. Whilst we write, the Legislature of Pennsylvania is discussing it. Massachusetts is prepared for anything that may be necessary. The laws of Delaware and Virginia are even now all that can be desired, we understand. May the day soon come when *all* Church-property in this land shall

be held by trustees, (three or more, all laymen,) appointed by the people, and bound to report to them frequently on the condition and use of the same. We should just as much oppose and denounce the accumulation of Church-property in the hands of the Protestants as in those of the Roman Catholics. Let there be one rule for all, and that such as to render impossible among us a *monied* and irresponsible Hierarchy, Romanist or Protestant.

THE WORK IN FRANCE.

The following letter will be read with interest. It is the latest we have received from our friends in France.

PARIS, Feb. 28th, 1855.

"We are in receipt of your letter dated Feb. 6th, covering a bill for £500; and we must express our feeling of deep thankfulness for the grant your board has voted under difficult circumstances. In this crisis of the world, has the Lord been pleased to try the faith of His children; but He is faithful and He will bring the deliverance out of the very trial. Besides, if the circumstances are serious, and tend to diminish the resources of religious and benevolent societies, they have also some redeeming traits; those troubles of the mind and soul are rather favorable to the work of Evangelization. It is not in vain that the Lord has laid His hand upon us. The epidemic and the war, like two messengers of death, have preached repentance, and prepared the way of the Lord. The audacious undertaking upon which Rome has ventured, by proclaiming a new doctrine, has troubled and discomforted many a soul; and it is to this that we ascribe the marvellous facility which we enjoy in announcing the gospel (we mean a *spiritual facility*) and the spiritual advancement of our work during this year. We are about to prepare our Annual Report, which will contain a full account of our proceedings. We shall here, adduce only a few facts. The following is an illustration of the first, which, under God's blessing, may be produced by political disappointments; it took place in a city famous for its political agitations. Our Evangelist writes as follows:

"Last autumn a gentleman called upon me: he appeared to suffer much. He was not quite a stranger to me: I had heard his name frequently mentioned, and I knew part of his history. From 1848 to 1851, he had acted a prominent part in our political affairs, and he was one of the first victims of the events of December, 1851. After an exile of some time, he had been allowed to come back to his native city, there to end his life;—he was consumptive. He said, that anticipating his approaching death, he

wished me to perform the services of his funeral. 'I have been born in the Catholic religion,' said he, 'but that creed is not mine; as a man of honor I must not let the people believe that I have been reconciled to that Church. But, neither am I a Protestant: I believe in neither of these religions, yet, you may speak very freely to me: my mind is not made up: I believe in God, and am not unwilling to be convinced of the truth of Christianity.' He proceeded to speak of Jesus Christ; but I stopped him, saying, that we were not to begin at that point. Let us speak as if Christ had never existed; then we shall see if we can do without Him. We talked of God, His attributes, the soul, the conscience, and human responsibility. He seemed to be much interested; but fearing lest I should fatigue him, I promised to call upon him another day. In my next visit I brought him some *Lectures on Christianity*. He read them, and said, 'that will not give me faith.' Some time after I gave him the Testament; but he said, 'I cannot believe.' Seeing that he was declining I visited him frequently. One day, I spoke to him with much seriousness about his soul and the Lord Jesus. A few days after, on a Sunday morning, he sent for me. 'I wanted to see you,' said he, 'as I have a confession to make to you. After much reflection, I cannot believe that Jesus Christ is only a man; he must be God. I have come to that persuasion after many struggles; it is not owing to a weakening of my mind; my thoughts are perfectly clear: and I give you leave to proclaim it from your pulpit.' I endeavored to make him understand that the beginning of faith must be completed by a knowledge of Christ as a Saviour. When I took leave, he said that he wished to see some pious members of our church with whom he was acquainted. They called upon him and were glad to see the work which had been accomplished in his soul. Next morning I visited him, and prayed; he wanted to repeat my words, but could not; he was so weak. Anticipating his approaching death, I desired that his family would send for me, at any time, if he wanted to see me. In the night of Tuesday he wished to see me; but as there were only strangers around him, he could not insist on them to come and trouble me. In the morning I heard that he had been called from time. I have mentioned this fact at some length, as it is a striking illustration of the power of truth. Without having known that man, his political passions, his distaste for religion, his sophisticated mind,—one can have no idea of the victory gained by the gospel. God alone can know whether this man had become a Christian; but I know that he confessed himself to have been vanquished by the majesty of Christ, and forced to exclaim; 'Thou art the Son of God.' In performing the funeral service, I reminded his numerous friends of all these things. The police were waiting for us in the street, and accompanied us to the burying ground."

Here are some details concerning secret meetings for worship, in a commune where public preaching has been prohibited. The pastor writes as follows:—

"I think that the police-commissioner begins to be weary of his long and useless journeys. It is seldom that we see him. Perhaps he means to inspire us with a false security; but we are watching. Hitherto has the Lord protected us. On Christmas the police commissioner went to V * * * early in the morning: he waited till one o'clock; pressed by hunger and cold, he returned to M * * *. The congregation was appointed to meet at 2 o'clock in the wood of N * * *. they flocked to the place of meeting. On December 31st, notwithstanding a thick mist, I found my congregation gathered at 11 o'clock at the appointed place; I performed religious service. On January 1st I held a meeting at 3 o'clock: the police commissioner had made his appearance in the morning. On January 7th we performed divine worship in a wood. The commissioner did not appear. On January 14th we performed divine service at 3 o'clock; the commissioner had made his appearance in the forenoon. January 21st, owing to the severe cold and abundant snow, we could not have our meeting in the open air; we met in the school room. Our sentries were cruelly pinched by cold. To-morrow I must perform a funeral ceremony: I hope that the police officer will not come. The snow is falling abundantly.

"On the 16th inst. I went to E * * *, to perform a marriage ceremony. Next morning, in the company of the schoolmaster, I visited the several villages where his pupils reside. I had an ardent wish for instruction. The schoolmaster gives lessons of instruction, not only to children, but to young persons, and to grown people. So long as they remained in popish darkness they had no wish for instruction; but now they have an ardent desire for knowledge. They are anxious to search that word which teaches us our duties to God and men. We visited four or five villages. M. C., the other schoolmaster, visited an equal number, and at nightfall we returned to E * * *. Yet our day-talk was not at an end; we had appointed a meeting for a venerable family that live 2 miles from E * * *. At 7 o'clock we set out for the appointed place. In spite of the snow of to-day, a great number of our friends were in attendance.

"We have received the following application from a missionary station, which we meant to abandon, believing that there was a total want of spiritual life. The inhabitants of N * * * desire the Evangelical Society to send them a schoolmaster to teach their children. There is now some religious movement at that place, and it is likely that a school will be established. In our next letter we will give some account of the work in the Metropolis, which is developing in the most satisfactory manner.

"So far as religious liberty is concerned, we are rather on the advance ; no new prosecutions have been carried on. We know that the Emperor has taken much notice of the applications made to him from several quarters. He is convinced that there have been actual persecutions, and is willing to put an end to them. We have addressed a new memorial to his government. We are waiting for an answer. We shall apprise you of the result. Our financial situation is one of great difficulty: our debt amounts to some 10,000 dollars. These figures, though mute, are eloquent enough, and say how much we stand in need of support.

With Christian regards, and much esteem, we remain, dear sir, yours,
very truly. On behalf of the committee, DE PESSENSE.

LEGISLATURE OF MASSACHUSETTS, VERSUS NUNNERIES.

The Legislature of Massachusetts is in advance of all the other legislative bodies of our country. They have resolved that the monastic establishments of Rome in that commonwealth shall be examined by a committee of its own appointment. And they have actually entered upon the work.

We think that it is evident that the Legislature have not had a very clear idea of what should be done. It will not do to confound the ordinary boarding and day schools of the Romanists with their convents and Jesuit Colleges. The two things are totally different. There is no need of legislative inquiry into such schools and colleges as are open to the public from their very nature and mode of management. But with convents, surrounded by high walls, whose inmates are not pupils, but members, or novices, of an order founded on the principle of celibacy and of seclusion from the world for life; the case is far otherwise. It is notorious that both in this country, and in papal countries all the world over, there are persons in such establishments who desire to quit them, from disgust at what they find to be a most unsatisfactory mode of life, or from bad treatment, and yet are not allowed to go. Miss Read, in her book, testifies to this fact in relation to the convent at Charlestown, Mass. which the mob destroyed some twenty years ago and more. This state of things ought not to be allowed. All such institutions ought to be subject to occasional and even frequent inspection by a competent committee, appointed by a proper tribunal, to ascertain whether there be any persons kept there contrary to their wishes. It is a positive duty which the civil government owes to the meanest and humblest of its

subjects, to protect them in the enjoyment of that personal liberty which the laws grant them. No parent even, has a right to confine in his house, a son or daughter who has arrived at age; the law does not allow it in any of these States. And certainly no convent or monastery should be permitted to compel any of its inmates to remain within its walls one hour longer than they desire to stay.

The same thing holds good of all *colleges* established on the principle of *seclusion*. Indeed we do not think that there should be a college in which young men should be compelled to stay, if they have arrived at their majority, whatever the wishes of their parents may be. Nor should a college be chartered by any State, in which the students shall not be free to attend such religious services as they or their parents conscientiously prefer. There should be no "*close*" colleges in this land; and if any have been allowed, they ought certainly to be visited by a proper authority, and their discipline and condition examined, in order that the rights of no one shall be infringed.

But our Massachusetts friends have committed a great mistake in sending a "committee of inquiry" to mere schools: a thing never to be done, unless public rumor should demand it. They also sent too *large* a committee; one which we are sorry to say, was composed of men who were far from being as discreet as those should be who go on so delicate an errand. The Romanists have made a great ado about the affair, and they find Protestant editors enough whom they can employ to aggravate the matter by their violent and even insulting remarks and comments.

A LETTER FROM SWEDEN.

Stockholm, the 16th Feb. 1855.

Rev. Dr. Baird, New-York.

DEAR SIR,—Again some months have elapsed since my last letter. During that time all has been going on in my field of labor in a uniform sameness, as it would appear to those who merely look on the surface of things, but thanks be to God, I can record many a delightful instance of the power of the Word of God. Among my present hearers are the members of a family which four months ago was living a very worldly life. The eldest daughter, aged nineteen, was seriously awakened to the emptiness of that life. She has been a missionary in her family, and now, a sister and a bro-

ther, both younger than herself as well as her parents, are her constant companions when she comes to my lectures. This is a very interesting case, and is remarkable, because the family are of those to whom the words of our Lord, in Mark x. 23-27, are applicable. They have in truth left all their former gay pleasures, and are now only intent on employing their time and their means to the glory of God. Such instances, praised be the Lord, are not so rare now as formerly; we see and hear so much every day that we can but wonder and extol His transforming power. This country is specially blessed at present. But to return to my sphere, I can also tell you with much thankfulness that my periodical the Pietist is more and more spread. The newspaper called the Aftonblad, which is considered the most popular in the country, has a little more than 4,000 subscribers. Of the Pietist I have been obliged to print 7,000 this month to supply all demands. No one would have dreamed of such a possibility twenty years ago.

Mr. Ahnfelt is going on much in the same way, holding meetings, traveling about, now accused by one person in office, now by another, but somehow the Lord holds His hand over him and he is never silenced. Next month he is expected to come up here.

With the exception of a few instances, in which it seems as if persecution redoubled her efforts before the last struggle, we may almost say that we have religious liberty here, all but the name. During the last year some Baptists have been imprisoned and suffered the punishment of living on bread and water for a fortnight. This is a crying fact, but I almost think it is the only one. In words, however, and threats, much is done, and all the States of the Diet united in proposing to the king that a law should be enacted which laid heavy penalties on those who received the sacrament from any one but a clergyman, and more severe still on the layman who would venture to administer it. The thing however is done in many places every Sunday, and the king has not as yet decided on making it a law or not. A petition is to be sent to him praying him to refrain from confirming it.

You see how precarious our position is. If we look to *facts* we cannot say that in Stockholm at present there is any persecution, but this, next to the providence of God, we may ascribe to many causes, which however may be easily removed, and then we may be exposed to it to any extent, as present security is not grounded on law, but rather on the private character of individuals in authority.

The spread of the Word of God is going on rapidly, indeed so rapidly that Bibles cannot be printed fast enough, and the sale of tracts and good books is astonishing for so thinly populated and poor a country as Sweden. Colporteurs are seen going about in all directions. They do not always re-

ceive the best treatment, but they persevere, and receive wonderful assistance from above. One of them shortly ago had two churches belonging to the establishment, opened for him to speak in, and hundreds crowded to hear him. Another came traveling on his way from one station to another, he saw a church open, went in, nobody was there. They had left it open to be aired after a funeral. He laid "Come to Jesus" on the altar, a good little tract called "a drop out of the rock Christ," on the reader's desk, and some little tract in each pew. Who knows how the Lord will bless these stray seeds thrown out in his name. Large flourishing Sunday schools are going on in many places, and new ones are commenced daily. Here in Stockholm more and more persons set their hand to this work.

Another field of labor which has lately been opened is the visiting of prisons. Hitherto none but ladies have applied to be permitted to visit them. Three of these have a sort of Sunday school at the Female House of Correction, and some more are allowed to go to the prisoners in the cells. Of course only to the females. This permission has been granted by the king, always however subjecting the males to the will of the different authorities under whose control the prisons are placed. Here much opposition was of course expected, but it was the will of God that it should not take place, and all opposition vanished as vapor. The prisoners are attentive, and seem to be pleased. It is to be hoped that in connection with this effort to make the will of God known to these poor fallen fellow-creatures, others will rise to try if possible to assist them when they leave the prison, after having gone through their punishment, and help to support the first feeble steps they take on coming out again into the trying circumstances in which they are generally placed. A Magdalen Institution was formed here some years ago, and the lady who is at the head of it persists in her work, hard as it is, and very often rewarded with ill success. Many other traits I could give you of Christian life in Sweden, but you see them mentioned now and then in Evangelical Christendom. These are particulars, but you want a more general view of the state of the country in regard to religion, politics, and education; the *last* too, as far as they are connected with the *former*. Much fear is entertained that we shall necessarily be involved in a war, which to Sweden, will, as far as we can see, be very injurious. How it will affect the internal state of the country it is difficult to guess. We must recommend ourselves to the prayers of our christian friends. They will certainly be wanted, for a war will entail on Sweden many evils; and as far as we can see, much retard the progress of religious and social improvement. May we, however, be enabled to leave all that concerns us in the hands for our blessed Lord, praying that He will support and assist us and lead us step by step. The words of Newton may be very applicable here:

"His love in time past
Forbids us to think
He'll leave us at last
In trouble to sink.

"Each sweet Ebenezer
We have in review
Confirms his good pleasure
To bring us quite through "

He has shown us so much mercy, and is doing such wonderful things among us, that we ought to be ashamed of any feeling of distrust or anxiety. He who controls the thoughts of rulers, and without whose permission no army can march a step, He will hold His hand over His young plantation here.

The feeling of brotherhood with the Christians of other countries begins to show itself more and more. The love evinced towards Swedish believers by brethren in America, England, France and Switzerland, is very refreshing, and has considerable influence on the state of things here. There is much question of who shall go to the Christian Conference of believers at Paris this summer. The Swedish Branch of the Evangelical Alliance has chosen two representatives, Doctor Bergman the well known correspondent of Dr. Steane, whose letters you often see in "Evangelical Christendom," and Captain Berger, who is one of those most interested in the cause of the Alliance. There is a question of others going of their own accord, but they have not quite decided.

But, Dear Sir, I have detained you too long. You will pardon me I hope. I only add my expressions of gratitude for your continued good will towards us, shown in such generous assistance as you afford us, to enable us to preach the gospel of our Lord and Saviour Jesus Christ.

In His love I remain, Dear Sir,

Your humble brother,

C. O. ROSENTHAL.

MOVEMENTS OF ROME.

Abroad, Rome seems to have her hands full in regard to the kingdom of Sardinia. The Parliament has voted to abolish the monastic establishments. It is supposed that his Holiness will now proceed to issue a bull of excommunication against the king and Parliament; but it will be of little avail, save to widen the breach between that kingdom and the Holy See. Times have gone by when bulls of this sort could have any influence. But what a dangerous example Sar-

dinia is setting to the rest of Italy! It is not astonishing that the Pope is concerned about the matter.

The "authoritative decision" on behalf of his Holiness, of the dogma of the "Immaculate Conception" of the Virgin Mary does not seem to give satisfaction to the entire body of the "faithful" even in Italy; the case is still worse in France! This is not to be wondered at, for it is hard to conceive of any thing more ridiculous than the action of the "weak old man at Rome" who claims to sit in Peter's chair, in this business. What a comedy the whole affair has been!

In this country the "legates" of the Pope have no easy times of it. Those whom he summoned to Rome to the great assembly of Bishops and other ecclesiastics on the Immaculate Conception question, have all returned. The last to get back was Bishop Timon of Buffalo. He arrived a few days after Archbishop Hughes. He came too late, for Senator Putnam's bill (the Senator is from Buffalo too) had passed the Senate, and was just about to pass the House in the Legislature of New-York. The same was the state of things when Archbishop Hughes arrived. That gentleman at once saw the danger, and lost no time in addressing a long letter to the editor of the *Freeman's Journal* against the bill. But all was in vain. As we have stated elsewhere, the majority in favor of it in both houses was immense—greater than any one had dared to hope for. The Archbishop in the letter referred to employs a defiant air, and intimates plainly, that the Bishops after all, have the churches or congregations of their dioceses in their hands, *for they can refuse to send them priests!* Certainly they can, but Mr. Putnam's bill puts it out of their power to accumulate vast amounts of "ecclesiastical property" in their hands. This is what the bill aims at. If they should refuse to give recusant churches priests to minister at their altars, that is their affair. We doubt whether they will play that game very long; especially if they should see that it will be likely to cost them the loss of some of their congregations,—as will containly be the case sooner or later.

Archbishop Hughes has had a brief but sharp controversy with Mr. W. B. Contoulx, one of the principal men in the church of St. Louis, at Buffalo, whose case has made so much noise, and which has been the primary cause of the action of the Legislature on the subject of "Church-Tenure." His Grace has written a third letter to the editor of the *Courier and Enquirer*, the principal object of which

is to ridicule Senator Brooks for his able and very important speech. We must say that there has been a good deal in the tone and language of these three letters which convinces us that the *manners* of his eminence have not been at all improved by his recent visit to Rome. We will add that this indefatigable prelate preached and published a long sermon a few days after his return, in which he defends the action of his Holiness in the "Immaculate Conception" affair. In our humble judgment the Archbishop would have consulted better for his reputation as a theologian and a man of sense, if he had neither preached nor published that discourse.

There has been trouble at Savannah between the Roman Catholic Church there, and their "ordinary," the bishop—all about "church property," we believe. At Oxford also, a village in the interior of the State of New-York, there has been a *row* in a Roman Catholic Church, occasioned by the priest, called Father Callon, ordering a Roman Catholic who had been recently married by a Protestant minister, out of the church as soon as he had made his appearance at a public service. The order was obeyed, and a riot occurred at the door, which was afterwards renewed at a tavern hard by, between the Protestants and Catholics. The police interfered and arrested both Father Callon and many others, who were liberated the next day, upon giving bail in the sum of \$1,000 to keep the peace. The affair will be settled by a civil tribunal.

The trustees of the St. Louis Church, at Buffalo, have written a very spirited answer to the Jesuitical letter of Bishop Timon, to which we have referred in our preceding remarks. Laymen as they are, and foreigners for the most part, they seem to be able to comprehend the sophistries of Archbishop Hughes and Bishop Timon, as well as the nature of our free institutions and the duties which the constitution and laws of this country impose on all our citizens.

Poor Mr. Chandler! It turns out just as we apprehended it would, that the defence which the Hon. Joseph R. Chandler, of Philadelphia, made of Rome, and the Romish Church in Congress last winter, is utterly repudiated by her old and long-established organs, and among them the *Tablet*, the great Romish Journal of Ireland. It is amusing to see with what an amount of *Irish politeness*, not to say *blarney*, the editor of that paper utterly denies the positions of Mr. Chandler and his friends, Bishop England, Archbishop Hughes, etc. The *Tablet* as-

serts that Rome *does* claim the right to interfere in the political affairs of nations. So we have always believed.

VIEW OF PUBLIC AFFAIRS.

The public mind has become agitated again in respect to Cuba, owing to a report that our Government has given such orders to Commodore McCauley, who is appointed to command the Gulf Squadron, as may lead to collision with the government of Spain. The Spanish cruisers have repeatedly, and in the most unnecessary and provoking manner of late, fired over, and even into, American Ships and Steamers in the neighborhood of Cuba. It was certainly high time that this should be made to cease. Still, we are slow to believe that anything serious will grow out of this affair. The presence of a sufficient American fleet in the ports of Cuba, or in its vicinity, would put an end to such vexations.

The happy influence of the "Reciprocity Treaty" between the United States and Great Britain is beginning to be felt along our northern frontier, in the rapidly increasing trade with Canada, and the large importation of flour and wheat from the Canadian Provinces.

The death of Nicholas, Emperor of Russia, on the 2nd day of March, produced a great sensation. His oldest son, under the name of Alexander II. immediately took the throne. He is now 37 years of age, and is well qualified to govern that great empire. Very favorable expectations have long been entertained of his government by many of the best men in Russia. He is an amiable and well-educated man, and understands the wants of Russia. All his addresses and proclamations have evinced a determination to maintain, in general, the policy of his predecessors—Peter, Catharine, Alexander and Nicholas. Nevertheless, it is believed that he is favorable to peace—a boon which we are inclined to believe will be very acceptable on all hands. Certainly Austria must wish that the war should cease; nor can England and Turkey desire to see it protracted. It is otherwise with the Emperor of France; but it is probable that even he will yield to the wishes of England and the other powers. At the last advices, (to the date of March 31st,) the negociation for peace at Vienna, had gone on as far as the third proposition of the series, which had been accepted by all the governments concerned, as the basis of negociation. The first two related to the Protectorate of the

Trans-Danubian Principalities of Wallachia and Moldavia, and the navigation of the Danube. Russia has agreed that the Protectorate of those Principalities shall belong to *all* the great Christian nations—Austria, France, Russia, England, and Prussia too, we suppose—conjointly. As to the navigation of the Danube, it was agreed that it shall not be impeded hereafter by the Russian military posts at the northern or main entrance, which forms a part of the southern boundary of Russia.

The first two propositions being disposed of, the Congress or Conference, which is composed of two commissioners from each country, (Russia, Turkey, Austria, England and France, with the exception of the last named, and she was soon to be represented by M. Drouyn de L'Huys, the minister of foreign affairs, as well as by M. Bourgeney, the ambassador at Vienna)—advanced to the third topic, the substance of which is that the power of Russia in the Black Sea should be greatly diminished—by the dismantlement of Sebastopol, and the destruction of her fleet. At this point the Conference encountered great difficulties—difficulties which may prove insurmountable, though we hope not. The Allies, conscious of the absurdity of demanding the destruction of the fortifications of Sebastopol, a place which they have not been able to take, and are not likely to take, have consented to give up that point, and only insist upon the destruction of the Russian fleet in the Black Sea.

After the third point had been discussed for some time, it was agreed to pass on to the fourth and last proposition—the Protectorate of the Christians in the entire Turkish Empire—whilst waiting for further instructions from their respective governments. We apprehend that there will be no great difficulty in relation to the fourth subject. Russia will agree, we are inclined to believe, to a joint-protectorate of all the great Christian powers in this case also. All things considered, this will be best.

And what a change in the public sentiment of Christendom this will demonstrate! After the overthrow of the Eastern Empire, France was for a long time the only Christian nation that lifted a finger to protect Christians in the Moslem dominions, and she cared only for the Latin or Roman Catholic Christians that visited Palestine, or resided in or near the Holy Land. Occasionally the emperors of Germany, or rather these gentlemen in their capacity of kings of Hungary, did something of the same sort. At a far later day Russia began to

care for the Christians of the Greek Church in Russia. And within a few years, England and Prussia have begun to care for the Protestants in Turkey, both foreigners and native converts, the latter chiefly from among the Armenians. And now all the great Christian nations are, in the wonderful ways of Providence, compelled to undertake the Protectorate of the entire Christian population of the Turkish empire, which we suppose not to be less than 16,000,000. How wonderful all this is! And how clearly it is preparatory to that tremendous event, which is not far off—the down-fall of that empire, and with it the down-fall of Mohammedan domination in the earth; for when the Turkish empire shall have been overthrown, there will remain but little else of Mohammedan power—Persia and Bokhara are but of little account.

As to the third proposition before the Vienna Conference, it will be found to be a difficult one. Still we trust that it will be satisfactorily arranged, either by an agreement that Russia shall have only a fleet of a certain size, or that the allies shall maintain just as large a one as she, with Sinope, a town on the south coast of the Black Sea, as a strongly fortified Port, to counterbalance Sebastapol. Probably, too, the Black Sea will be declared an "open sea," which it has not hitherto been in any proper sense of the term. Whatever may be done, it is manifest that Turkey will have but little voice or influence in the case. How wonderfully fallen from what she was in the days of her Solymans, her Amuraths, her Bejazets, her Mohammeds, her Solims, and her Mustaphas! Her days are numbered, and her end draws nigh. Her destruction will come, not from the hands of Russia, but from the hands of the long oppressed millions of the Christian population in her bosom, whom God would not allow her to destroy, but has kept them for the purpose—after He shall have punished them for their sins and their departure from the true Gospel—of employing them as instruments for destroying His and their enemies.

The Emperor and Empress of France are going over to England to make a visit to the Queen. This visit it is to be hoped will be a substitute for that to the Constantinople and the Crimea, which has been so much talked of. At Paris great preparations are going forward for the opening in May of the "Grand Exhibition" in the Champs Elysées. It will be a splendid affair, for the French know how to do such things.

MISCELLANEOUS.

THE YEARS.

The years roll on, the years roll on,
 And shadows now stretch o'er the lawn,
 Whereon the sunlight fell at morn—
 The morn of mortal life;
 And dusky hours to me have come;
 Life's landscape now looks drear and dumb,
 And quenched the light, and ceased the hum,
 With which my way was rife.

I now look backward on the path
 Whereon I've walked 'mid wrong and wrath;
 I look, and see how much it hath
 Of bitterness to tell.
 But life's hard lesson must be learned—
 By goading care is wisdom earned;
 Then upward let the eye be turned,
 And all earth's scenes are well!

On roll the years, the swift, still years;
 And as they pass, how feeling sears!
 How drieth up the fount of tears!
 Emotion's fires grow dim;
 This pulse of life not long can last,
 And as the years go hurrying past,
 The blooms of life are earthward cast,
 And withered heart and limb.

The years, the years sublimely roll,
 Unfurling, like a lettered scroll!
 Look on, and garner in thy soul
 The treasures of their love.
 It is God's writing there we see;
 Oh, read with deep intensity!
 Its truth shall with thy spirit be
 When years shall roll no more.

TOCAT, AND THE GRAVE OF HENRY MARTYN.

The following is an extract of a letter from Mrs. Van Lennep to one of her family friends, dated Tocat, November 14, 1854.

"It is true this situation is an isolated one; but a little flock of God's people are here, and we feel, too, that the spot is as it were *consecrated*. We *know* that many prayers must have been uttered for the salvation of Tocat, the last earthly resting place of that beloved disciple, Martyn. You conjectured rightly, that one of our first excursions would be to the burial-ground where lie his mortal remains. It is at some little distance from our house, up a hill side; and on account of illness, I had been prevented from visiting it until accompanied by our new associates and missionary visitors. It had been reported to us that since the last missionary visited Tocat the stone had disappeared;—for some time it had not been seen. It was supposed, as often happens in these countries, that the grave-stone had been kidnapped for building purposes, in which case we should have little hope of identifying the spot where that "man of God" was laid forty-two years ago. We went forth, therefore, as on a sad and doubtful errand.

"As we wound our way up the hill, and left our horses under one of the *two* trees which alone shade the bleak hill-side, a company of boys, women and children, gathered wonderingly around to see *what we were*, and what our business could be thereabouts. Fortunately we met the sexton of the Armenian church, close by, who offered to point out the locality, and insisted that the stone *was there*. Two men, for the sake of a *baksheesh*, which we readily offered, began vigorously digging away upon the spot indicated by

the sexton. They dug down some distance, but to no purpose, and we began to despair of finding the object of our search. Presently, however, on one side of the excavation the corner of a stone was struck, and beginning again from the surface in another direction, throwing off soil to the depth of a foot or more, with grass and weeds thickly overgrown, the flat white grave stone was gradually laid open, and to our great joy we were soon brushing away the earth and reading the distinct inscription. You may imagine our emotions better than I can describe them. I did not come away without gathering some of the withered weeds which had been growing out of the soil that concealed the grave stone. These I have pressed for absent friends.

"Last Sabbath, November 12, for the first time, we worshipped in our chapel. Old Hundred was the first tune which its walls re-echoed, and more than one present wept tears of joy. (I could not help it.) Would you not like to have been present, dear —? and would you not have thought with us, that perchance the spirit of that missionary martyr who here, in his early prime, fell by the way, might be hovering near and rejoicing with us at the opening of a temple in which to worship the living God, and publish salvation to these perishing multitudes?

IMMIGRATION OF THE PAST YEAR.

According to the Annual Report of the State Department, transmitted, last session, to the House of Representatives, the following is the number of the passengers who arrived in the United States by sea, from foreign countries, in the year 1854:

ARRIVAL OF PASSENGERS.

Maine	6,109	North Carolina	7
New Hampshire	13	South Carolina	1,133
Massachusetts	27,765	Florida	242
Rhode Island	94	Alabama	191
New-York	327,976	Louisiana	51,169
Pennsylvania	15,032	Texas	3,058
Maryland	13,154	California	14,487
Virginia	44		
		Total	460,474

Of the above arrivals 284,887 were males, and 175,587 were females.

The following table exhibits the countries in which the foreigners above enumerated were born:

England	48,901	Wales	816
Ireland	101,606	Great Britain	4,325
Scotland	4,605	British America	6,891

France	13,817	Sardinia	219
Spain	1,433	Sicily	60
Portugal	72	Greece	1
Italy	984	Turkey	7
Germany	206,054	Poland	208
Switzerland	7,953	West Indies	1,036
Prussia	8,955	Western Islands	254
Holland	1,534	China	18,100
Belgium	266	Mexico	446
Denmark	691	Other countries	240
Norway	235	Not stated	328
Sweden	8,296		
		Total	460,474

The trades and occupations of these immigrants are stated as follows:

Merchants	15,173	Physicians	237
Mechanics	31,470	Clergymen	139
Mariners	1,260	Servants (females)	3,310
Miners	2,155	Other occupations	2,591
Farmers	87,188	Not stated	234,396
Laborers	82,420		
Lawyers	135	Total	460,474

The whole number of arrivals, from Sept. 30, 1843, to Dec. 31, 1854, is stated at 3,174,395.

NOTICES OF BOOKS.

TRAVELS IN EUROPE AND THE EAST; By Samuel Irenaeus Prime. 2 vols. 12mo. New-York, Harper & Brothers.

Mr. Prime went to Europe with an observant and well-furnished mind, familiar for years with the history and condition of the countries he was about to visit. His graphic letters in the New-York Observer led us to anticipate and desire such a production as that now given to the public. Rapidly delineating the scenery along his route, in lively and spirited sketches, Irenaeus is always readable, never tedious, and generally reliable and instructive. These well-printed volumes are abundantly illustrated with good wood cuts.

THE LITERARY LIFE AND CORRESPONDENCE OF THE COUNTESS OF BLESSINGTON. 2 vols. 12mo. Harper & Brothers.

The record of a career of fashionable frivolity, like Lady Blessington's, can be interesting only from its associations; and in this lies the merit of this work. A host of the literary celebrities of London were gathered around this fair personage; whose beauty and grace, much more than any high intellectual endowments, gave her the distinction of a leader in society of that nature. In her Memoir these eminent characters are brought under review; and many curious particulars respecting them are stated. The biographer's part is ably done: yet it conveys an unavoidable impression of the heart-

lessness and deception of a life mis-spent amidst the glare of worldly amusement and ambition.

THE STORY OF THE FRASANT BOY PHILOSOPHER: By Henry Mayhew, New-York, Harper & Brothers.

What a storehouse of wise things Mr. Mayhew has exhausted to enrich the minds of the young readers of this entertaining story; cheating them into the learning of a great many hard "facts" which are generally crammed down their reluctant throats in compact and solid doses. We commend this book to all parents and teachers of the anti-"Gradgrind" school; and we hope to see more such attempts to sugar-coat the bitter pill of knowledge.

THE PHYSICAL GEOGRAPHY OF THE SEA. By M. F. Maury, L. L. D.—New-York, Harper & Brothers.

Lieut. Maury's contributions to scientific knowledge have already signalized him as one of the most eminent of our *savans*; and on the particular subject of the atmospheric and oceanic currents, he has reached higher results, theoretical and practical, than any other living man. The assembling of a multitude of facts respecting the physical geography of the Sea, which, so far as known at all, were before scattered through many authorities, and collectively known to but few, is the chief value of the present work. Its interest will not be confined to the learned, but will commend it to all intelligent and inquiring readers.

ASHTON COTTAGE, OR THE TRUE FAITH;—

Is the title of a "Sunday Tale" for children; published by the Messrs. Carter; an edifying and interesting exhibition of the principles of a Godly life, applied to youthful experience.

PHILIP COLVILLE: a Covenantant's Story; by Grace Kennedy; same publishers.

It need only be said of this little book, that it comes from the pen that wrote "Anna Ross," "Father Clement," and not a few other books which are dear to young and old.

STRAY ARROWS; by the Rev. Theo. L. Cuyler: the popular and eloquent minister of the Market-street church, New-York. This is a new edition, enlarged, of a little book issued some years since by the Messrs. Carters, and containing a number of instructive articles on religious topics.

THE SELECT WORKS OF THE REV. THOMAS WATSON, comprising his celebrated **BODY OF DIVINITY.** New-York: R. Carter & Brothers.

The re-publication of this valuable standard of old English Theology, Watson's Body of Divinity, is an essential service rendered to the cause of sacred learning in our country. It has always been in high esteem as an able and purely evangelical system of doctrine, based upon the Shorter Catechism of the Westminster Assembly. With the Sermons and Treatises appended, it forms a large octavo volume of 770 pages.

RICH AND POOR; and other Tracts for the Times. By the Rev. J. C. Ryle.—R. Carter & Brothers.

A style of great energy and earnestness, and a method of plain and faithful dealing, peculiar to himself, have given great effect to Mr. Ryle's widely circulated Tracts. Their usefulness has been remarkable, and will doubtless, prove permanent. This is a collection of some of the later of these writings; they will be read with interest and profit.

THE RICH KINSMAN; the history of Ruth, the Moabitess. By Stephen H. Tyng, D. D.
—New-York, R. Carter & Brothers.

Everything from Dr. Tyng's pen carries the warmth of a fervent piety with it; but the excellence of the present production is undoubtedly marred by an attempt to spiritualize all the details of the simple and touching story of Ruth, which is realized in a manner certainly very remarkable. Such a treatment of the sacred record may be ingenious; whether it be wise and reverential, admits of question.

HOPE CAMPBELL; or, Know Thyself. By Cousin Kate.—New-York: A. Randolph, 683 Broadway.

This is a book of no ordinary value. The defect of character which it points out is no uncommon one; yet we have not seen it elsewhere made the subject of so clear and forcible a delineation. The important distinction is here shown between that true and commendable spirit of self-knowledge which is based in humility, and leads to active endeavor of self-improvement; and that "self-study which consists in drawing imaginary pictures of one's own character." and "contorting the most common events of life to suit the dignity of the imaginary hero" thus formed in the mind. We deem this a most useful book, and cordially recommend its perusal.

PLAIN WORDS TO A YOUNG COMMUNICANT; by James W. Alexander, D. D.

This little treatise on the duties of those who are uniting with the Church in early years, has been found a most profitable assistant to many, and should be in the hands of all who belong to the class whom it addresses. Indeed, to all who contemplate participation in sealing ordinances, these wholesome instructions of an experienced pastor will be very welcome.

THE FOUNTAIN OF LIVING WATERS; by Theodore Irving, L. L. D.—New-York, A. Randolph.

A little book of religious exhortation, addressed to persons who are conscious of spiritual want.

WORK: or Plenty to Do and How to Do It. By Margaret Maria Brewster. First and Second Series.—New-York. A. Randolph.

Very valuable are the hints offered in these little volumes to different classes of individuals in society, on the various duties of common life which lie before them, so generally unnoticed, yet so productive of good when earnestly and faithfully performed.

HARPER'S MAGAZINE for April contains a due proportion of very instructive articles, such as are calculated greatly to elevate the tone of this most popular of Monthlies. The contributions on the "Catacombs of Rome," and on "The Darien Expedition," are particularly valuable.

STANHOPE BURLEIGH; **THE JESUITS IN OUR HOMES**; By Helen Dhu.

This is confessedly a novel, and under fictitious names portrays in burning colors the infamous principles and nefarious schemes of the Hierarchy of Rome; *intra et extra muros nostros*, as well as the base subserviency and vile truckling which some of our demagogues are believed to be justly chargeable with. The book is the production of a vigorous pen: and though it contains things which we cannot approve of, we must say that we are not sorry to hear that it is in great demand.

The great sale of this work, and of Dr. Edward Beecher's **PAPAL CONSPIRACY**, Rev. Rufus W. Clark's **ROMANISM IN AMERICA**, and the illustrated edition of Gavan's **MASTER-KEY OF POPERY**, under the title of **THE GREAT RED DRAGON**, shows how the current of feeling sets in this nation in these days

THE MAILS: OUR COMPLAINTS.

Never since this Government was founded, we believe, has there been so much mismanagement of the Mail service of the Country as at this moment. Ever since the present Post-Master General came into office the state of things has grown worse and worse. We speak advisedly when we say, that we have reason to believe that this Society has lost several hundred dollars during *the last year*, through the dishonesty or negligence of Post-masters and other mail agents.

We hear similar complaints from all quarters. Something like this was feared when Mr. Campbell was appointed. It was anticipated that he would fill at least the petty Post-office with foreigners, most of them Romanists, and many of them wholly incompetent. Must this state of things be endured two long years more? We subjoin a statement respecting a letter which has just been received. It is this: "Mr. Barrow's letter from Iowa city, dated January 24th, with some 80 names for the Magazine, and post-marked January 26th, only reached this office to-day, (April 9th;) we have despatched the Magazine from January, 1855, to the subscribers."

P. S. We have to repeat the request which we made some time since, that those who have any money to send to this Society, would employ checks or drafts, if this can possibly be; and if they must send money, (Bank Notes,) to address their letters to the officers of the Society, simply by name, with the number of the building in which the Society's office is located: above all, let them never write the word "Treasurer" on their letters. We deplore to say, that not a week passes without bringing to light new cases of the abstraction of our letters from the mail.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE
1st OF MARCH TO THE 1st OF APRIL, 1855.

MAINE.

Dennysville, Peter E. Vose, Esq.	\$ 5 00
Canaan, Eliza Fogg,	8 00
Portland, Alma Cross,	1 00
High-st. Circle of Portland, per Asa Cummings, to make Mrs. Judith Carter, Mrs. Franklin Tinkham, Samuel N. Beale, and Dea. Sewall C. Chase, L. Ma.	126 00

NEW HAMPSHIRE.

Nashua, Dea. Jas. Hartaborn,	\$ 5 00
Henniker, Cong. Ch. \$5 in full for L. M. for Dea. J. Child; add. \$5 to Dea. Pillsbury, L. M.; \$18 towards making Dr. N. San- born, L. M.	28 00
Tamworth, Rev. John H. Merrill and Wife,	

and few friends, \$ 5 00
 New Boston, Presb. Ch. & Society by Sum-
 ner L. Christy, 90 21
 Mrs. S. L. Christy, 2 00
 Troy, Rev. Luther Townsend, add. for Mrs. 10 00
 Laura M. Townsend's L. M. Rev. Joshua
 Derry, 1st Ch. in full to make 15 23
 W. Wellman, L. M. 5 00
 Nelson, Nehemiah Rand, 8 00
 Mrs. Lydia Melville, 2 00
 Miss Mary J. Melville, 2 00
 Salem, Rev. Wm. Page, 2 00
 Templeton, Dea. N. Colburn, 2 00
 Nathan Wheeler, 8 00

VERMONT.

Burlington, N. Y. Clark, 2 00

MASSACHUSETTS.

Bradford, B. E. Lovejoy, 8 00
 East Falmouth, Benj. Hatch, Dec. 1854, 5 00
 Framingham, A. Friend, 25
 Ashland, Cong. Ch. in full to make John A. Whitney, L. M. 5 00
 Chelsea, Broadway Ch. to make Azel Ames L. M. 32 94
 Newton Centre, Cong. Ch. to make James F. C. Hyde, L. M. 32 84
 Springfield, Fourth Cong. Ch. to make Samuel O. Rockwood, L. M. 30 00
 South Ch. Monthly Concert, to make A. S. McLean, M. D. a L. M. 36 17
 Pynchon-st. Meth. Epis. Ch. 14 00
 Hopkinton, Union Meeting, 4 00
 Haxtonville, Edward's Ch. 21 85
 Marlboro, Union Ch. in part, to make John E. Curtis, L. M. 20 00
 Monson, Cyrus W. Holmes, Jr. in full for L. M. 10 00
 Great Barrington, in part to make Rev. Geo. Kerr, L. M. 14 87
 Pittsfield, First Cong. Ch. 49 58
 So. Ch. Rev. S. Harris, \$5; Rev. Dr. Humphreys, \$3 8 00
 Bernardstown, balance, 25
 Williamstown, 1st Cong. Ch. to make Henry L. Sabin, M. D. and Dea. James Smedley L. M.'s 65 25
 Williams College, Sophomore Class, to make Professor John Tatlock, L. M. \$30; Freshman Class, to make Professor Isaac Newton Lincoln, L. M. \$30 60 00
 Lee, Cong. Ch. Eli Bradley, to make himself L. M. \$30; Wm. J. Bartlett, in part to make himself L. M. \$10; Others, \$76 50c. 116 50
 Lawrence, A member of the Lawrence-st. Ch. a gold watch, sold for 100 00
 East Boston, Maverich Ch. to make Thos. D. Demond, L. M. 32 43
 Boston, Society for Italian Evangelization, Pine-st. Ch. 18 00
 Shawmut Church, to make Ira Greenwood, L. M. 34 84
 Mount Vernon Ch. Rev. E. N. Kirk, \$100; Edward S. Tobey, L. M. \$30; others, \$241 69 00
 Essex-st. Ch. 371 00
 Bowdoin-st. Ch. James L. Beebe, L. M. \$30; Others, \$139 77c 137 73
 Central Ch. in part, 109 77
 Old South Ch. 80 71
 Park-st. Ch. Edwin Lamson, to make Mrs. Edwin Lamson, L. M. \$30; Others, 104 49
 Phillips' Ch. in part, 194 45
 Ladlow, Cong. Ch. 57 00
 21 67

CONNECTICUT.

Middleton, M. E. Ch. 4 00

Durham Centre, M. E. Ch. 2 20
 2d Cong. Ch. 7 20
 Durham, 1st Cong. Ch. 8 20
 Bridgeport, B. Peck, 8 00
 Lisbon, 1st Ch. and Congregation, through Elisha P. Potter, 30 00
 Berlin, Mrs. Almira Barnes, 4 00
 Hartford, John Beach, 30 00
 George S. Beach, 5 00
 Alfred M. Beach, 2 00
 Middletown, Mrs. Comfort Starr, 5 00
 South Britain, Le Roy Mitchell, 10 00
 Deep River, Cong. Ladies Sewing Society, 25 00
 Woodbridge, W. L. Curtiss' Family, 8 00
 Waterbury, M. E. Ch. 8 47
 Stratford, L. Beers, 1 00
 Joseph Wilcox, 1 00
 Mrs. Elizabeth Jones, 50
 A few friends, 50
 Groton, Ch. and Congregation, by Rev. Geo. H. Woodward, 7 00
 Ellsworth, Cong. Ch. Rev. P. B. Perry, 10 00
 North Branford, James F. Lindsley, Esq. in full for L. M. 10 00
 Birmingham, Cong. Society, 59 65
 Orange, Cong. Society, 13 00
 Norwich, Mrs. William Williams, 10 00
 Torrington, Cong. Soc. should be in Dec. No. 37 53
 Winchester Centre, A friend, 2 00
 Deep River, Female Mite Society, 9 90

NEW-YORK.

Winfield, Rev. P. S. Pratt, 1 00
 N. Y. City, Houston Presb. Ch. 47 02
 North White Creek, Abira Eldredge, Brooklyn, "P." 3 00
 N. Y. City, Mrs. Cargill, 1 00
 Carlisle, James Boughton, 50
 Cutchogue, Presb. Ch. Rev. James Sinclair, 5 00
 Maine, Monthly Concert of Cong. Ch. per W. O. Boyce, 16 00
 N. Y. City, Reformed Dutch Ch. Dr. De Witt, 5 09
 Jamestown, Presb. Ch. 185 47
 Schenectady, P. Riley Toll, 8 50
 Troy, 1st Presb. Ch. thro. B. Hatch, Treas. 10 00
 Mrs. J. Willard, 2 00
 Clarence Willard, 1 00
 Poughkeepsie, R. D. Ch. Rev. A. M. Mann, 36 92
 Schoharie, C. Snyder, 2 00
 Marbletown, A friend, to make in part Dr. David Van Dyck, L. M. 10 00
 Cambridge, Vigil Minimus, 8 00
 Rochester, S. P. Ely, to make Rev. J. H. Melvaine, L. D. 100 00
 North White Creek, Robt. Wilcox, 1 00
 Brockport, Presb. Ch. Mrs. Lydia Gifford, in full for Henry Gould's L. M. \$15; Others, to make Chas. P. Storrs, L. M. \$36 50c. 51 59
 Meth. Epis. Ch. 4 50
 West Bloomfield, balance, 1 00
 East Bloomfield, Cong. Ch. balance, 4 00
 Springville, Presb. Ch. bal. 2 00
 Rochester, A. Champion, Esq. 50 00
 1st Presb. Ch. 74 58
 Brick Presb. Ch. G. G. McKinstor for L. M. \$5; Others, \$51 10c. 56 10
 Mount Morris, Presb. Ch. bal. 8 75
 Utica, "L." 8 00
 N. Y. City, Jasper Corning, 5 00
 Marshall, in part, 10 74
 Ogdensburg, Bapt. Ch. 5 84
 Presb. Ch. to make Rev. L. M. Miller, L. M. 30 00
 Brashers' Falls, 2 25
 C. T. Hubbard, in full for L. M. 5 00
 Hamilton, Cong. Ch. in part, 4 25
 Kingsboro, balance, 4 00
 City, Dutchess Co. Smithfield Ch. by G. T.

RECEIPTS.

Todd, \$ 5 00
Barre, Cong. Ch. by Rev. B. Fancher, 8 00
Poughkeepsie, 1st Presb. Ch. add. J. W. Wheeler, 10 00

NEW JERSEY.

Newark, E. R. Fairchild, D. D., 100 00
Orange, 2nd Presb. Ch. Rev. John Crowell, Pastor, 48 47
Paterson, Mrs. J. H. Blauvelt, 1 00
Mendham, Presb. Ch. bal., 4 00
Newark, Central Presb. Ch., 47 00
Belvidere, N. S. Presb. Church, to constitute Rev. Mr. Whitaker, L. M., 80 00
St. George, Presb. Ch. in part, 14 00
Keyport & Harmony, M. E. Ch., 15 50
Flemington, Presb. Ch. in full, 42 25
Bapt. Ch., 8 00

PENNSYLVANIA.

Pittsburgh, A friend, by Judge W. H. Lourie, 10 00
Farmington, Children's Offering, 1 00
Honesdale, First Presb. Ch. by S. D. Ward, 145 50
Bloomsburgh, Presb. Ch. to make Rev. A. H. Hand, L. M., 80 00
Stewartville, Presb. Ch. in part, 17 33
Philadelphia, Dr. Dales Ch. in part, 15 80
Anonymous, 10 00

MARYLAND.

Baltimore, Ladies of Clark Co. Va. by Mrs. Colo' Byrd, 15 50
Dr. Morris Ch. in part, 24 18

VIRGINIA.

Wheeling, First Presb. Ch., 40 00
Ladies in 1st Presb. Ch. to make Rev. Henry R. Weed, D. D. & L. M., 80 00
For the Waldenses, 8 10

NORTH CAROLINA.

Brick Church, Ger. Refil. Congregation, 7 00

SOUTH CAROLINA.

Charleston, Mrs. Middleton Smith, 10 00
Dr. R. Post, 8 00

MISSISSIPPI.

Pine Ridge, Presb. Ch. to constitute Mrs. Mary L. L. Birlard, L. M., 50 00

KENTUCKY.

Louisville, Coll'n. in St. Paul's Ch. Union Meeting, \$30; of which to make the Rev. Mr. Denison, L. M., 44 25
Coll'n. aft. a lecture on the Waldenses, 19 25

Newton, U. M. Oppatt, Georgetown, Presb. Ch. add., Flag Spring Meeting, Burlington, Meeting, Bulletsburg, Bapt. Ch. add. which makes Rev. A. Drury, L. M.,

MISSOURI.

Boonville, Martha C. Walter, Fulton, Presb. Ch., Christian Ch., St. Louis, 1st Presb. Ch. in part to make Dr. A. Bullard, L. D., M. Collins, Esq. to make Mrs. Martha W. Collins, L. M., Central Presb. Ch. in part to make Dr. S. J. P. Anderson, L. D., O. Bennett, in part L. M.,

ILLINOIS.

Belleville, A friend, Chicago, D. J. Lake, Pittsfield, Semi Annual Col'n. in Cong. Ch., Dover, Geo. Wells,

INDIANA.

So. Hanover, Collection from Students for the Waldenses, Madison, Coll'n. in behalf of the Waldenses, Ladies Sewing Circle of 2d Presb. Ch. for a bundle of Clothing for our Missionary at St. Louis, New Albany, 2d Presb. Ch., A Widow, Juvenile Sewing Circle 2d Presb. Ch., Lima, Presb. Ch. by Rev. A. S. Wells,

OHIO.

Wooster, Edward Avery, Collamer, Morris Page, Haning Rock, Robert Hamilton in full for L. M., Cincinnati, Christ' Ch. \$30 of which to make Rev. Dr. Butler, L. M., Dr. Fisher's Ch. Lecture to the Waldenses, Granville, Cong. Ch. additional, Cincinnati, 8th Presb. Ch. in part,

IOWA.

Dubuque, Cong. Ch. to make Rev. J. Guernsey, L. M., Main-st. Meth. Epis. Ch., Cedar Rapids, Presb. Ch., Marion, Union Meeting, Davenport, Meth. Epis. Ch., Tipton, Iowa City, Bapt. Ch., 1st Presb. Ch.,

CONTENTS.

The Sixth Anniversary.—Our Waldensian Brethren,	194
The Jesuit's Oath,	197
Venezuela: Rev Ramon Monsalvatge, A Priest and Refugee,	201
Roman Catholicism as it is in Italy,	203
A Good movement at Constantinople,	205
The Church Property Bill,	215
The work in France,	216
Legislature of Massachusetts, va. Nunneries,	220
	223

A Letter from Sweden,	
MOVEMENTS OF ROME,	
VIEW OF PUBLIC AFFAIRS,	
MISCELLANEOUS,	
The Years,	
Tocat, the Grave of Henry Martyn,	
Immigration of the past year,	
NOTICES OF BOOKS,	
Receipts,	

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VI.

JUNE, 1855.

No. 6.

This number of our Magazine must be almost wholly taken up with matters pertaining to the recent Anniversary of the Society. We hope that it will be thoughtfully read by the numerous and pious friends of our great object, the extension of the Protestant faith in its true life and power.

THE ANNUAL SERMON.

The Annual Sermon in behalf of the Society was preached in the Reformed Dutch Church on Lafayette Place, Sabbath evening, May 6th, by the Rev. Thomas De Witt, D. D. of New-York, the firm friend and honored President of the Society. This excellent discourse was founded on 1 Tim. iv. 6: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

THE ANNUAL MEETING.

The sixth Annual Meeting of the Society took place in the Broadway Tabernacle, May 9th, at half past ten o'clock, A. M. Notwithstanding a violent storm of wind and rain, there was a large and respectable audience, proving that the friends of the Society are not all of the "fair weather" stamp.

The Rev. Dr. De Witt, as President of the Society, took the chair. The exercises commenced with singing the hymn beginning with the line—

"Exert thy power, thy rights maintain."

The Second Psalm was read by the Rev. Dr. McLeod, of the Reformed Presbyterian Church in New-York, who afterwards led in prayer.

The following abstract of the Treasurer's Report was read by Edward Vernon, Esq. the Assistant Treasurer.

RECEIPTS.

Balance from old account,	\$2,736 29
Temporary loans,	12,530 25
Received for publications,	5,371 14
Legacies,	1,150 00
Donations of all kinds,	53,575 22
Rent of Rooms,	442 67
	\$75,805 57

EXPENDITURES.

For Missionary labor at home and abroad,	\$53,883 80
For Publications,	8,235 08
Publications given away,	5,269 54
Salaries of Secretaries and General Agent,	5,350 00
Repairs on House,	1,009 52
Clerk hire and Office Expenses,	1,815 75
Balance to new account,	241 88
	\$75,805 57

The Rev. Dr. Baird, one of the Corresponding Secretaries, presented an abstract of the Annual Report of the Board of Directors.

On motion of the Rev. Mr. Burdett, of Philadelphia, seconded by the Rev. Mr. Searle, of Utica, it was resolved, that "the Reports, abstracts from which have now been read, be accepted, adopted, and committed to the Board for publication."

The following resolutions were read by Hon. Bradford R. Wood, of Albany, N. York:

Resolved, That the movements of the Papal hierarchy in this country, as in the old, to obtain the control of popular education, and to hold, contrary to the spirit of our institutions, the property of the church, that it may subjugate the laity, re-enacting here what it has long practised elsewhere, and thus showing its hostility to civil and religious liberty everywhere, have justly aroused the jealousy and called forth the resistance of the press, and of the legislatures of several of the States.

Resolved,—That in the marked contrast everywhere presented in the social, moral, and political condition of Papal and of Protestant countries,

we have a most powerful and palpable argument for the cause the American and Foreign Christian Union labors to promote, and one that commends itself to every lover of mankind.

Resolved,—That the American and Foreign Christian Union is an illustration of the actual unity of Evangelical Christians of all denominations, in respect to the essential doctrines and principles of the Gospel—and also of the practicability of their harmonious and effective co-operation in resisting the encroachments of ruinous religious errors, and of enlarging the sphere of Gospel truth among men, without prejudice to the interests of the bodies to which they respectively belong, as members of the family of Christ,—and it is worthy of the esteem and should receive the countenance of all Christian people.

Resolved,—That the 200 millions of the human race now under the dominion of the “Man of Sin,” in most cases destitute of the Holy Scriptures, deprived of the Sabbath and of the Sanctuary in their legitimate sense and uses; ignorant of the Gospel way of salvation, and resting their hopes for eternity, not on the merits of Christ alone, but on their own works or sufferings, intercession and supposed merits of saints and angels, or some created beings, should excite the sympathy and draw forth the prayers and prompt the vigorous, wise and persevering efforts of all branches of the Church of Christ to impart to them the pure Gospel, and bring them under its salutary power.

Resolved,—That the 3½ millions of Romanists, now in the United States, with 40 Bishops, 1704 Priests, 1824 so-called churches, 37 Ecclesiastical Institutions, 21 incorporated Colleges, and 117 Female Academies,—21 weekly newspapers, devoted to their interests, conducted in the German, French and English languages—the immigration among us, largely from papal countries, of 460,000 inhabitants during the last year, and the receipt of not less than a quarter of a million of dollars in the same time from Europe, to be expended in propagating Romanism in our country, is well worthy of the most careful consideration of every American citizen, and should lead to the study of the system, till it is understood, and to vigorous efforts to guard against its encroachments, and to enlighten and save its deluded victims.

Resolved,—that the various doors now open for missionary labor in Papal countries, especially in Ireland, Belgium, France, and some parts of Italy,—in Chili, New Grenada, Brazil, and some other parts of South America, is an earnest appeal of Divine Providence to Protestant nations to lose no time in sending to them a supply of Evangelical teachers, and is a strong encouragement to hope that God is preparing the way for remarkable triumphs of his grace among those nations.

Resolved,—That the success which has attended the labors of the Ameri-

can and Foreign Christian Union among the Roman Catholics in the United States, and also in South America, Hayti, Canada, Ireland, Belgium, France, and Sardinia, demonstrates the practicability of the work which the Society has undertaken, and gives assurance of the Divine approval of the efforts that have been put forth, and constitutes a strong argument for the Board of Directors and friends of the Union to seek to do more during the current year in this great cause than has been attempted in any preceding time.

Mr. Wood followed the resolutions in a very clear and forcible speech. He said:

It did not seem to him that the word Protestantism is understood among us as it should be understood; as it was understood in days past, in the glorious old times of JOHN MILTON. He considered that there is a necessity of re-commencing the Reformation. If the condition of the world be as this Society claims it is, there is as great a necessity for a reformation now as there was in the sixteenth century. He passed to a consideration of the system of Catholicism. By the Papal church he meant the priesthood: he did not mean the laity. To his mind there were but two phases of religion—one is Liberty, and the other was Slavery; one was represented by the Papal Church, and the other, at least in theory, by the Protestant Church. The Papal Church was the foe of religious liberty; they could not co-exist. The Stuarts of England understood that; Napoleon the Great and Napoleon the Little understood it. He knew that Archbishop Hughes contended that it was adapted to a republic; but the prosperity of the country was owing to the prevalence of Protestantism, not of Papacy. The passage of the church tenure bill in New-York was just as significant as the expulsion of the Jesuits from Catholic Spain and New Grenada. Three years ago an application was made to the legislature to vest church property in the priest; and now the church tenure bill was passed, they had gone for wool and come home shorn. All the liberty that they enjoyed they owed to Protestantism. His idea of Protestantism was not a limited one. Protestantism was that which gave liberty, which made men free. The Society of the Propaganda reported not long since that a certain tribe of Indians were very pious and very drunken. He meant no such piety as that. The overwhelming pressure of Catholics made men sceptics or devotees. The greater portion of those who demanded for themselves unbounded license in morals, of those who demanded, as a portion of their liberty, the desecration of the Sabbath, and who were now in arms to resist a law to prevent pauperism and crime—the great mass of them had been educated in papal countries. Had it not been for the Puritanism of our fathers we would have been just what South America, just what Mexico, was now. The French Revolution, contrasted with the American Revolution, in its course and results, showed

the difference between Popery and Protestantism. It seemed to him that a European convulsion must soon take place. Wealth was in the hands of the few; the people were poor. He supposed that the reason why the great reformation paused was that it was not true to its instincts. The continuation of the reformation must be entirely tolerant. He did not belong to the American party; he had never belonged to any secret society in his life. He would give to every sect the most complete tolerance, and would defend the rights of the Catholic as soon as the rights of the Protestant. But this he would say, that if the Catholic Church should be in any way prejudiced they might thank themselves for it; they owe it to a portion of their elegant and laborious priesthood. It was high time that the Church should be progressive and not proscriptive. He would have her tolerant even to the intolerant. No man hated a war of races more than he did. No man sympathised more deeply with the republics in Europe than himself; but he would say to them, that if they would be successful in the revolution which he trusted must come, in that great battle of the Lord God Almighty which sooner or later must be fought, and fought out; if there was any exile there he would say to him that he must lay the foundation on something other than the worn-out moralities of the Church of which he had been speaking; and the men who fought those battles must be such men as fought the battles of the Commonwealth of England—just such men as fought the battles of our Revolution. Let them throw away the throne, let them throw away the nobility if they pleased; but let them not throw away their God!

The Assembly united in singing the verses beginning:

“Rise, gracious God, and shine.”

The President, after explaining the reasons for the absence of the Rev. Mr. Kirk of Boston, and of Rev. Mr. Willets of Philadelphia, who had been announced, with their consent, as speakers on this occasion, introduced to the audience the Rev. Dr. Black, of the Reformed Presbyterian Church, Alleghany City, Pa. He dwelt upon the difference between Protestant and Papal countries, drawing from the contrast a strong argument in favor of the superior social and moral influence of Protestantism. He said:

There is a difference between Roman and Protestant countries. We are in the enjoyment of personal and social rights—of every kind of liberty that men need to make them happy. This difference is not the result of the lack of religious teachers in the former, for there are more professed teachers in the city of Rome than in all the cities of this Union. Nor is it the result of a want of respect for the Bible; Rome respects that so much that it must only be used by consecrated hands. The difference consists in the

right to think and speak according to the convictions of the consciences in view of our responsibilities to God, and under the restraints of and in accordance with the teachings of the Bible. A liberty to think and speak without such limitation is licentiousness. This cherished liberty is the secret of the marvellous prosperity of our country. Civil liberty was planted here by the Puritans of England and the Whigs of Scotland. They came here because they were debarred the right to think and speak as their consciences dictated and the Bible allowed.

This Society proposes to bring all Papal countries under the influence of the Bible, and in that way to give them the liberty enjoyed in this country. The Church of Rome never has and does not now allow the enjoyment of such right. Though she permits, to a certain extent, the Bible to be read, yet it is with such interpretations as she alone chooses to make.

The germ of civil liberty seems to consist in deliverance from hierarchies and kings, &c. the world over. God gave kings to men in his wrath, and all the kingly authority of the Old Testament terminated in the Lord Jesus Christ. All kingly authority since His day is a usurpation of His power. republicanism is *jure divino*, the form by which God would govern the world, and this is verified in our own country.

The Rev. Mr. Tyng, of the Episcopal Church, Philadelphia, made a very chaste and elegant address, abounding in noble and generous sentiments. He spoke of the mode and means of progress of Catholicism toward supremacy in the Republic. He had no doubt that Catholics were now sincere in their protestations of preference for our present form of government. They were, however, subject to a power greater than that of bayonets—the slavery of the soul, which laid its chains equally upon the intellect and the religious affections. The very essence of Romanism was the giving up of a man's individuality. What was true, was the dogma of the priesthood; what was right, the command of the priest. Whatever the Pope declares must be done under penalty of eternal condemnation. The ties of family, the strongest of the human heart, yielded to this all-controlling power. Roman Catholics might love our free institutions, but if commanded to vote for changing the constitution of the land, they would obey if they were Roman Catholics. There was truth in the Romish Church, as there was life in a leek found by Sir Gardiner Wilkinson in the hand of a mummy: this leek was planted and germinated under the skies of England. So in the Romish Church there was a germ of truth, but it needed the influence of Protestantism to bring it forth into living action.

The Rev. Mr. Leo, one of the Missionaries of the Union, was then introduced and read the fourth resolution. The first thought suggested, he said, was that these 200,000,000 had 200,000,000 souls destined for eternal

life or eternal death. From the day that, by the blessing of God, he was induced to abandon the errors of the Papal Church, it had been his constant desire to do something toward the extension of the same blessing to these 200,000,000. The Catholics pointed with exultation to Catholic bookstores, and answered the reproaches of Protestants by declaring that Catholics were permitted to read the Bible. But of what use was it to read, when they could not put an interpretation on it different from that established by the Church under pain of incurring the anathema maranatha? He then gave some account of his mission among the Roman Catholics. In one instance the priest sent two Roman Catholics to break up his meeting, and when they went to him next morning to report, they said, "Why, your riverence, we never knew till we got there that Mr. Leo was an Irishman, and its proud of him we are." In Rhode Island, where he had been laboring lately, the Catholic population were growing less dependent on the priests. A young Irishman of his acquaintance, when about to get married, went to the priest to make the arrangements. The priest, knowing that the bride had considerable money, told him that he should charge \$25 for performing the ceremony. The young man said, "I think it altogether too much, your riverence." "Then I shan't marry you." "Then I shall go and get somebody else to do it." "Then I will excommunicate you." "Then I will go to another church." "Then you shan't have the girl." "Perhaps I can get another." "What! what! do you dare meet me?" "I'troth, your riverence, I'll tell you what I've been thinking of lately. I've been thinking that the churches and the girls are pretty much alike." "What do you mean?" "Why, because, you know, if one won't have you, another will." Mr. Leo closed his earnest and effective remarks with a warm appeal in behalf of faithful efforts to *save the souls* from which Popery is shutting off the light of the Gospel.

The President then announced the resignation of the office of Foreign Secretary by the Rev. Dr. Baird, paying fit and honorable tribute to his zeal and industry. The Rev. Dr. Fairchild read the following preamble and resolutions, adopted by the Board of Directors April 12th:

Whereas, The Rev. Dr. Baird has labored for more than twenty years with distinguished success in advancing the interests of the Protestant religion, both in Europe and America, first in originating and sustaining the Foreign Evangelical Society—and for the last six years as one of the Corresponding Secretaries of the American and Foreign Christian Union; and

Whereas, He has felt it his duty to retire from this connection, notwithstanding our earnest desire that he would continue therein, and devote to it his eminent qualifications. Therefore,

Resolved, 1st, That this Board most reluctantly parts with his invaluable assistance, and that cherishing a deep sense of his past usefulness in our great work, we thankfully acknowledge the good providence of God in raising up so able an instrument of his gracious purposes.

Resolved, 2d, That in his retirement Dr. Baird carries with him our highest esteem for the ability, courtesy and zeal which have marked his official course; and our best wishes for his success and happiness in any field of duty where he may be called to serve our common Master.

Resolved, 3d, That he be requested to accept the office and hold the relation to the Society of a Vice-President, and that his name be thus entered upon its records.

The Rev. Dr. Baird arose and said that twenty years ago some gentlemen formed a little association, and sent him to France to ascertain what could be done by American churches to aid the Protestants in France, and gave an account of his subsequent movements. Twenty years ago it was almost impossible to direct the attention of Protestant churches to Romanism. But the state of things now is very different. They not only employed sixty-five missionaries in Papal countries, but other denominations were pursuing parallel courses. There was a very different state of things among the Protestant churches in Europe from that which obtained twenty years ago. In Germany and in Sweden, as well as in England, there was a general movement against the union of church and state. He then detailed what the king of Sweden told him he would like to do for toleration, but could not, because he was not an absolute monarch. He considered that within twenty years a great advance had been made by the Protestant, as well as the Catholic, nations of Europe toward religious toleration. In conclusion, he hoped God would bless the Society and enlarge it, and all kindred associations in this and other lands, that these efforts might be carried on in the spirit of love and kindness, and be crowned with abundant success.

The series of resolutions read by Hon. Mr. Wood was then adopted, without a dissenting voice.

The audience, after uniting in singing the hymn beginning,

"Who but thou, Almighty Spirit,"

was dismissed with the Benediction by the Rev. Dr. Wyckoff, of the Reformed Dutch Church, Albany, N. York.

The Society was then called together, and after passing votes of thanks to the Rev. Dr. De Witt for his sermon on the previous Sabbath, also to the several speakers, and to those who had assisted in conducting the singing at the annual meeting, proceeded to the elec-

sion of officers for the ensuing year. The list will be found in another place.

It was then ordered, that the first meeting of the Board of Directors be held on Thursday, the 17th inst. Whereupon the Society adjourned to meet on the second Tuesday in May, 1856.

SIXTH ANNUAL REPORT.

In meeting the friends and supporters of the American and Foreign Christian Union on this sixth anniversary of its formation, the Board of Directors feel it to be their duty to speak, at the commencement of the Report which they are required to submit, of the chastening of the Lord which the Society has been called to sustain during the last year.

Doctor Thomas Hogan, who had held the office of a Director of the Society from its organization, died on the 24th of February last. For many years before its organization he had been deeply interested in the objects which the Society seeks to effect, and co-operated with the officers of the American Protestant Society, and with committees previously existing, and out of which it grew. In the discharge of the duties of his place he was faithful. He rarely failed to attend the meetings of the Board, or of the Committees of which he was a member. And by his labors and sacrifices, and the sufferings he endured for the cause, he endeared himself to his brethren in office. But his work on earth was accomplished, and he was called to his reward. The Board are deeply sensible of his worth, and of their loss; but they are comforted by the consideration that he has entered into the "rest which remaineth to the people of God."

On the 5th of March last Mr. Christopher Hart died at Boston, Mass. For nearly five years previously he had labored as a missionary among the Irish Romanists in that city and vicinity, under the patronage of the Society. He possessed good natural ability, and a remarkable knowledge of the Scriptures. He was a zealous and faithful laborer. He comprehended very fully the Romish system of religion, and the arguments by which its pretensions are urged, and had a happy faculty of exposing their fallacy, and of commending the truths of the Gospel to the consideration of his countrymen, who had been enslaved by the "MAN OF SIN." His death is a great

loss to the cause in that portion of the field where his lot was cast. It was, however, the death of a good man, full of the hope of a blessed immortality; and therefore, although afflictive to survivors in some of its relations, carries with it counterbalancing consolations.

In these deaths, which they have now been called to record, the Board would be reminded of their own mortality, of the need of prayer to "the Lord of the harvest" that he would raise up other laborers; and they would hear anew the divine admonition, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." (Eccl. ix, 10.)

It is with much satisfaction that the Board are enabled to report, that, so far as is known to them, no other instance of death has occurred among the missionaries, or officers of the Society, in any part of the country. They have all been preserved, and are this day at their respective posts prosecuting their duties; though by the sickness that prevailed extensively through the land, and in the places of their habitation, during a portion of the year, vast numbers were carried to the grave.

The receipts of the Society for the year ending April 1st, were \$63,867 28, and the expenditures were \$66,361 69. The Board have to regret that the former were not equal to those of the preceding year. The great financial embarrassments of the country were the causes of this falling off in the means of the Society—a misfortune which has been, however, no way peculiar to this Society. Indeed, it has suffered less, it is believed, than several of the other and longer established religious and benevolent organizations. The Board would also signalize the fact, as an interesting and encouraging one, that the deficiency is less in the receipts from the usual donations and annual contributions, on the part of the churches, than from legacies. Last year the amount received from the latter source was only \$1,150; whilst the income from that quarter was \$16,298 35 in the fifth year of the Society's existence. The Board record, with gratitude to the Head of the church, that they receive intelligence from time to time that the Society is kindly remembered by its friends, when, in view of death, they come to the disposal of their worldly substance. One or two instances of this have recently occurred, which have greatly encouraged, and will in due time greatly aid them, in the good work in which they are engaged.

It is proper to say that the above statement of the receipts of the

Society for the last year does not include the collections of the Rev. Dr. Heather, of Ireland, the object of whose visit was warmly commended to the Churches by the Board, and whose proceedings, they are happy to say, have been in entire harmony with their desires and plans. His collections, up to the middle of April, exceeded \$9000. For a full account of Dr. Heather's collections, the reader is referred to the Treasurer's Report.

In passing to other and still preliminary subjects, the Board beg leave to call the attention of the Society to several movements, all having a most important bearing on the work in which they are engaged.

I. Let us look at the measures which Rome is pursuing—as indicative of her policy, her hopes, her resources, and also of her steady and sure decline and final overthrow.

On the one hand, Rome is rousing herself up to the work of spreading her influence and her religion throughout the world. But it is worthy of remark that she directs her main efforts to the recovery of ground that was lost by those two grand "disruptions" which ought to have broken up forever her dream of universal dominion—we mean the GRAND SCHISM in the IXth century, and the GREAT REFORMATION in the XVIth, the results of which two movements, so far as our day is concerned, are that one hundred and fifty millions of people in Christendom refuse to recognize the claims of the Bishops of Rome! To the East and to the West she looks with longing eyes, and outstretched arms, as if she would receive to her bosom these millions of what she calls "schismatical" and "heretical" children! Although she is certainly not entirely idle, in regard to the pagan-world, it is believed that she scarcely does more than maintain the ground which she got possession of, two and three centuries ago, in India, in China, in the Indian Archipelago, and in Oceanica; whilst it is certain that her "missions" among the Aborigenes of North America (and it is probable that the same thing is true of South America) have in many places almost disappeared. It is not to the conversion of pagans, nor Mohammedans, that Rome bends her greatest energies in these days, but to those who, though they bear the Christian name, are not of her fold. She is intent upon gaining over England and these United States, the bulwarks of Protestantism; and on both she bestows much of her attention and her efforts. But whilst she thus looks chiefly after the "Heretical" nations which lie westward from the "City on the Seven Hills," she is

far from being indifferent to the "Schismatics" in the East. She is much interested in the present war in that direction. Indeed, to please her was, we have reason to believe, one of the great motives which led the Emperor of France to enter into the contest—of France, which has for eleven centuries been the patron and champion of the Pope. The circular-letters, or mandates, of some of the Roman Catholic Archbishops of France and Germany, and even of the Bishop of Quebec, as well as the editorials and correspondence of some of the Roman Catholic journals of Germany, France, Italy, and Canada, have openly spoken in favor of the war, as a *Holy* war; as a war against a Schismatical nation, (the Russians,) and from whose results much is to be hoped for the spread of the Faith of Rome among the "Schismatic Greeks," and other Christian sects in the Turkish Empire, amounting in all to not less than fifteen or sixteen millions! In the indulgence of this hope, Rome counts much on the foothold she has among the Slavonic portion of the population of Hungary and Western Russia. Nor is she at all displeased at seeing Protestant England helping France in this great enterprise, at the expense of the influence which that country long had in Russia, and Protestantism through her.

On the other hand, whilst Rome is indulging dreams of conquest in the directions which we have indicated, it is amazing to see how she seems to take pains to fill up the measure of her impieties, her idolatries, and her blasphemies. It is but a few years since she canonized Alphonsus Liguori, who has done more by his writings to overthrow the very foundations of virtue in the minds of men that professed the Roman faith than any other writer that has ever lived! And within a few months a great assembly of Bishops and other ecclesiastics was convened at Rome to assist at the proceedings in the world that his Holiness had authoritatively settled—not by pronouncing the determination of a Council, or the concurrence of the judgment of a Council with his own, but by his own individual decision—at the disposal of the immovable conception of the blessed Mother, not of God, as they impudently call her, but of our Lord's human nature. Although the religious comedy has certainly been performed, yet it is difficult to realize it. What is really to be? "What are we?" In the nineteenth century? or in one of those ages of darkness when the miserable superstitions of Paganism crept into the Church and worked there? What a judgement upon Christianity, if we are to choose to be "Christ's Year" or such, according as Rome shall see or the voices of Bishops from all parts of Papal Christendom, and

among them several from the United States, to hear him pronounce authoritatively that the dogma of the immaculate conception of the Virgin Mary is to be received henceforth by the "faithful" as a cardinal article of their creed!

And as if the absurdity of the whole proceeding was not enough, the reasons for it which have been assigned by the Pope and his defenders—even by his advocates in our own "enlightened" country, as it is vauntingly called—are as puerile as they are impious. The "authoritative" settlement of this dogma was to "put an end to wars," "banish all plagues and other deadly evils," "annihilate all heresies," and do many other things of like nature. In a word, it was to make this world almost a paradise! If we could think that Pius IX, and the gentlemen whom he called together, last autumn, from far and near, truly believed that such would be the results of this "authoritative pronouncement" of a doctrine, which, if true and important to be known, would have been settled by the Word of God, we might deem them to be proper objects of pity, instead of the contempt which they merit, and which they have received not only from the Protestant world, but even from many enlightened people of their own fold.

What other conclusion, it may well be asked, can we draw from these astounding acts of Rome than that her infatuation, her demen-tation, is very nearly complete, and that her days are nearly num-bered! Everything announces that the reign of the "Grand Defec-tion" in the West, and of the "Grand Imposture" in the East, of the "Antichrist of Rome," and the "Antichrist of Mecca," of the "Scar-let Woman of the Seven Hills," and the "False Prophet of Arabia," is drawing very near to an end!

II. Let us now turn from Rome's movements to some others which are far from being favorable to her interests, and which *she* contemplates with anything else than satisfaction.

And first of all, let us look at those which are occurring in her own proper domain. We begin with foreign lands.

It is interesting to see that whilst Rome is still able to hold the rulers of most of the countries in the Old World, in which her faith is dominant—though to no greater degree to-day than she did years ago, and indeed not as much so,—there is one country, the kingdom of Sardinia, comprising the north-western part of Italy, which is every day becoming more and more alienated from the domination of Rome. What is going on in that beautiful country, is a fine com-

mentary on the speech in Congress of an Honorable member from Pennsylvania, in which he maintained that the Pope has neither claimed nor exercised political influence or action in any country, save his own little kingdom. For several years, on the contrary, the government of Sardinia has been called at every step to encounter remonstrances, intrigues, and other forms of opposition, at the hands of the Hierarchy of Rome. But that government had gone steadily on in its work of political and social reform, until it has placed itself in the foremost rank of enlightened and free nations in Europe. Compelled to strip the Romish Church of the vast landed property which she had accumulated during ages of superstition, it has recently resolved to suppress the greater part of the monastic institutions. The very first step in this movement drew upon the government a grave "admonition," and even threat from the Pope; and now that this measure has been resolved upon, we may soon expect a BULL of excommunication, unless the prudence of his Holiness proves to be greater than his courage.

In Spain things are in a remarkable state. And although we cannot expect that the Cortes will have the courage, because they have not the enlightenment, to incorporate the principle of Religious Liberty, or even Toleration, in the Constitution they are engaged in making; it is certainly hopeful that so large a minority of that body have shown that they have right views on this subject. This is something, and leads us to hope for better days for Spain. Nor are they so remote as many suppose. Certainly they are advancing, slowly it may be, but surely.

In South America, Brazil holds on well in her liberal career, and so do the States in the Valley of the La Plata. In New Grenada, the liberal party have triumphed over Mello and the Jesuits, and over their Constitution. That country is therefore again open to the Truth. Nor is Venezuela much less so. Peru is evidently becoming prepared for liberal measures on the subject of religious liberty. A distinguished priest has written and published a very able work on the errors and abuses of the Roman Catholic Church and its intolerance; and yet he has not been molested. He resides, we believe, in Lima. Some of the states of Central America are advancing in liberal sentiment, as regards religious liberty. But we see no signs of promise in Mexico, unless it be in the fact that she is sinking so deep in debt that the day is probably not very far off when the government will be compelled to confiscate the enormous property of

the church to pay the debts of the State, and curb the overwhelming power of the Hierarchy of Rome.

If we look at our own country we shall find some things which are well calculated to encourage;—

1. The people have very extensively been aroused to the dangers which are to be apprehended from the influence of the overwhelming immigration which has been setting into this country during the last few years. They have become justly alarmed at the boldness, the audacity even, of Infidelity on the one hand, and Romanism on the other, both in a great degree of foreign origin. And although there is, perhaps, some danger lest in certain quarters the feeling which has been excited may degenerate into hostility to foreigners, as such—a danger which all good men must guard against, and indeed from which our institutions are wonderfully adapted to save us—yet it cannot be denied that the demagogues of all parties who have been so basely engaged in courting the foreign population, and especially the Roman Catholic portion of it, have been justly and severely rebuked. It is to be hoped that if our present naturalization laws are sufficient, they will be henceforth better enforced; and that if they are not sufficient, they will be made so, without delay.

But the domain of this Society is moral and religious, not political. Its doctrine has ever been that the foreigner who comes to our shores, whether he be Romanist or Protestant, Christian or Jew, believer or infidel, should be treated with kindness, and allowed to live among us in peace. We should remember that we ourselves, or our fathers, were once strangers in this land, and knowing this, we ought also to “know the heart of a stranger.” On the other hand, it becomes the duty of those who come among us, even for the purpose of sojourning, to heed the Divine command to seek the peace of the land to which in the providence of God they have been brought, for in its “peace they shall have peace.” Jer. xix. 7.

2. It is an encouraging fact that in some States a disposition has been manifested to inquire into the monastic institutions which exist in the midst of us. Certainly something of this sort is called for. If our legislatures allow convents and nunneries to be established among us, with their high walls and avowed seclusion from the society by which they are surrounded, it is certainly proper that they should know what sort of discipline exists in them, and to what extent the liberty of the inmates is restrained. It is wholly contrary to the genius of our institutions and laws to allow any members of such

establishments to be kept there contrary to their will,—certainly not, if they have attained their majority. It is not allowable to parents to compel their children to remain under the parental roof and within the parental walls, if they have reached the epoch in their lives at which the law pronounces them to be of age. But it stands to reason that it is absurd to visit what are manifestly and avowedly *schools*, whether day schools or boarding schools, and not monasteries or nunneries, or other secluded establishments.

3. Nor can we forbear to notice the spirit of independence which is returning to the Roman Catholic congregations in some places in our country. Not to speak of the Church of St. Louis at Buffalo, which has for years attracted the attention of the Christian public, what has occurred at Hartford, Savannah, and some other places, illustrates that spirit. It is to be hoped that it will spread, until the next "National Council" of the Fathers of the Roman Catholic Church in this country will be compelled to abrogate the canons of that which met in Baltimore in 1849, and allow the "congregations" to hold their church property by trustees, as other religious societies among us do, and as the laws require all to do.

4. But the most important movement which has taken place in our country during the last year, so far as Rome is concerned, has been that which relates to the holding of "Church Property." On this question, which we do not hesitate to pronounce the most important question that has ever come before our legislatures, the public sentiment is at length beginning to be enlightened and aroused. For years this Society has labored by the voice of its Secretaries and Agents, through the pages of its Periodical, and its Annual Reports, as well as through other channels, to call the attention of our fellow-citizens to it. The passage of the "*Church Tenure Bill*" by the Legislature of the State of New-York, and by such overwhelming majorities in both Houses, after the able advocacy of Senators Putnam, Whitney, Brooks and others, is full of encouragement.

A similar law has passed the legislature of Michigan. The subject has been before the legislature of Pennsylvania—the only State perhaps in the Union which had, unwittingly as is believed, passed a law which gave to three Roman Catholic Bishops of that commonwealth all the power which the Council of Baltimore had resolved to put all Bishops in possession of, in regard to Church property. It is believed that the laws of Delaware and Virginia are all that could be desired, so far as this subject is concerned. What is needed, what

is absolutely necessary, if we would protect the people in their rights and save our country, is that every congregation, without exception, should hold all its Church property by a board of trustees—three or more in number, of which no priest, bishop, or other ecclesiastic, shall be a member,—and that they be required to give account frequently of the use which they make of it, and of its proceeds. In this way the most of the Roman Catholic congregations in this land held their Church property, until the present Archbishop of New-York appeared on the stage. Bishop England, of Charleston, complained in his correspondence with the Society of the Propaganda, more than twenty-five years ago, that this “trustee system” was one of the greatest obstacles in the way of the Roman Catholic Church in this country; but Archbishop Hughes and the Council of Baltimore have found a way round it—not by asking for the charters or titles of the Churches actually existing—not at all—but only by deciding not to send a priest to a church that does not place its title deeds in the hands of its Bishop, and so leave the people without the ordinary means of religion. This is tantamount to excommunicating a Church! The new law of the State of New-York is a stringent one, and requires confiscation of the property unless its provisions be complied with. It remains to be seen how Rome will get round this law. It is cheering to see that so many thousands of Roman Catholics, especially from among the Germans, both in this State and in Pennsylvania, have been so decided and earnest in demanding the passage of such a law.

It was high time, indeed, that an effort should be made to arrest the secret but cunningly-devised measures of Rome for getting a vast amount of property into the hands of her bishops in this land, and which may be employed in a way that would bid defiance to popular scrutiny. Property is equivalent to money, and money is power of the most dangerous nature in the hands of demagogues and ambitious ecclesiastics. The history of all lands where the Church, whether Roman Catholic, Greek, or Protestant, has been allowed to acquire and employ as it pleased vast wealth, abundantly proves this position. The countries which became Protestant in the 16th century,—Sweden, Denmark, Scotland, England, Holland, portions of Germany and Switzerland,—were compelled to confiscate the overwhelming wealth which Rome had acquired in the process of ages, amounting in some cases to a third-part of all the lands worth owning. France, Austria, and Spain, still papal countries, have done what partook of the same nature. And now Sardinia is compelled to take the same

course. And will the people of these United States, with the bloody pages of history before them, allow Rome to carry out her cunningly devised plans here, and in doing so work the overthrow of our liberties, civil and religious? We trust not.

Having discussed these general topics, we now proceed to report the operations of the Society in the Home Field during the last year.

HOME FIELD.

During the year just closed the attention of the Board has been given with unabated interest to various forms of service belonging to the Home Field. The labor they have performed, and the care they have exercised, have been followed, as usual in all moral enterprises, with various results as related to individual cases, but in the aggregate with very encouraging success. No previous year of the Society's history has been marked with events so adapted to cut off the supplies of the treasury, and thus to embarrass and diminish its power of usefulness, and yet none has witnessed such advancement and just appreciation, in all parts of the country, of Protestant sentiments; such general investigation of the doctrines, claims, and tendencies of Romanism, and such activity in guarding against their corrupting and ruinous power. The people of the land have heard the warning voice which for a few years past has been lifted up by the watchmen who have been called to the duty of sentinels, in this regard; and having been convinced by many palpable and imposing facts of the exceedingly wicked, deceptive, and dangerous character of Popery, have taken hold of the subject in ways by no means flattering to the prospects of its leaders and friends, or to its further progress in the undisturbed and peculiarly favored manner which has hitherto distinguished it. In this general waking up of the American people to the claims of Evangelical truth, and to appropriate efforts to guard against the movements of Rome, to save themselves, their children, and all others from its power, the Board do devoutly rejoice, and they cannot repress, nor do they desire to disguise the emotions of thankfulness to God which they feel in connection with it. As they contemplate it, in relation to the past, their feelings seek utterance in the exclamation, "What hath God wrought!" Numb.

xxiii. 22. "This is the Lord's doing; it is marvellous in our eyes." Psalm cxviii. 23. The Lord hath done great things for us, whereof we are glad." Psalm cxxvi. 3.

ADVERSE EVENTS.

Before proceeding more directly to the statement of their labors and some of their visible results, the Board regard it as appropriate to refer to a series of events which spread their influence over almost every part of the country during a large portion of the year, and which have borne with great weight, and adversely, upon every branch of the Society's interests. They refer to the cholera, the drought, and the commercial perplexity which begun their career in the month of July last, and followed each other in disastrous procession. Rarely in the history of the nation has the usual order of things been so suddenly and so much disturbed, and so much embarrassment and distress endured, in so brief a period, as within the last year, by the several causes named. In these circumstances the Board deemed it proper to proceed with caution in executing the projected plan of operations which with great care had been devised at the commencement of the year, and which in ordinary times, it is believed, would have been entirely feasible. Regarding it as due to all concerned, to avoid incurring a debt beyond the means of payment afforded them, they modified their plan and omitted some things they had designed, and discontinued in the fall and winter some of the service upon which they had previously entered. They are happy, however, to report that the retrenchment of service has been less than it was at one time anticipated as about to be urged upon them, and the support which the cause has received has been better than its friends had ventured to hope. And thus they derive the pleasant assurance that the Society and its objects have continued to gain upon the confidence and sympathy of the American churches, and of the public in general.

RESIGNATION OF REV. DR. BAIRD.

There is one more event, however, to which they must advert before they proceed in their narrative, and to which they turn with the feelings of sincere regret. They refer to the closing of his official relations to and service in behalf of the Society, of the Rev. Dr. Baird, the Secretary for the Foreign Department. He has long been engaged in the work to which the Society is consecrated, and the Board had

hoped to have long enjoyed the benefit of his experience, his counsel, and his distinguished ability. But he deems it his duty to devote his attention and labors to another department of service, and the Board therefore are constrained, though reluctantly, to consent. His official relation to the Society as Secretary will terminate this day; but the Board are happy to assure their patrons and friends that the connection will not wholly cease.

The following document adopted by the Board at their meeting on the 12th ult. will show this connection, as well as their views and feelings touching this sundering of the relation which has so long and so happily existed, viz:—

Whereas, The Rev. Dr. Baird has labored for more than twenty years with distinguished success in advancing the interests of the Protestant religion, both in Europe and America, first in originating and sustaining the Foreign Evangelical Society—and for the last six years as one of the Corresponding Secretaries of the American and Foreign Christian Union; and

Whereas, He has felt it his duty to retire from this connection, notwithstanding our earnest desire that he would continue therein, and devote to it his eminent qualifications. Therefore,

Resolved, 1st. That this Board most reluctantly parts with his invaluable assistance, and that cherishing a deep sense of his past usefulness in our great work, we thankfully acknowledge the good providence of God in raising up so able an instrument of his gracious purposes.

Resolved, 2nd. That in his retirement Dr. Baird carries with him our highest esteem, for the ability, courtesy, and zeal, which have marked his official course; and our best wishes for his success and happiness in any field of duty where he may be called to serve our common Master.

Resolved, 3d. That he be requested to accept the office and hold the relation to the Society of a Vice-President, and that his name be thus entered upon its records.

Attention is now invited to the

PUBLICATION DEPARTMENT.

As usual, the Board have continued to publish monthly, during the year, the Magazine entitled the American and Foreign Christian Union. It is an octavo of 48 pages, printed with good type, and on fine white paper, and at the close of the year makes a volume of 576 pages, comprising the operations of the Society, historical, statistical, missionary, and other intelligence of great importance in reference to

the subject of Romanism. It is furnished to subscribers at \$1 a year in advance. Some additions have been made to the list of subscribers within the year just closed, and its extensive circulation has done its share, it is believed, in giving proper views to the public of the Romish system, and of the manner in which it, and Romanists, should be dealt with. While it has showed the anti-scriptural, oppressive and ruinous nature of the system in all its relations, it has urged, in the treatment of persons who are under its dominion, no other measures than those which the Gospel warrants, and those only in the spirit of kindness and of love.

It is not published as a source of revenue to the treasury, but rather to diffuse information, and to enlist the public in the great work in which the Society is engaged. Many copies have therefore been distributed every month gratuitously, besides those which are furnished to Life Members and Life Directors.

Hitherto the non-observance of the rule in regard to payment in advance, on the part of subscribers, has occasionally induced embarrassment. Owing to the rise of the price of paper, printing, and other labor, it must now induce more, if the Magazine is continued at its present price and size. To continue these, it will be necessary to adhere strictly to the rule of payment in advance, and after the close of the present volume it will not be sent to those who are in arrears, nor continued longer than the period for which it is paid. The Board cannot but believe that this measure will approve itself to the judgment of all the friends of the Society, and they will hope that each one in his place will retain and pay for the work, and also do what he can to increase its circulation.

Through the first three quarters of the year the Board continued to publish monthly the *Missionary Intelligencer*, and the *Mission Blatt*. The former was published in English, and the latter in German. Both were small sheets, devoted to the interests of the Society. Their circulation was chiefly gratuitous from the beginning, and in their spheres they accomplished a good work. But the multiplication within a few past years of Evangelical newspapers at low prices, and conveying much information respecting the movements of Rome, greatly diminished the importance of continuing these publications, and suggested the propriety of their discontinuance, and the direction of the funds requisite for their support to objects of equal importance to the common cause, but less attended to by others. They were therefore discontinued in December last. The gratuitous distribution

of these papers in different parts of the country amounted to 2,000 copies among the Germans, and 27,000 copies among the American churches.

Of the Fifth and last Annual Report, an octavo pamphlet of 89 pages, there was published an edition of 6,000 copies. These were distributed among the Life Members and Life Directors and friends of the Society in this country and in Europe. By this distribution some of them went into the hands of magistrates, judges, and legislators—others were sent to various ecclesiastical bodies, to officers of colleges, and of theological seminaries, to Christian Associations, and to persons in almost all ranks of life. The distribution has been gratuitous, and has subserved the interests of the cause in many ways.

During the year the Board have distributed somewhat extensively, and it is believed very advantageously to the interests of religious liberty, and of our country generally, several important documents which were printed by others. These were the Speech of the Hon. Lewis Cass on the subject of the religious rights of American citizens, residing or traveling in foreign countries, delivered in the Senate of the United States on the 13th of May last—the Speech of the Hon. Mr. Brofferio on the subject of the suppression of Monasteries and Nunneries in Sardinia, delivered in the National Parliament on the 10th day of January last—the Speech of the Hon. J. O. Putnam, on the "Church property question," delivered in the Senate of the State of New-York on the 30th of January last—and a pamphlet of 82 pages, octavo, on the subject of "The imminent dangers to the Free Institutions of the United States through Foreign immigration, and the present state of the Naturalization laws; by an American."

These productions were timely. They were called forth by urgent circumstances. And from their decided ability, the importance of the matter to which they relate, and the respectability of the sources whence they emanated, they have received great consideration, and exerted a wide spread and salutary influence. They have done much in aid of our efforts to arouse the public mind, to lead the people to think about and to study the system of Romanism, and also to inaugurate a new state of things in almost every quarter of the nation, in respect to the appreciation of American and Protestant institutions, the result in this land, under God, of the wisdom, toil, treasure and blood of our forefathers, and of the duty of American citizens, patriots and Christians, to maintain them, against the efforts of unprincipled political demagogues, or of an ambitious hostile his-

rarchy of foreign birth and sympathies,—or of any other foes. The prospect is now full of hope, that Protestant principles, and the free and valuable institutions that have sprung from them, and which from some cause in late years were manifestly overshadowed and sinking into disesteem, and approximating a condition of imminent peril, will be restored to their original places in the hearts of our citizens, and be warmly cherished and long sustained. The value of these results to the nation no words can fully represent.

B O O K S .

The early appearance of indications that pecuniary straitness was about be suffered by the public, gave warning to the Board to defer engaging in the publication of new works till these omens should give place to others more encouraging. But with the progress of time these encouraging signs did not appear. What was at first but anticipation, became shortly an oppressive reality. And although the Board had in hand copies of several works of much interest, which they approved, and would have been glad to have published, yet from a sense of obligation they refrained from putting them to press.

The only entirely new work which they issued was a small one in the Spanish language, designed for the use of schools, and which sets forth in a plain and simple manner some elementary principles and fundamental doctrines of the Gospel, as well as some things which appertain to literature and science.

They have revised, however, a number of the works formerly published, and added what was necessary to adapt them to present times, and rewritten some of them, almost entirely. Of former publications they have issued several editions during the year.

Believing that God in his providence was calling our nation to a great work in regard to Romanists, in this and other lands, and that our youth especially, should be educated in respect to the doctrines, usages, and anti-Christian character of Romanism, and thus guarded against it, the Board have prepared a small library from the various works they had previously published, consisting of twenty-three volumes, (which they offer at the price of seven dollars,) for the use of the older and more advanced classes in Sabbath Schools. To the smaller or younger classes, who are incapable of comprehending the subject, it is unsuited. For them it is not designed; but to those who have attained nearly to mature years, or are approximating a full de-

velopment of their rational powers, it is highly suitable and important, if they are, when assuming the responsibilities of their majority, to understand their dangers and their duties as Evangelical Christians, or as citizens. And it is gratifying to the Board to be able to report that their labors in this particular have met with very flattering approval, and that many congregations in various parts of the country have already added this library to their other books for the benefit of their Sunday Schools.

TRACTS.

To the series of tracts noticed in the last report the Board have made no additions within the year just closed. They have several on hand, however, ready for the press, but from prudential considerations have forborne to publish them. Each number of the series published has been found to be useful to the Missionaries, in opening the way for their labors among Papists, and in exciting a spirit of inquiry on their part in relation to Evangelical religion, or to some of the tenets and usages of Rome, which they had embraced, or to which they had submitted. Several editions of each number have been issued since the last anniversary, and many pages distributed in different parts of the land, where our Missionaries have labored. No. 1, The Bible; No. 2, Do you pray for Roman Catholics? No. 5, Protestantism the old religion, Popery the new; have been translated into the German, and published during the year in that language. The other numbers of the series are much wanted in the same tongue, and the hope is entertained that valuable additions will be made to the series, and that the Board will be enabled to publish the whole before long in the various languages spoken by the Papists resident in our country.

In the discharge of their duties the Board have been constrained to make very considerable use of the press; and to some extent, in a manner not directly remunerative to the treasury, in a strictly commercial sense. Concerning the object, importance, and various other things connected with their labors, the public, and even many in Evangelical churches, needed light. Romanism was not understood. On the part of many its anti-scriptural and wicked character and destructive tendencies were not believed; and the press was the most appropriate instrumentality for diffusing that light which could put them right in respect to these things. The various publications of the Society have, therefore, in many cases, been issued gratuitously, and although not promptly followed by a return to the treasury in

dollars and cents of the pecuniary cost at which they were furnished, yet in the increased information of the people concerning the Society, and the whole subject contemplated in its organization and labors, it is believed that the outlay is justified. When the American churches shall have been fully informed on the subject of Romanism, and have come to a just appreciation of it as represented in scriptural prophecy, and as illustrated in authentic history wherever it has existed, one vastly important end which the Society seeks will be gained; and an essential part of the preparation for a vigorous effort for the evangelization of Papal countries will be made. Then, but not till then, may hope be entertained that the strength of our churches will be brought to bear steadily and effectively on this great work—the renovation of Christendom—its redemption from the corruption of Popery. The amount of the gratuitous distribution of publications during the year at home and abroad is little less than 5,000 dollars.

LIBRARY.

The want of a well selected library of standard Roman Catholic authorities, and also of Protestant writers on the subject of Romanism, is more and more felt, as Romanists multiply in the country, and develop their policy, and set themselves at work to accomplish their designs. The great want of such a library was mentioned in our last report. At no time has it been so much needed as within the past year, for no year before it witnessed such a general inquiry in our land in regard to the Papacy.

At some point such works should be collected, from which the public, as necessity required, might obtain reliable information in respect to the Papal organization, its teachings and practices; and none is more natural, perhaps, than the rooms of the American and Foreign Christian Union. The Board respectfully, therefore, commend the subject to the consideration of the friends of the cause, and assure them that donations in books, or funds to purchase them, will be thankfully received, and faithfully applied. They have received some contributions for this object within the year, which were highly acceptable, and they earnestly hope in the course of the current year to receive many more.

MISSIONARY LABOR.

As in former years, the missionaries, both lay and clerical, have been employed chiefly among the immigrant Papists from foreign

countries, the native papal population being as yet comparatively inconsiderable. They have labored in thirteen States of the Union, and among the German, French, Irish, Spanish, Polish, and Italian residents, or political refugees. A few have confined their labors to single congregations, but most of them have had wider fields. It is not so much the design and wish of the Board to collect and retain the people in distinct or separate congregations, as to withdraw them from the errors of Romanism, and lead them to a saving knowledge of Christ, and induce them to go into evangelical churches already organized, and become early conformed to American usages, policy and laws. The Board are satisfied that the sooner all foreign nationalities are laid aside the better, with those who are to be American citizens.

The German Congregation at Buffalo, New-York, has enjoyed the ministerial labors of the Rev. Charles Doppenschmidt during the year with ordinary results. The Sabbath School in connection with it is remarkably flourishing, having an average attendance of about 200 scholars.

The French congregations in Detroit, and in Greenfield township, Michigan, have had the service of the Rev. P. J. Hof, during the year, and the Gospel has not been without marked results among them, in favor of evangelical principles and practical godliness, though with its enemies it has met much opposition.

The German congregation in Newark, New Jersey, enjoyed the services of the Rev. William Winnes from the beginning of the year, till the first of August last, when he was transferred to the city of Cincinnati, Ohio. The congregation having attained to such numbers and strength as to be able to do much for their own support, Mr. Winnes was withdrawn, and they were referred to the denomination, to which they had chosen to attach themselves, for counsel and such pecuniary aid as they might need.

The French congregations at Perry's Mill and Mooers, in Clinton county, New-York, have had the service during the year of two missionaries in succession, each of whom extended his labors to adjacent villages and districts where the Canadian French reside, with manifest benefit to the cause of Protestantism and of public morals.

Besides sustaining their labors in places formerly occupied, during the whole or parts of the year, the Board have commenced to labor in several new fields, since the last anniversary. They have begun a mission amongst the French Romanists in Burlington, Vermont, and in the settlements in the vicinity, with encouraging

success. They have established two missions in the city of Saint Louis, Missouri, one among the Irish and the other among the German Papists. These missions are doing much good and are in a flourishing state.

They have also established a mission among the German Romanists in the city of Cincinnati, Ohio, which is very promising. They have also commenced to labor among the Irish Papists in Dubuque, and vicinity, Iowa. They begun also to do something last autumn among the Polanders in the city of New-York; but in view of existing circumstances they continued their efforts in that direction only a short time.

The following extracts from the reports of some of the Missionaries, and from the correspondence received at the office, will show the kind of labor performed, and some of the visible results. As extracts from reports are given in the Magazine every month, taken in the course of the year from all parts of the field, but few, and those quite brief, need be submitted now. They will be read, we are sure, with interest, and will make it quite plain that our missionaries are rendering a good service to the country and evangelical religion, and that Papists are not beyond the reach of kindness nor the power of the Gospel, when presented in its simplicity, and in its own heavenly spirit.

EXTRACTS FROM REPORTS.

1. The Rev. J. B. C. Beaubien, who was appointed last autumn to labor in the northern part of the State of Vermont, in his report says:

"The places where I have been laboring are Burlington, Winooski, Shelburn, Hinesburg and Milton. I have a few times also visited Georgia. My labors have been almost exclusively among the French population of those places. During the above mentioned time I have visited 80 families, most of them at different times. I have conversed on the subject of religion with 215 persons, 120 of whom are Romanists. *Two persons* have been hopefully converted. From 8 to 10 Papists have been led to see their errors, and have proved by their actions the sincerity of their words, but they are yet unconverted. I have distributed 30 Bibles, 12 Testaments, and 3,500 pages of Tracts. I have had meetings twice on the Sabbath, and from two to five times during the week. The attendance on these meetings has varied according to the places where they were held. In Winooski from 15 to 25 attend regularly, some of whom are Romanists; but

whenever I preach in other places, I have an attendance of from 30 to 40, all Catholics, if I speak only in French, and of 150 to 200 if I speak in English and French. The whole number of the meetings I have held is 92. I have had 8 opportunities of taking part in Protestant meetings, and of calling the attention of Christians to the importance of missionary labors.

"The priests in this part of Vermont have of late done so much to increase the number of their followers, and to stop the spirit of inquiry which seemed to exist among them, that they have caused a multitude to reflect on their position, and to inquire whether Rome is right or not, and some have become convinced that Rome is wrong. Such have been dragged out of Protestant churches, and carried to the priests, but in vain. In the presence of those teachers of lies, they have confessed Christ. Others have secretly been compelled to go to confession. Of this number is the young lady I mentioned in my last report. Her friends and relatives took advantage of her youth and obliged her to confess, but soon after she met with one of our number, and exclaimed, 'that confession makes me feel more condemned than ever.' I have the assurance that she will never worship the 'beast' with sincerity.

"Four weeks ago a woman put away her beads, saying that it was 'for ever.' She is firm and steadfast, and attends our meetings as often as possible.

"Knowing as I do the state of religious feeling in this field, I rejoice in the assurance that the number of those now opening their eyes to the truth is great."

2. The Rev. Louis Baradon, Missionary to the French Romanists in Clinton County, New-York, writes:

"The missionary field among the Romish people for which I have been commissioned, includes Perry's Mill, Champlain, Chazy, and Mooers. I am residing at this last place. These four stations are the object of my care.

"At Perry's Mill we have had six or seven conversions. Among them I might mention an old man and his wife, both very joyful in Jesus. As I have had the pleasure to tell you in my monthly correspondence, this small people of Perry's Mill, men and women, have in a large measure the spirit of prayer, a good evidence of the life of God in the heart.

"When I entered this field there was no meeting held in Champlain. I preached there from June to July as much as it was possible for me to do. I received there some encouragement. Our meeting consisted of about twenty persons very well enlightened. For four or five weeks past I have not preached there. The Baptists now occupy that station.

"I go now to Chazy every fortnight. The congregation is small, but I

have hope for that place. I am eleven miles distant from it, and the road is very bad, but I visit it regularly.

"At Mooers village we have meetings every Thursday night. I have preached alternately in four small congregations, making together sixty to seventy Protestants, besides those who attend occasionally, but are not Protestants.

"As to the work of evangelization among the Romish people, I have not kept notice of the number of visits made to them, house by house, nor the number of Tracts, Bibles and Testaments distributed to them. I have done the best I could by seizing every opportunity offered to speak to them about their salvation, and to put into their hands the Bible or Tracts. I have French tracts and the Scriptures which I give freely. My most ardent desire is to do them the most good. I am ordinarily well received among them."

3. Mr. P. M. Borst, who labored among the Irish and German Romanists, and also engaged in distributing the Society's publications in the City of New-York, in his report says:

"My labors during the quarter have been directed to visiting the native and Roman Catholic population in my district, and also the Ministers and Superintendents of Sunday schools, in order to introduce the Society's volumes into the Sunday schools. I have succeeded in distributing some of the Society's books. I have visited 1223 families and places of business, and read the Scriptures and prayed with many. These visits have been introductory to others, and have served very important ends.

"They have served to make manifest the hostility of some, and the indifference of others, and the want of a *proper* appreciation of this kind of service by the great mass of those whose minds are not unfavorably disposed. It has also served to demonstrate that these various states of feeling may be successfully dealt with, by presenting the truth on the subjects, to which they relate."

Mr. Borst gives many instances of his interviews with persons within his field of much interest, which show that the labors of missionaries are difficult, yet very important.

4. Rev. C. Doppenschmidt, in one of his reports, thus writes respecting his labors among the Germans in Buffalo, in the State of New-York:

"During the past month the number of attendants in our Sunday school, has reached 220. Both the superintendent and teachers have endeavored to awaken an interest in the school; and with this in view,

Bibles and Testaments have been distributed. In my pastoral visits I have made special efforts to gather children into the Sunday school, and to impress upon parents their duty in respect to their offspring. Young men and young women have recently taken hold with interest, and we have been greatly encouraged by the presence of our American friends who come in from time to time. There is still much of poverty in our midst and no work to be found for them thus suffering. Much is done for their relief, yet in my visits I witness much destitution. I have made 50 calls during the month,—many Catholics have conversed with me freely, and I have brought before their attention Christ and him crucified, pointing them to the one perfect sacrifice offered on Calvary. I have talked to them from the Epistle to the Hebrews respecting this sacrifice, and proved to them that their mass was of human invention, and an abomination to the Lord. With some my labors have been of no avail, with others they have awakened the inquiry, 'What shall I do to be saved?' I directed them to the Saviour, and besought them to study the Scriptures. May the Lord grant that they become really his, and that their interest be not transitory but enduring, founded upon a knowledge of his truth. Our religious services have been regularly held and well attended. Some heads of families have announced their intention to join our number."

5. Mr. M. F. Fennell, Missionary to the Irish Romanists in the city of St. Louis, Missouri, furnishes the following statistics. They show an important work done:

"Number of Roman Catholic families visited the last year 1200; converted to Protestantism 7; hopefully converted to Christ 2; number of Bibles and Testaments given away to Romanists 20; of pages of tracts given away to Romanists 800; of Romanists induced to attend evangelical churches 7; of Roman Catholic children induced to attend Protestant Sunday schools 100; of Sunday Schools I have conducted myself 3; of children who attend them 100; of meetings held for reading the Scriptures, prayer &c. during the year 40; number of meetings attended to interest Protestants in my work 35; of the Sunday school libraries sold 25; of subscribers for the Magazine 2; of Gavazzi's lectures sold 3."

The early part of the year, and indeed till autumn, Mr. Fennell labored in Chicago, Illinois. The prospect of his mission in St. Louis is very encouraging.

6. Rev. P. J. Hof, Missionary to the French and German Romanists in Detroit and vicinity, Michigan, writes:

"I have three meetings on the Sabbath days; one of them is a Bible

class, and the others for preaching the Gospel in the French language. I have given away four Bibles, and a great number of tracts and pamphlets exposing the errors of Romanism. And although the number who attend our service is not large, ten Roman Catholics now in connection with us left the Church of Rome during the year, and four of these are hopefully converted to Christ. . . . The winter through which we have passed has been very hard for poor folks, but the Lord was merciful, and our wants were provided for. I was enabled to relieve many poor families through the means of benevolent Christians. In that way, I brought to one distressed family clothing, to another fuel, and to another bread; and also to every one of these the bread of life. The result of this service gave me great encouragement. It enabled me to bring the blessed Gospel to some of the Roman Catholics where I had no access before. Being thus encouraged by some of the Canadians, I thought the time was come when the Lord would spread the blessings of this mission through the city, among the Germans, as well as French, and I began my Bible class among the Germans. Our meetings are held from house to house, among the families who wish to have them, and they are attended by auditors of all Christian denominations among the Germans. The simplicity and evangelical character of these meetings made them interesting, and the spirit of God opened the hearts of many; but Satan, enraged by these things, soon troubled us very much by sending in persons to disturb us when engaged in divine worship. . . . All these things, instead of breaking up our meetings, have contributed to their success. The last one was very well attended.

"In my visits among the French Romanists, I have many encouraging things, as well as things of another character."

The Missionary here gives a narrative of two men (Romanists) whose hatred to the Bible had led them to tear out a part of its leaves, and finally to burn it, and who at last gave good evidence of conversion to Christ. One of these converts is of a highly respectable position in society, and it is hoped that he may prove to be an instrument of great good among his countrymen.

7. Mr. Samuel Horton, Missionary to the Irish Papists in the city of Newark, N. J. has continued his labors during the year. He has occasionally visited towns in the vicinity to distribute the publications of the Society, and especially to bring before the Superintendents and teachers of the Sunday schools, the Library which the Board has prepared for the more advanced classes. The following statistics are taken from his annual report recently received.

"The number of visits made to Romish families is 2,644. Tracts dis-

tributed 1,607, Bibles and Testaments given away 89, Libraries sold to Sunday Schools 25, other schools visited 18, Romish children sent into Evangelical Sunday schools 80, number of prayer meetings attended in Romish families 124, addresses delivered in various places, and in behalf of the Society 60, number of persons obtained to subscribe the temperance pledge 167."

Mr. Horton says: "Addressing them in a kind way, I am permitted to reason with the Romanists on the vital points of religion, and even to show them the dangerous errors of their system. Many of them confess that what I state to them is true. They allow me to pray with them and for them, and many seem anxious for my visits to be more frequent. I have succeeded in distributing the Library beyond my expectation, and have obtained a number of subscribers to the Magazine. The winter through which we have passed has been one of unusual severity, and of great suffering among the poor. But still the door for usefulness has been more open to those who were inclined to enter it and labor. I can but rejoice in the good work that is done through the agency of our Society."

8. The Rev. Thomas Jordan, Missionary to Romanists in Hampden county, Massachusetts, has continued his service during the year. He and the friends of the cause have been greatly encouraged by the progress of the truth among the people with whom he has labored. The following statistics, will show the state of the mission in part. He says:

"The number of Romish families visited is 800, the number of visits to them for religious ends 2,260, number of Protestant families visited 100, and of visits to them for religious purposes 700, number of meetings for prayer conducted 800, Bibles granted to inquiring Romanists 20, Testaments 40, Tracts distributed 1460, converts from Romanism 23, number of Romanists in the Sunday school organized exclusively for them, 43."

Mr. Jordan has extended his labors in the course of the year to Thompsonville, Cabot, Southbridge, Longmeadow, Globe Village, Charlton, Chickopee Falls, and Holyoke. Springfield is the principal seat of his operations, and the place of the Sabbath school.

9. Rev. J. L'Heureux, stationed at Brandon, Vermont, to labor among the French Romanists, says:

"My field of labor is Brandon, Whiting, Middlebury, Orwell, Pittsford and Rutland. But I have gone beyond these limits at times, so as to advance the work of God among the French people. The numbers which assemble in each of these places to hear the Gospel are not large; yet *thirty-six* persons within the year have left the Romish Church.

"At Brandon my Sabbath school is under the care of ladies of the place, and I hope that in the course of the summer we shall have a Sunday school in Whiting. Everywhere I go, I advise the parents to send their children to Sunday schools. I have gathered 6 small flocks during the year; have had 215 prayer meetings, have preached 106 times, have visited 300 families, and have conversed upon the subject of religion with more than 1000 persons."

10. Mr. John Murphy, Missionary to the Romanists in Albany, N. Y. and subsequently transferred to Dubuque, Iowa, thus writes:

"My field of labor for the year has been Albany and vicinity, N. Y. and Dubuque and vicinity, Iowa. The number of visits I made is 5,500, of which 4000 were to Irish and German Romanists. I held 2000 religious conversations or dialogues with individuals, families and groups of Romanists; lent books, Kirwan's letters, and others to 80 persons, and gave away 10,000 pages of tracts. The cost of tracts published by the Society, and the wear and loss of the books I lent, I reckon at 20 dollars, which may be added to the Society's grants to Romanists. I have given away 5 Bibles and 24 Testaments.

"Among those with whom I have labored are many who are enlightened on the subject of Romanism, and disbelieve in priestly absolution and purgatory; but still believe in some of the peculiar dogmas of *Mother Church*. Four persons have been converted to Protestantism, and one hopefully to Christ. A hundred dollars' worth of the Society's publications have been sold by me during the year, and two dollars' worth of the smaller volumes to Roman Catholics. I have good encouragement in my present field of labor. In my daily visits, I find many who set but little value on the priests or their religion, though they do not like to stir up the bitterness of their countrymen by giving up the name of Roman Catholic. I have placed the young girl (who became a Protestant in my family) in a good Christian family in Wisconsin, to be brought up by them."

11. The Rev. J. McDevitt, Missionary to the Irish Romanists in Louisville, Kentucky, thus writes:

"I send you my annual report with gratitude to God, for the signal manifestation of His presence amidst persecution, which well becomes the follower of Nero, one who sits on Nero's throne. And yet these feelings of thankfulness are mingled with sorrow, to think that men, professing to be the followers of Christ, could take a "cowhide," enter houses, and holding it over the heads of the children, with threats of cursing publicly their parents, compel them to take a solemn oath not to go to my school! and,

that the 'Sisters of Charity' (†) and of 'the Good Shepherd' (†) would COMPEL the children at their *day-schools*, on their knees, to make a solemn promise never to enter our school room, and after this invest them with a *new order*! a medal to keep them from Sunday schools, and a permission to break God's holy day, obtained from two priests in this city! Only a few however availed themselves of it. Such conduct is opening the eyes of these poor deluded followers of 'the Man of Sin,' for we have every Sunday 170 of them marching from the darkness of Popery into the light of the glorious Gospel of Jesus Christ! The following will give you a concise view of some of my labors during the year, and also of some of their visible results, viz :

"The number of families visited is 1900, prayer meetings held 60, Bibles distributed 43, Testaments 70, pages of tracts 6000, works on Romanism (kindly presented by friends) distributed 34, number converted from Romanism to Christianity 11, number of families now under instruction 50, children and adults composing such families over 200.

"Thus in defiance of all the power of the Papal Hierarchy here, we are (blessed be God) in a most flourishing condition."

12. Rev. C. Popp, Missionary to the German Papists in Saint Louis, Missouri, thus writes :

"Perhaps nowhere in the United States a more formidable stronghold of Romanism will be found than in St. Louis. St. Louis is called, and is truly a Roman Catholic city. Its founders were Romanists. Their number yet far exceeds the number of all the Protestants, and is daily increasing. Of the 26,500 German immigrants who arrived here last year, according to an official report, more than one-half were Romanists, and over 6,000 of them took their abode in this city and vicinity. The riches of the clergy (and this is the mystery of their immense power) amount to one-seventh or one-eighth of all the taxable property of St. Louis. Over 120 priests, many of them Jesuits, watch with unceasing care and zeal, day and night, for the interest of the Pope and the down-breaking of Protestant influence, if in any way brought upon their flock. Many thousands of avowed infidels help undesignedly to increase the power of the "*Man of Sin*." Many lukewarm Protestants, who have in view only their own worldly welfare, fear an open declaration against Popery and the Jesuits, and denounce us as disturbers of the peace of the community. Even the different Protestant denominations divided in their power by a prevalent sectarian spirit, favor, in this wise, the ascendancy of Romanism. The friends of our cause are few in number, but, I declare it with joy, zealous and courageous. This is our present position. You will therefore see that the position of your Missionary here is not a favorable one for speedy success. Even with the

most faithful labor, only a slow progress of the work can be anticipated. The enemy is rich, numerous, cunning and watchful. The mission was begun four months ago."

The following statistics are gathered from the report, viz:

"The number of families visited is 623. Of these 550 are Romanists. Number of visits for religious ends, 700. Number of Romanists led to Protestant churches, 17. Number of Testaments distributed to Romanists, 19. Number of children induced to attend Protestant Sunday schools, 6."

The missionary gives many interesting details of his visits among the poor and deluded families; finds himself often embarrassed by the migratory character of the Germans who come into the city, not being able in many cases to find those he has visited several times. They are also in many instances very poor. They are much neglected and oppressed by the priests. He is encouraged, however, by many things, and by none more than by the increasing abandonment of the confessional, on the part of the better classes of the people.

13. The Rev. J. C. Sinclair, Missionary to the Irish Romanists in Pittsburg, Pennsylvania, writes:

"The Missionary year has been remarkable for the events which have transpired, and are yet to a certain degree affecting almost all classes of the community in this region. The drought dried up our rivers, scorched up our fields; man and beast felt its effects. The Cholera came next, and in a few weeks upwards of a thousand of our citizens were swept away from the midst of us. Troubles then came into our monetary affairs. Everything wore a gloomy aspect.

In the midst of this alarming state of things your missionary has been enabled to labor daily, and trusts that his labors were not wholly fruitless.

This is perhaps one of the most important of the Society's home fields, and one of the hardest, the most difficult for a missionary to effect anything in. It is a new field, and the opposition is strong and numerous. The staff of priests and nuns is large, and they labor assiduously in the service of Rome; and with them is a host of subalterns, directed by the Bishop of the diocese, aided by the confessional, which has been the living wheel, the very life blood of the Papacy, and her guardian angel.

My labors among the Romanists are entirely confined to personal visitation in their own houses. The aggregate number of visits thus made during the year is 3270. Three fourths and upwards of these official visits,

were made to Irish, a few German families excepted, members of the church of Rome. The severity of the winter and the wide-spread destitution brought crowds of applicants for charity in respect to provisions, clothing and fuel, to my house. And I cannot but acknowledge my gratitude to the young ladies' and the Howard associations for the assistance which they have given me in my labors, by authorising me to report to them all destitute cases, which might come to my knowledge. By these means a wonderful access to the subjects of my mission was afforded; doors and hearts were opened to me, which on former occasions were barred against the most distant access.

At present there are four men and three women of whom I have some hope. There are four children attending Sabbath school. The individual whose child I baptized, is firm and I hope will continue to grow in grace. Another individual whose wife destroyed his Bible and put him to jail because he read Protestant publications is, I trust, determined through grace to continue in seeking after the truth. I have of late been preaching occasionally in the 8th Ward Public school house. I have also distributed 19,112 pages of Tracts, and 13 copies of the Scriptures gratuitously among Romanists, 1 Irish, 1 French, 1 German, and 10 English Bibles. I have also preached by invitation in the various churches of this and of Allegheny City, visited and addressed most of the Sabbath Schools in both cities.

Having given you a brief report of my labors for the past year, I shall conclude by a few remarks on our future prospects, and our duty. First, Allow me to say, that perhaps with the exception of New York, the cities of Pittsburgh and Allegheny, with their surrounding boroughs of Birmingham, Temperanceville, Manchester and Lawrenceville, is one the most important stations now occupied. They have become the centre of communication between our eastern and western states. Our public works in iron and glass, our coal mines and spacious rivers, our rail way and steam communications to every part of the great Union, are powerful inducements to make our cities the resting place of the poor and laboring classes of Europe who land annually on our shores. In this way the Papacy is gaining strength daily, and growing up into her youthful vigor and glory. No less than 8 Popish churches have been dedicated in this diocese within the last year, and the accumulation of church property is, I believe, unequalled in any Popish diocese in the Union.

Secondly,—The mission is only in its infancy. The door of future usefulness is wonderfully thrown open by the Almighty, by his great and wonderful acts in the midst of us."

14. The Rev. M. Welsh, one of the Society's laborers, writes:

"My labors for the past year have been chiefly in the states of New

York and Connecticut. In these I have traveled extensively, and met with a great deal of encouragement. I find on examining my journal, that I have addressed 58 Methodist congregations, 24 Baptist, 34 Presbyterian, 9 Dutch Reformed. I have on an average preached twice every Sabbath, and more than once in the week. I have also delivered 11 lectures in the Irish language, to Irish audiences, making in all 136 congregations, or 75,000 people; have addressed 31 Sabbath schools, and obtained for the Magazine 1497 subscribers, and for the treasury \$207 40 in donations.

I have distributed among Roman Catholics 11 Bibles and 21 Testaments; I have visited 350 Irish Catholic families, and prayed with all who were willing to hear, and but very few refused; conversed with hundreds upon the truths of the Gospel's religion, and contrasted it with Popery, and distributed 3000 pages of tracts. By these means several are truly converted to God, and many now are reading their Bibles, and pondering those truths to which I directed their attention. In all this, I devoutly rejoice, and to God be all the praise."

15. The Rev. W. Winnea, Missionary to the Germans, labored the first four months of the year in Newark, New Jersey, very usefully, and was then transferred to Cincinnati, Ohio, to establish a mission in that city. In relation to that field he writes:

"It was hard for me in the beginning. Every thing looked dark and gloomy. In looking back and forward, I can say, I feel now much joy in my field of labor.

I believe that there are near 20,000 Roman Catholics in this city. It is a hopeful field. Some families during this winter were truly converted, and joined Methodist and other churches.

The priests in this city do all that they can. They build very large churches, and they appear very fair. I found in my family visits that most all Roman children are sent to the priest's day school, to keep them out of the public school. On Sabbath, they keep the school open, to keep the children from the Protestant Sabbath school, yet there are a good many Roman Catholics that send their children to the public, and to Sabbath schools.

A few days after my arrival, I began my missionary labor, making family visits from house to house. I felt my station in this city was an important one; I prayed to the Lord for strength and he helped me. For the first five Sabbaths, I did not have a preaching place for myself, but I preached in other churches, and helped teach in Sabbath schools. I thought that I must begin for myself a Sabbath school, and preaching service. I went to Rev. Dr. Fisher and told him. He went with me and we found a Hall, where I began my first service. The first

Sabbath I had *four* hearers. Before the next Sabbath a committee rented an engine house for my service and Sabbath school. On the first Sabbath we had not one child to attend the Sabbath school; I thought it was in vain. At the first service in the engine house were a few more than in the Hall. The next Sabbath we had 86 children in the Sabbath school, and now we have some times as many as 80. It is a very hopeful school, there are many Roman Catholic children among them. This school begins at 9 o'clock on Sunday mornings.

I began my service on Mount Auburn, but after a while we gave it up. The Committee then rented an old church in Clinton street for a year; I preach there now every Sabbath to between 50 and 60 hearers. Our Sabbath school, that we began in the afternoon in this church, is increased from 10 to near 60 children. I have faithful Christian men as teachers for my Sabbath school. Every month we have a teachers' prayer meeting for the Sabbath school. I conduct the Sabbath school from the beginning to the end. On Sunday morning, from half past 8 o'clock, to 4 o'clock in the afternoon, my time is so occupied that I find scarcely a moment to eat. Many weeks ago I began a Thursday evening service. From 10 to 20 attend. On Tuesday evening, I have a Bible hour for the benefit of grown persons. It is a blessed hour. We have at every meeting 10 or 12 that attend regularly.

I have made, since I came here, 1880 visits: to Protestant families 700, Roman Catholics 1100, to Irish and English families 80. I have distributed 8 Bibles and 20 New Testaments among Roman Catholics, 5 Bibles and 6 New Testaments among Protestants. Of other different books I have distributed 20, most all among Roman Catholics. In 50 families I have prayed; of tracts I distributed over 1700; over 80 children I sent into different Sabbath schools. Many Roman Catholics I directed to the Protestant churches. One woman is converted to Protestantism, and one is hopefully converted to Christ. Such has been my labor, and its visible results in this field. The Committee meet every month regularly. It seems to me they take more interest from month to month."

The foregoing statements and extracts from reports disclose the principal features of the missionary operations in the Home Field, the people among whom the service has been performed, with some of the embarrassments and flattering incidents with which they have been attended. And although in some instances the Board have failed to witness in the missionary or the service projected, what they desired, yet they cannot resist the conviction that the divine blessing in its descent upon these labors, has classed the Society which has instituted and sustained them, among the Heaven-appointed instru-

mentalities for redeeming this world from the dominion of "the Prince of the power of the air, the spirit that now worketh in the children of disobedience," and for eventually subjugating it to the Lord Jesus Christ. Let us now speak of another branch of service, viz:

AGENCIES.

Of the very great importance of this branch of service to the public welfare, as well as the Society's prosperity, the judgment of the Board, since the last anniversary, has undergone no change, unless it be in the intensity of its convictions. The value, at this period of our nation's history, of the labors of competent, evangelical and acceptable ministers of the Gospel, who have thoroughly studied the subject of Romanism, furnished themselves with facts and truths, historical and scriptural, in relation to it, traversing the country, laying bare to public view its enormities, and odiousness in God's sight, its death designing policy, its pestilential and ruinous influence wherever it obtains, its stealthy and yet untiring and somewhat successful efforts at encroachment on the rights, and privileges of our citizens, thus warning them to beware of its approach, and leading them to the adoption of suitable and evangelical measures in regard to it, and to the unhappy multitudes enslaved by its power, can scarcely be overrated, even if viewed apart from the service they render the treasury of the Society. For the want of the results of such service in every part of our Republic, no amount of gold and silver or material wealth could be an equivalent. The Board, entertaining these views, have sustained this service with as much energy as practicable during the year. They have to report, however, that they were reluctantly constrained, by the resignation of the Rev. Mr. Birkitt, who was located in Pittsburgh, Pa. in order to enter another department of service in the Church, and by the removal of the Rev. Mr. Hovey, from Georgia, to the state of Massachusetts, not being able in due time satisfactorily to fill their places, to leave those portions of country previously occupied by them unsupplied with this form of labor. The occupancy of these districts by warm hearted and faithful laborers would doubtless have changed the amount of receipts of the treasury, and rendered it nearer the sum obtained by our usual agency the previous year. The Board hope however in the course of the current year to fill the vacancies with suitable men.

To this method of enlightening, and interesting the public in re-

spect to their labors and the objects contemplated, there is another, which is somewhat closely allied, and to which the Board have had recourse, within the year, to very great advantage. It is that of

POPULAR LECTURES.

By previous arrangement with gentlemen of different religious denominations, they were enabled to institute in the city of New-York, in the month of December last, and to continue on Sabbath evenings to the middle of March, a series of lectures embracing a variety of highly important topics on the subject of Romanism, rarely if ever discussed before in American pulpits or before American audiences. These lectures were well received and attended, by the most influential classes of our citizens, and exerted a most salutary influence. They were delivered by the Rev. Drs. W. S. Plumer, of Allegheny City, Pa., W. Adams of New-York City, N. Murray of Elizabethtown, N. J., G. B. Cheever of New-York City, A. W. McClure of Jersey City, N. J., N. S. S. Beman of Troy, N. Y., J. P. Durbin of Philadelphia, Pa., W. R. Williams of New-York City, the Rev. E. N. Kirk of Boston, Mass. and the Rev. Stuart Robinson of Baltimore, Md. They were the voluntary offerings of their distinguished authors to the great cause of truth and righteousness, in opposition to the movements of "the Man of Sin, the Son of Perdition," and they will doubtless be long and gratefully remembered by those who had the privilege of hearing them. And the Board deem it proper in this public manner to acknowledge their sense of the benefit which they rendered the community and evangelical religion by their service.

Before dismissing this topic they would say that they hope to secure the delivery in this city of another series, during the next winter, and in process of time, to have similar courses delivered, in all the principal cities and towns of our country.

Besides this course of Lectures to Protestants, the Board have the happiness to report that they have entered on an experiment of formal public lectures to Romanists, discussing before them some of the principal doctrines of the papacy, exposing their errors, and unfolding the teachings of the Scriptures in opposition to them. Thus far they are encouraged in the work. Mr. P. J. Leo, who has been connected with the Society several years as one of its missionaries, is now employed in this service in New England, and if the way shall be clear for it, others may in the course of the year be engaged for other points of the country.

In addition to the various classes of laborers now named, there is another, that ought not to be omitted in this recital. They have occupied quite a subordinate place, yet one of considerable usefulness. They have distributed the publications of the Society, added many to the list of its friends and supporters, and done much to enlist public and individual respect and sympathy in its favor. Much of this has been rendered gratuitously, and for it they will, we trust, accept this expression of acknowledgement.

The whole number of laborers connected with the Society in all of its branches during the whole or parts of the year, at home and abroad, is 108. Of these 62 have been in the home, and 46 in the foreign field. They have done a great and good work, in which the friends of our country and of evangelical religion must rejoice. But how small is the number of laborers for the object which is to be accomplished! TWO HUNDRED MILLIONS of the human family are claimed as the subjects of the Papal system! And all this vast multitude is to be withdrawn from the superstition and the errors into which they have fallen, and the ungodly among them to be converted to Christ before the blessedness of the Millennium can fully come upon our race. We will therefore pray and hope for more laborers, and that the Churches of America will hereafter come up to this service with an earnestness and zeal which its magnitude and importance demands.

But it is pertinent to the occasion to show the progress and present state of Romanism in our country, that the friends of a pure Christianity may determine their duty in respect to it.

ROME IN THE UNITED STATES.

At the last Anniversary the papal population of the United States was estimated at about *three millions*, or one-eight part of the whole nation. If a reasonable allowance is made for the natural increase of this body, and for its growth by immigration from other parts of the world, (and the number of foreigners who arrived among us during the year, of whom a large part are papists, was upwards of 460,000,) the aggregate would probably amount to *three millions and a quarter*. This accession to its numbers has added proportionably to its organic and aggressive force. The personal and material force of the papacy in the country is represented by the Metropolitan Catholic Almanac for 1855, as comprising 7 Archbishops, 88 Bishops, 1704 Priests, 1824 Churches, 21 incorporated Colleges, and

5 Colleges not incorporated; having in all 2662 students, 31 Theological Seminaries with upwards of 500 students, and 117 female academies.

The gain in the course of the year is therefore 1 Bishop, 130 Priests, 121 Churches, 1 incorporated College, several not incorporated, and 415 students, 2 Theological Seminaries and 100 students, and five female academies.

The Editors of the Almanac however say: "During the year 27 priests departed this life, and 2 were elevated to the Episcopacy. And besides these, about 50 whose names appear in the catalogue of 1853, are not reported for 1854, whence it appears, that the total accession of priests, during the year, was upwards 206."

To secure the continued growth of this force among us, large sums of money are raised annually among themselves, and very large sums are also sent hither from papal countries of Europe.

To say nothing of the sums furnished by the Leopold Foundation, at Vienna, in Austria, and by the Louis Society, at Munich, in Bavaria, which are known to be very considerable, the Society for the Propagation of the Faith at Lyons, in France, according to its official report, appropriated for its missions in America, in 1853, 1,089,423 francs, or \$204,811:90 of our currency. The larger part of this sum was expended in the United States. The amount now sent into our country annually by Papal influences in Europe, for undermining our institutions and building up the system of Romanism, may safely be set down at ONE QUARTER OF A MILLION OF DOLLARS.

For the same purpose a vigorous use is made of the press. In the former part of the year there were no less than 20 weekly newspapers devoted to popish interests, published in different parts of the country, in the English, French and German languages. Besides these there were one semi-weekly, one monthly, one quarterly, and two annual. These are still continued, except the semi-weekly, and two of the weekly newspapers.

Encouraged by the augmentation of their numbers, institutions, and various means of advancement, by the apathy of a great portion of the Protestant community, and especially by the flatteries and favor received from aspirants for office or political demagogues, the leaders have ventured, as we have shown in another part of this report, upon a fuller development, in this country, of the peculiarities of Romanism, than has heretofore been made.

In an unprecedented manner Romish festivals have been observ-

ed, public processions, led by the priesthood, have been performed, and in the cities and towns of the nation, in shop-windows and other places, Romish pictures, rosaries, crucifixes, images, relics of apocryphal saints, and such like things, have been unreservedly exhibited, and even crowded on public attention. But this is not all, in the matter of *advancement* in the forms and ceremonies and discipline, on the part of the Romish connection.

The senseless, unchristian, and degrading ceremony of "baptizing bells" has been publicly performed by a Bishop in this city, and "indulgences" have been openly offered for sale, as in the dark ages.

For the chastisement of offenders, and to keep others in subjection, recourse has been had to the horsewhip, or the lash, practically applied, to excommunications with their terrific accompaniments, and refusal of the rites of burial to the dead in very extraordinary circumstances.

Taken in connection with what we have before named, these things show a great advance among us toward that type of Romanism which has prevailed in Papal Europe, so disastrously, for so long a time. And to say nothing about the offensive tone of the Romish press, wherever it obtains, in regard to our institutions, policy and laws, they are of sufficient moment to awaken the deepest solicitude of the patriot, and the most tender concern of the Evangelical Christian, who fully comprehends them. But a few more years of such, or similar advancement, would fix *permanently* in the midst of us this odious system, and render it well nigh unmanageable, if not totally destructive of our prosperity and happiness.

But of such a catastrophe we can entertain no apprehension for a moment, while we hold our present views of the power of the Gospel to subdue error in any of its forms, and of the readiness of American Christians to promulgate it in its purity, and to labor for the enlightenment and salvation of men everywhere, and especially in our own country.

And the history of the past year confirms us in these views. The activity of the Jesuits, and other orders of the Romish Hierarchy among us, in crowding and pushing their own forms, doctrines, ceremonies and usages forward, has given rise to indications, which cannot be mistaken, that the time for the triumphing of Rome in the United States has not come, indeed that it is yet a great way off from such consummation.

The waking up of the nation to Papal movements, and the legis-

lative action had in some of the States of the Union, with other matters previously recited, as distinguishing the year just closed, leave no doubt of this. And it is not without significance in this direction, that several Popish newspapers devoted to the interests of the hierarchy, have been recently discontinued for want of patronage; and also that a spirit of discord, jealousy, and strong dissatisfaction with the administration, or chief rulers, obtains among the Bishops, and is even spreading among the inferior clergy. The Bishops of foreign birth are in the majority. To those born in America, this and a variety of other matters are distasteful. Diversity of views and feelings is doing its work, therefore, among the arrogant claimants of "Unity." "A house divided against itself cannot stand." We do not therefore anticipate the triumph of Romanism in the United States any more than that of infidelity or Mormonism. But to prevent this result in future time, reliance under God is on the vigorous and untiring efforts of the Christian community. Schools must be established and sustained, the Scriptures must be distributed, enlightened and free discussion of evangelical subjects must be maintained, and competent and suitable missionary laborers must be raised up and sent forth. Without the employment of well adapted means, and a constant watchfulness in respect to it, Romanism would undoubtedly in time triumph, even in this land of the Puritans; and the Board therefore call upon the friends and patrons of the Society to unite with them with renewed zeal and vigor in its service during the year which is now about to commence. Rejoicing in what has been accomplished in the time that is past, they feel that more ought to be projected and accomplished in the year now about to come, both in the foreign and home field, than has marked any similar period of by-gone time. And with these brief sketches of their operations in it, they now take leave of the Home Department, to notice their labors and some of their results in foreign lands.

FOREIGN FIELD.

We turn now to the Foreign Field, and speaking of the Society's operations in that direction, we begin with our own Hemisphere.

CANADA EAST.

The Board have not been indifferent to the importance of imparting the true Gospel to the eight or nine hundred thousand Romanists in the two British Provinces which lie immediately north of our country; six hundred thousand of whom are of French origin, and for the most part still speak the French tongue. In the early part of the year they remitted the sum of \$500 to the French Canadian Society, a portion of the grant for the preceding year which had not been paid; and recently they have directed the sum of \$1,000, the appropriation for the year which has just ended, to be forwarded to the same Society, for the furtherance of the good work in that country. The Board are happy that this work is making good progress under the judicious management of the Society just named, whose operations have now become quite extensive. In addition to employing a considerable corps of missionaries, (ordained ministers, and evangelists,) colporteurs and teachers, that Society supports two admirable Institutions at Point-Aux-Trembles, nine miles below Montreal, at which a large number of young people of both sexes, children, for the most part, of French Roman Catholics, or those who were formerly such, are receiving an excellent education,—some for the ordinary avocations of life, some for the profession of school teaching, and others still for the work of preaching the everlasting Gospel. The Board are happy to be able to say that the French Canadian Society is advancing steadily in its great and good work.

It also gives the Board great pleasure to state that the Grand Ligne Mission, in its several branches, seems also to be in a flourishing state. That mission was long aided by the Foreign Evangelical Society, one of the three associations out of which the American and Foreign Christian Union was formed. And although that mission is now, and has been for seven or eight years, under the direction of another organization, and is denominational in its character, the Board rejoice at every indication of its prosperity.

The spread of the Truth in Canada, among the French Romanists, during the last twenty years, has been highly encouraging, and must one day exert a most happy influence on a country whose interests are every year becoming more and more intimately connected with those of our own. Indeed, even now we see from time to time manifest proofs that the spread of the Gospel among the French population of Canada is exerting a good influence among the tens of thousands

of those people who have come over into our country—especially into the States of Vermont, New-York, and Michigan.

H A Y T I.

The Board regret to say that the only Missionary whom they now support in Hayti, or St. Domingo, is the Rev. Arthur Waring. This brother has continued to labor at Dou Don, in the interior of the island, at the distance of nearly 100 miles from Port-au-Prince, the Capital of the Western or French end. Mr. Waring has been exceedingly regular in sending full reports of his labors to the Board. There is abundant reason to believe that his labors have been much blessed, and that not a few souls have been brought to the knowledge of the Saviour through his instrumentality. At the date of our last Report Mr. Waring was encountering much opposition. For months his house was surrounded by a guard; still the people were permitted to come to the chapel, adjoining his house, and hear the Gospel, not only on the Sabbath but during the week. Within the last three months, his enemies, the Romish clergy, have prevailed on the Government to close the chapel, and forbid his public labors. This does not prevent him from prosecuting the work from house to house, but under many disadvantages. As Mr. Waring is a citizen of the United States by birth, the Board have felt it to be their duty to invoke for him the protection of our Government, by a memorial addressed to President Pierce; nor can they doubt that it will receive favorable attention and secure a proper result.

S O U T H A M E R I C A.

Just before the last annual meeting, the Rev. J. C. Fletcher, the Society's Missionary for several years at Rio de Janeiro, was compelled to return to the United States by the state of Mrs. F's health. His place at Rio has not yet been supplied.

The Rev. M. A. Williams still pursues his labors at Valparaiso, where he has an interesting school for native youth, and is much respected by all who know him.

A Missionary has just been appointed for Bogota, the capital of New Granada, who, we trust, will reach that important post in a few weeks.

The Rev. Ramon Monsalvatgé, who was in the service of the Society at the epoch of our last annual meeting, and for months afterwards, as he had been for several years before in that of the Foreign

Evangelical Society, and in that of the Evangelical Society of Geneva at a still earlier day, was sent in the winter by the American Bible Society to the Republic of Venezuela, where he is now prosecuting successfully the work of distributing the Sacred Scriptures.

When they think how little our churches have yet done for South America, and how widely the door has been opening in New Granada, Brazil, Venezuela, and the Valley of the La Plata, the Board cannot but think that this Society and other associations of the same nature are called on to come up promptly to the performance of a work of which they should have taken hold in earnest long ago. Surely the churches of North America ought to feel a deep interest in the spread of the true Gospel, which has made these United States what they are, in South America, as well as in Mexico and Central America.

EUROPE.

The Board would now call the attention of the Society to their operations in the Old World.

SWEDEN.

The Board have continued to support their two excellent Missionaries, Messrs. Rosenius and Ahnfelt in Sweden, although it is not a Papal country. These humble and devoted servants of Christ are not laboring in vain. The former bestows most of his time upon the work in Stockholm, holding several meetings every week in different parts of the city, and editing two monthly publications; the latter pursues, amid many trials as well as rejoicings, his humble work of exhortation and prayer in the interior portions of the kingdom. It is with pleasure, that the Board have to state that the resuscitation of the doctrine of the Gospel is going on in Sweden, as well as in the other Scandinavian countries.

BELGIUM.

During the last year the Board were able to support four Missionaries—two ordained ministers, one evangelist, and one schoolmaster—in the kingdom of Belgium. In that small but populous country—one of the most thoroughly Roman Catholic countries in the world—the door is fully open, so far as man can open it, for the spread of the Gospel. The government gives protection to all consciences, and all forms of Christian effort, and of religious faith and worship, with an equal hand. And the truth is happily gaining a

foot-hold in almost all the chief cities of the kingdom, as well as in many of the boroughs and villages.

FRANCE.

To France the Board were able to remit only \$3,500 last year; \$1000 to the "Central Evangelical Society," and \$2,500 to the "Evangelical Society of France." These sums were sufficient to support 18 or 20 missionaries, and were judiciously expended, we have reason to believe, by the excellent Societies on the ground to which they were sent, both of which have their centres of operation at Paris.

The details of the work in France which the Board have received from time to time from both these organizations, and which have been spread before the Society in the pages of its Periodical, have been in the highest degree interesting. The Board are happy to say that according to the most recent advices from their friends in France, the government is relaxing more and more its rigor in relation to the missionaries of the Societies which have just been named, and to which aid has been sent from the Board. By means of the memorials which have been sent to the Emperor by the committees of those Societies, as well as by the deputations which have carried those memorials to the throne, his Imperial Majesty has been made acquainted with the true state of things, and has been led to express in words and by deeds, sentiments entirely favorable to religious liberty. And although all opposition on the part of the priests and the local authorities had not actually ceased at the date of the last letters received, it is certain that the greater part of the chapels and schools which had been closed have been opened again. This is a fact which calls for devout thanksgiving to Almighty God.

Amid all the trials and discouragements under which the friends of the Gospel in France have been called to prosecute the work of God in France, it is cheering to learn that their labors have not been in vain. Probably in no year has there been a larger amount of spiritual blessing, and real success, than in the last. There has been less of outward show, but much more of silent and heartfelt work. The good "seed of the Kingdom" has fallen into ground prepared by adversity for its reception. Its germination has been hastened, and its early growth strengthened, by the tears and prayers of those who sowed in faith as well as in sorrow, and whose hopes have not been disappointed. Partial famine, and now the distressing calamities of a war that has within the last twelve months cost France the loss

of thousands of her children, have combined to make many a heart, in its bereavement and wretchedness, turn away from earth as a source of happiness to the Heaven which the Bible sets before us.

Although the Board have not been able to give any aid to the Evangelical Society of Geneva, they are far from being indifferent to a Society with which they have had such friendly relations in years past, and they rejoice to say that that Society, as well as those of Paris, of which notice has just been taken, holds on its way, and is evidently doing a great work in France, where it has many laborers, as well as in the City of Geneva, where it has a theological school, at the head of which stand Dr. Merle D'Aubigné, Gaussen, Pilet, La Harpe—names which are an honor not only to the "City of Calvin," but to Christendom entire.

ITALY.

The Board voted and sent during the last year the sum of \$1000 to the Table of the Waldenses, for the prosecution of the good work in Piedmont. This sum will enable them to employ, it is believed, at least five missionaries.

The Board have much pleasure in stating that they have reason to believe that the Truth is making steady and even rapid progress in the portion of the kingdom just named. In Turin, Pignerol, Genoa, Nice, Casale, Favale, and many other places, it is gaining a foothold, in some of them a very strong one. The government nobly protects all in their rights of conscience and of public worship, and this amid trials such as few governments in our day have been called to endure. Rome has opposed the liberal course of that government at every turn. And very recently the Pope has given a threatening intimation that the entire kingdom shall be laid under sentence of excommunication if the confiscation of the property of the Monastic establishments be decreed by the government. As that measure has probably been accomplished, we may soon expect to hear that a bull from the Vatican has been pronounced against the king and people of Sardinia.

The Board are happy to state that the Waldensian churches are prosecuting their work with vigor. It is expected that at the meeting of their Synod, appointed for the present month, measures will be completed for opening their Theological Seminary at La Tour next autumn. The endowment of that Institution has been provided for in this country, as well as the erection of the church at Pignerol.

The college, academies and schools of this martyr-people, the Board are happy to say, are in a flourishing state, and promise to be fountains of living waters for the kingdom of Sardinia, where the fields are "white unto the harvest."

THE AMERICAN CHAPEL AT ROME.

The Rev. Charles W. Baird having been compelled by the state of his health to return to this country last summer, the Rev. Edward D. G. Prime was appointed by the Board to take his place as chaplain at Rome. Mr. Prime reached the city of Rome in November, and opened the Chapel. The Board are happy to state that the services, held twice every Sabbath, are well attended by American and English Christians, who show their interest in this enterprise not only by attending the public services, but by contributing liberally to its support. It is the prayer of the Board that this Chapel will be a great blessing to many of our countrymen who from time to time visit the Capital of the Roman Catholic world, as well as an occasion of inquiry and of interest to the inhabitants of that city, where superstition and formalism and infidelity have so long usurped the place of a primitive Christianity. The Board feel under great obligations to the Hon. Lewis Cass, Jun., the American Minister at Rome, for the interest which he has taken in the Chapel and the protection which he has extended to it; and they would express their sympathy for him in the great affliction which it has pleased God to call him recently to endure.

It may not be improper to mention in this connection that shortly after the last annual meeting of the Society, the Rev. George H. Hastings, who was the first Chaplain whom the Board employed at Rome, and who conducted its services for three years, ended his days on earth, in a most happy and even triumphant manner, in the South, whither he had gone on account of his long declining health.

MISSIONARY AT CONSTANTINOPLE.

The Board appointed the Rev. Mr. Dudas, a converted Hungarian priest, to labor one year among the Hungarians, Poles, and others of the Romish faith, who have in large numbers taken refuge in that city and the adjacent region. Mr. Dudas has labored under the supervision of the missionaries of the American Board, and made his reports in the Latin language.

IRELAND.

The Board have continued the Mission in Ireland, under the di

rection of the Rev. Alexander King, who has been aided the last year by two assistants, and for a short time by two others. The Board have been induced to enlarge the mission in Ireland, from the deep conviction which they feel of the importance of the work in that island, which sustains such important relations to our own country. They are pleased to be able to state that the work in Ireland, under the labors of now a large corps of missionaries, of several classes, and employed by the organizations of several denominations of British Christians, is crowned with greater measures of success from year to year. The converts from Romanism to Protestantism in that island are no longer counted by thousands, but by tens of thousands. It is the prayer of the Board that the work may advance still more rapidly, spread into all parts of it, and fill all the dark places in it with the light and glory of a true Christianity.

CONCLUSION.

Such is a brief summary of the operations of the Society during the year which has passed, and a general survey of the fields to which they have extended. The Board feel, in bringing this Report to a close, that they have great reason for thankfulness for God's goodness to them during another year. And, whilst they know that they have great reason for humiliation and sorrow in view of the fact that they have been but unprofitable servants and stewards, yet they cannot but rejoice that they have been accounted worthy to do some thing in the important department of Christian effort to which the Saviour has called them. They deeply deplore that it has not been in their power to do more to meet the urgent calls for assistance which have been addressed to them from so many quarters. As almoners of the churches, they could do no more than endeavor to make a proper use of the means placed at their disposal. This they have endeavored to do, according to such lights as they have had. They are convinced that the times demand greatly increased efforts on the part of the friends of the Gospel in this department of missionary effort. The Papal world is becoming more and more accessible to the truth; the barriers of ages are giving way, and this in countries where it was least of all expected; many souls, fatigued and unsatisfied by the vain attempt to find true peace and happiness in formal services, are ready to welcome the Gospel which reveals Emmanuel, "God with us;" and God is granting His abundant benediction where proper efforts are made in the spirit of humble and

heart-felt reliance on the Holy Ghost, who alone can enlighten and renew the hearts of men.

On the other hand, Satan, as if aware that "his time is short," redoubles all his efforts. Open and violent opposition and even cruel persecution are resorted to where they can be wielded, and "all deceivableness of unrighteousness," when it is found to be easier to subvert than to oppose openly. In some countries the most marked progress in spiritual life is seen side by side with the most deplorable departure from the doctrines of the Apostles and Reformers. In some Protestant countries, and in all Papal ones, Infidelity, either secret or open, is advancing the baneful fruit of the excessive devotion to material interests in the present day. Nevertheless, truth is also advancing; nor can we, with the promises and prophecies of the Word of God before our eyes, doubt that victory will certainly be hers, whatever may be the vicissitudes through which her pathway may lie. The world is fast rolling onward to wonderful scenes. The times are serious and even ominous. God is arising to shake terribly the nations. Great changes are drawing near. A grand work of preparation is going on in the world. It is our sweet privilege to labor in faith and hope, knowing that the day will come when the "Spirit shall be poured out from on high," and "nations shall be born in a day."

SUCCESSOR TO THE REV. DR. BAIRD.

In another part of this number we have noticed the resignation of the Rev. Dr. Baird, and his retirement from the service of the Society, as the Secretary for the Foreign Department, at the close of the exercises of the Anniversary on the 8th of May. In view of this event, which had been mutually agreed on, in the month of January last the attention of the Board was given to finding some suitable person to fill the place about to be made vacant, and they were early led to look to the Rev. A. W. McClure, D. D. whose literary attainments, business habits, thorough acquaintance with the whole Papal system, large experience in labors connected with the religious press, and deep interest in the objects of the Society, eminently qualify him for the duties of the Secretaryship. The Board are happy to be able to announce to their readers and to the christian community, that they

have succeeded in obtaining the services of Dr. McClure—that at the meeting of the Society held at the close of the Anniversary just past, he was unanimously elected to fill the vacancy, and has entered upon the duties of the office. Dr. McClure will have charge of the correspondence, the missions, the agencies to and from Papal countries, connected with the objects of the Society, and of whatever relates to the service in the Foreign Department. He will also take part with the Home Secretary in conducting the monthly magazine, and in editing the various publications of the Board. The Board cordially commend him to the confidence, and ask for him the prayers, sympathies, and co-operation of the friends of the cause, that the work of the Society in the Papal countries of Europe, and also of South America, and wherever their missions are established, where the people are perishing under the influence of “the man of Sin,” may be carried forward with greatly augmented power. More, vastly more, should be done for those countries than has yet been attempted. Shall it not be done?

All letters and communications relating to the foreign field should be addressed to him, at the office of the Society, No. 156 Chambers-street, New-York.

THE IMMACULATE CONCEPTION.

There are many in the Romish communion who seem disposed to deny the power of the Pope to define and impose this new article of faith, as to the freedom of the Virgin-Mary from all taint of original sin. France hesitates to allow the publication of the Bull announcing the dogma. M. Cormenin is preparing for the Council of State a report of State against it; and, according to the *Concordat*, or treaty between the Popes and Napoleon I, the consent of the Council is indispensable. To allow the Pope the power he claims in this instance would be to sacrifice the long settled policy of the Gallican Church and sovereignty. Austria has forbidden the Bull in Lombardy, and has even interdicted the clergy from preaching on the subject. In Tuscany, the Dominicans have protested vehemently against the edict, as their order ever has opposed the dogma; and their chief, we are told, has been thrown into prison under a warrant from the Archbishop. Things look squally, as sailors say; and Rome is in danger from adding this big sail to her trim.

THE DOUAY BIBLE.

The English translation known under this name is the only version in the language authorized, to any extent, by the Church of Rome for common use. Yet even this may not be read by the laity, according to the canons of Trent, except under the direction of a spiritual superior, and under a moral obligation to understand what is read in no other sense than that apostate church assigns to the text, and expresses in the numerous notes and comments invariably printed with this version. The translation itself is not so inaccurate, but that friends of the Bible, both in England and in this country, have repeatedly offered to print it for free circulation, *without the notes*, provided the Romish ecclesiastics would authorize its use among their people. This offer has always been promptly rejected. And the rejection shows that the hostility of the priests is not so much against the version issued under King James's commission, as against the naked text in any form. They dare not let the lion out of his cage, unless they can muzzle his mouth, and muffle his claws, and hold him in a chain, and watch his motions with anxious jealousy. If the pure and unmixed word of God is so very dangerous to the souls of men, is it not strange that he should have spoken it, first to the Jews, and afterwards to the Greeks, in their own tongue wherein they were born? Why did he trust those nations with the Bible in their vernacular speech, instead of revealing it in some antiquated dialect which could only be made intelligible by means of the learned paraphrase of a corporation of priestly expositors? Surely the common people in those days were not more intelligent, or more fit in any respect to be trusted with the sacred Word, than are the "simple faithful" at the present day.

The Douay version is thought to follow somewhat closely that of old Miles Coverdale, printed in 1535, and one of the six which King James instructed his translators to follow as nearly as might be. The Douay Bible, as to its doctrinal import, hardly varies at all from the common version; the principal difference being in the use of the word "penance" where the Greek original requires the word "repentance." Coverdale makes the same mistranslations, probably misled by the ambiguity of the word *pœnitentia* in the Latin vulgate, to whose authorities he greatly deferred, though he was a staunch old Protestant.

The inferiority of the Douay version lies chiefly in its choice of terms. It uses a multitude of un-English words, transferred from the

vulgate, and necessarily unintelligible to the ordinary English reader. It abounds in such words as *azymes*, *holocaust*, &c. Take an example cited by Trench, from Gal. v. 19-22, where the Douay Bible, which is the translation of a translation, being made from the Latin vulgate, uses the terms *impudicity*, *ebrieties*, *commessations*, *longanimity*, where the common version has *wantonness*, *drunkenness*, *revelings*, *long-suffering*. Or take Heb. xiii. 16: "To do good and to communicate forget not, for with such sacrifices God is well pleased." Here the Douay Bible reads, "Beneficence and communication do not forget, for with such hosts God is promerited." Such Latinistic lingo reminds one of the complaint made by a poor and pious woman of the high-flower diction of her minister, "He holds the hay so high that the poor sheep cannot reach it." Or as Cowper expresses it,

"The hungry sheep look up, and are not fed."

And, as if to make the rack still higher, the Douay book is sold at such a price as to place it beyond the means of the poor. The writer of this once went into a Romanist bookstore, abounding in *cheap* publications, full of litanies to the Virgin, and other idolatrous matter. This firm had also published a splendid edition of the Douay Bible; but the cheapest copy in the store was offered us at fourteen dollars! It takes such wealthy prelates as John Hughes, with his seventy-seven New-York lots, to purchase such costly volumes. Outside pressure, however, has brought out a cheaper edition, from which some of the more scandalous of the Rhenish notes are omitted.

How rich a blessing to the Protestant communities their cheap and accurate Bibles have been! The more they are read, the more are they valued; and the "low pricing" of them has caused them to be "more highly prized." Their abundance is the chief treasure of the lands where they are found.

THE PRELATE AND THE SENATOR.

Dr. Hughes, the Pope's "care-taker" in these regions of the earth for some years past, has had some reputation for shrewdness and priestcraft. This reputation, poor as it was, he has nearly perfected by his indiscreet and tricky policy in attempting to meet the facts alleged by Senator Brooks in support of the church-tenure bill lately enacted by the Legislature of New-York. The prodigious mental effort made by the Archbishop, while at Rome, in helping the Pope

to "define the dogma" of the Immaculate Conception, seems to have "cracked the skin of his brain." When he got home from that all-important mission, he found that Mr. Brooks had spoken in the State Senate of the vast amount of church-property of which John Hughes was the legal owner, supposed to be worth, at present values, nearly five millions of dollars. Upon this, the prelate thought fit to show his *Archness*; and penned a long and jesting letter, professing his astonishment at finding himself so very rich; and promising, if the Senator would find the property for him, to build and endow a public library, in New-York, at an expense of two millions, to be called the ERASTUS BROOKS' LIBRARY.

A long correspondence has since ensued. The Senator has produced a list of deeds, duly recorded, vesting a large amount of real estate in the arch-prelate, with such comments as were requisite to show that they, as far as they went, sustained the position he had taken, and expressed with great dignity and self-respect. They have driven his adversary into very close corners, out of which he has sought to escape under the most transparent subterfuges.

The prelate's replies are venomous and vituperative in the highest degree. At one stage of the discussion, the mitred controvertist takes up his tormentor, as Uncle Toby did the fly, though not accosting him in so gentle terms, and throws him out of the window. But as the Bishop claims to be too poor to live in a house of his own, it is likely the windows are not kept in good repair. The "wretched and vile insect" is soon in his ear, buzzing and stinging worse than ever. The distracted dignitary then made an "appeal to the public," craving a "suspension of public opinion" for ten days, when he would be fully prepared to prove the falsehood of Mr. Brooks' statements. Meanwhile the latter published another "awful disclosure" of the shocking trade driven by the Archbishop as a funeral undertaker, and speculator in graves and the mouldering flesh of the deceased sheep of his flock.

At the expiration of twelve days Bishop Hughes comes out with his threatened document, which, in the first place, concedes about all that the Hon. Senator ever intended to maintain; and then strives to confute the whole by making a grand flourish with a paper drawn up by two respectable lawyers, which, however, but slightly changes the complexion of the facts.

The simple question is this; Is Bishop Hughes the *legal* owner of the property now standing in his name on the records? His various

quibbles are nothing to the purpose. Sometimes he says he owns it, not as plain John Hughes, but as Archbishop; just as he distinguishes between that "man of falsehood," Erastus Brooks, and the honorable senator whose veracity could not be impeached without disrespect to the Empire State. Sometimes he says that the property belongs to God, and that he, poor man, does not even own the furniture of the house he lives in,—ludicrously affecting to be like one who had not "where to lay his head:"—and yet he sells and mortgages God's property all the same as if it were Mr. J. Hughes' estate. Sometimes he makes a great outcry of falsehood against Mr. Brooks, because one deed does not convey a title in fee, but only gives him a lease for nine hundred and ninety years at the rent of one cent *per annum*. At another time he calls Mr. Brooks a wilful deceiver for speaking of a certain sale as made by a *trustee*, when in fact it was done by an *assignee*, as though an assignee were not a trustee for the creditors for whose benefit the assignment is made.

Such are some of the miserable shifts resorted to by the Archbishop to evade the force of the facts, which go to show the danger of suffering the hierarchy of his church to accumulate landed estate in this country, as they have ever done in Europe, to the impoverishment and enslavement of the people.

Bishop Hughes has lost all credit in this controversy for truthfulness and common sense. But Senator Brooks has not done with him yet! And we leave him for the present in those terrible hands, where he will probably remain for some time to come. The Senator, like a son of Apollo, is making loud music, though none of the sweetest,

"While he strikes the sounding lyre!"

But the prelate, more like a son of Apollyon, hurls only fiery darts; which, rebounding from the shield of truth, fall back upon his own head.

A SCOTCH PRESBYTERIAN FUNERAL IN GENOA.

I have just (30th December, 1854) returned from attending the funeral of B—— O——, a recent convert from the Romish Church. A few months ago she might have been seen, along with her mother, violently thrusting the colporteur from her miserable dwelling, in one of the most wretched parts of the town, for even attempting to sell a copy of the Scriptures. If

he did not succeed in selling, he ultimately prevailed upon her to accept a New Testament, and

"The hoary traveler went his way;
But the gift he left behind
Hath had its pure and perfect work
On that poor-born maiden's mind.

"And she hath gone to the Vaudois vale,
By lordly feet untrod;
Where the poor and needy of earth are rich
In the perfect love of God."

It is not the history of that humble convert that now interests us so much, though, doubtless, she has her history too. For twenty long years, through means of rosaries and fanciful portraits of Mary and her babe, and disgusting images of the "Man of Sorrows" nailed to a cross of wood, in fear and trembling she worshipped she knew not what. She sinned, and before the small brazen perforated lattice of a confessional-box she kneeled, and through it whispered, so far as she could remember, all her sins—every one—into the ear of a crown-shaven priest, who received them into his own black heart, to burden it the more, if that were possible. And again she sinned, and oft returned to the same confessional pool to be, as she thought, cleansed from all her filthiness, but as she afterwards experienced, to wallow deeper in the mire. But it was not to be always so with her. It pleased God that, through the study of that New Testament, she should be led to the fountain opened for sin and all uncleanness: and be washed there. After a lingering illness, she died of consumption in the Vaudois Hospital, where she enjoyed the kind and untiring ministrations of the devoted Mons. Geymonat, in whose presence she entered the dark valley of the shadow of death, fearing no evil; for she believed that Jesus would never leave her, but present her faultless before the presence of his Father, and introduce her to "the general assembly and church of the first-born, to sing the song of Moses and of the Lamb." But, as we have already hinted, it is not the life and death of the convert, that now strikes us so much, as the *funeral* of the convert. For a long time past our eyes have been familiar with funeral processions, consisting of companies of ghastly-looking mortals, enveloped from head to foot in long black bombazeen gowns, some bearing wooden crosses, and others long tallow candles blazing before them; and all bellowing, as from the lowest depths of their being, a certain chaunt to the Virgin, which, whether she understand or not, certainly no mortal on earth does. But the funeral procession of this convert was plain and simple;—a Scotch Presbyterian funeral in Genoa, and the first one, too, if not the first in Italy. It was interesting to observe, as we marched slowly through the streets to the *Staglieno* cemetery, the different expressions of the different people who formed themselves into little groups, to ask each other, "What is that?" The procession was so simple, and unlike anything they had ever seen before, that they appeared to be at a loss to divine what it was. Outside the

gates of the city the peasant occasionally lifted his "wide awake" from his head, but generally replaced it so hastily, and in such a way, as to leave on us the impression that he instinctively discovered, that he had sinned in ignorance. Arriving at the cemetery, we marched right through it until we reached a very small corner of ground entirely separated from the Popish burying-place by double walls, and in that little Machpelah the Vaudois bury their dead. The middle wall of partition between Papist and Protestant has been greatly lowered, but not yet broken down. But this day's public demonstration is a step, and a great step too, in the right direction. A very short time ago no such thing would have been allowed. Had it been attempted, priests and people would have risen *en masse* and dispersed the little company of Protestant mourners. To-day, curious indifference, rather than any desire to suppress the onward movement, filled the minds of Popish spectators.

CARACCAS.

Last winter, Rev. Ramon Monsalvatge, formerly a Spanish monk, but now an American Presbyterian minister, was sent to Venezuela as an agent of the American Bible Society. He visited La Guayra, Valencia, Puerto Caballo, Caraccas, and other places; and before he left the republic, whence he has recently returned to New-York, he sold all the books he had taken with him, viz. three hundred Bibles, a thousand Testaments, and some other religious publications. Most of these were gladly received, though three of the Testaments were committed to the flames by those truculent priests who, when they cannot burn the men who bear the image of God, content themselves with burning the book which reveals His will for our salvation.

On the 4th of February Mr. Monsalvatge was excommunicated by a brief from the Archbishop, read in all the churches of Venezuela, and warning the people against receiving his books. After this he was exposed to frequent insults; but also met with many friendly supporters. On the two days following his excommunication, he held a long dispute with three Capuchin monks, in the presence of sixty or seventy respectable men. One gentleman, a distinguished Venezuelan statesman, and well known in diplomatic circles in Europe, near the close of the debate, inflicted a very severe reprimand upon the angry monks for insulting the stranger, and thus bringing discredit upon the country. He also energetically declared that the Protestant was in

the right. Mr. Monsalvatge also received much kindness and support from several foreigners of distinction, some of whom hold, or have held, important diplomatic positions in that country.

• On the 28th of February, Mr. M. was invited to attend a meeting of Germans resident at Caraccas, where he gave an account of the exertions made by Protestant Christians in the United States for the spread of the Gospel. After his remarks, which were listened to with much interest, a paper was presented for signatures, inviting the christian public in the United States to aid them in erecting a convenient church, and supporting an evangelical minister. Nearly three hundred foreigners, and about forty Venezuelans, signed this application. Religious freedom is secured by the liberal constitution of the republic, and by foreign treaties. The government favors this liberal course, finding that it brings into Venezuela the industrious Germans, and other enterprising foreigners, to the great benefit of the country.

BOWING DOWN IN THE HOUSE OF RIMMON.

Among the mighty men who met of late at Vienna to negotiate peace, if possible, between Russia and the Allies of Turkey, not the least distinguished was Lord John Russell. By the English papers, it appears that on Easter Sunday, his Lordship, forsaking the accommodations which had been provided for him at the Chapel of the British Embassy, attended with his family and suite at High Mass, celebrated with great clerical and orchestral pomp in the Augustine Church. Here he and his retinue occupied a most conspicuous place within the chancel, where every eye in the densely crowded church was watching their deportment. His Lordship knelt at the adoration of the wafer-god, the "cake-idol," and crossed himself most devoutly. It is remarked that Lord Westmoreland, the resident Ambassador, was deeply disgusted at this behavior, as were many other Englishmen at Vienna. It is also rumored, that Lord John Russell has become a "pervert;" and is ripe for the sweet privilege of kissing the Pope's toe at the first convenient opportunity. This is not at all improbable; for, as the old Puritan, John Norton, sententiously said, "your loose Protestant is just fit to make a strict Papist."

WILL OF A ROMISH PRIEST.

The Hartford Times has published a copy of the will of the priest Brady, whose removal from his church in that city, with his speedy death, and his turbulent funeral obsequies, occasioned so much excitement of his flock against their Bishop. It appears that the deceased was not quite so poor as some of the prelates pretend themselves to be. The residue of the estate is left to purchase masses for the repose of poor Brady's soul. Masses are sold at a regular rate. What a chance for rich sinners! The gospel, in its primitive days, reserved its best blessings for the poor. "How hardly shall they that have riches, enter into the kingdom of heaven." But since masses for the dead were invented, and the trade in masses became an established traffic, the case is changed. The impoverished sinner, who hath not wherewithal to pay for his soul's release, must suffer the full penalty of purgatorial fire. But the wealthy sinner, who has rolled in sin and luxury all his days, may make a speedy end of his purgation, if he only leave enough of his property to pay the clergy for their *charitable* efforts to relieve him. As Dryden sarcastically says,

"There is no Dives in the Roman hell."

Father Brady's will is to the following effect. Among a number of nephews, nieces, and housekeepers, remembered by him, he leaves to one nephew \$3,000, to one niece \$2,000, to Catholic objects \$6,000, to three *sisters* \$800 among them; and the residue of his estate to purchase masses to be said for the repose of his soul! What a comfortless religion is that which promises only purgatorial fires, from which an eventual escape is to be purchased by money! Certainly, if it be tolerable to a rich priest, it is not very encouraging to the poor, who cannot buy masses.

ORDINATION.

Mr. Varnum D. Collins, a graduate of the Union Theological Seminary, and under appointment of the Board of Directors of the American and Foreign Christian Union as a Missionary to South America,

was ordained, Thursday, May 17th, by the Third Presbytery of New-York, in the Houston-street Church. The introductory services were performed by Rev. Mr. Smith, pastor of the church, who presided on the occasion. The sermon was delivered by Rev. Washington Roosevelt, from the text, Zach. iv. 6, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The circumstances attending the declaration of the text were stated as being of a temporal character, and pertaining to the erection of a temporal church. But this language, it was urged, had a wider range. The same declaration held true in spiritual matters. Nothing was achieved in the advancement of the work of divine grace by the might and power of man alone. No kingly edicts—no measures, indeed, however planned, unless accompanied by the saving influence of the Holy Spirit, could serve to build up God's kingdom on earth. It was true God made use of human instrumentalities, but they were but the means to the end.

This, however, it was further urged, far from operating as an incentive to idleness in God's vineyard, was an inducement to greater diligence. None the less was responsibility enjoined upon the Christian to work with all his power and might in saving souls. Thus it was (the reverend speaker declared, in conclusion) with the work of missions. The heathen, God had declared, should become his inheritance, but their conversion was to be effected through the labors of man. Allusion was made to their brother, who was to be consecrated as one of the humble instruments in the holy cause of the world's regeneration. In setting himself thus apart, he was only showing his faith in the text—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

At the close of the discourse, which was thoroughly evangelical, and very impressively delivered, the constitutional questions were proposed by the Moderator. The ordaining prayer was made by Rev. Dr. Fairchild, Home Secretary of the Union, assisted by the members of the Presbytery in the laying on of hands. The charge to the young evangelist was given by Rev. Dr. McClure, Foreign Secretary of the Union, this being his first public act in that capacity. The Secretaries took part in these services by invitation from the Presbytery. After a closing prayer, the audience was dismissed with the apostolic benediction by the newly ordained evangelist. Mr. Collins will sail for his destined field of duty, Rio Janeiro, at an early day. There is a prospect of a "wide and effectual door" being opened before him; though, like the apostle, he may have occasion to report that "there are many adversaries." We have great hopes from his wisdom and

piety. May God be with him, and make him a lover and winner of souls! There is need of many such where he is going, a region in which Popery is largely yielding its usual two-fold fruits, superstition with infidelity growing side by side upon its stock.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE
1st OF APRIL TO THE 1st OF MAY, 1855.

MAINE.		to make Eugene Waterman Mason, L. M.	
Seasideport, David Thurston,	\$ 5 00	\$10. Others \$157 00	\$157 00
Ferthland, Mrs. W. Oxnard,	5 00	Central Ch.	125 00
Washington, Calvin Starrett,	5 00	Richmond St. Ch.	51 27
		1st Bapt. Ch. John C. Brown, Esq.	50 00
		2nd Bapt. Ch.	48 00
NEW HAMPSHIRE.		CONNECTICUT.	
Gilmanton Centre Cong. Ch. 	10 00	Lyme, Wm. Coalt, Esq.	3 00
VERMONT.		Miss Mary Still,	3 00
Brandon Churches per Rev. Joseph L'Heureux,	38 00	Guildford, Joel Everts,	5 00
Castleton, Wm. Denison,	4 00	Glastenbury, E. S. Brainard,	1 00
Norwich, South Ch. to make John Dutton,	51 00	Birmingham, a friend,	1 00
L. M.		Ansonia, M. E. Ch.	6 25
MASSACHUSETTS.		E. L. Hart,	1 00
Stephens, Cong. Society per W. N. Ellis, in full for Miss Hannah B. Cobb's, L. M.	28 00	W. H. Plumber,	1 00
Westfield, H. Hooker,	5 00	Mrs. Mary E. Tucker,	1 00
Mrs. A. H. Dewey,	5 00	Hartford, James B. Hosmer, in full for L. M.	10 00
Boston, Mount Vernon Ch. a balance	5 00	Southport, M. E. Ch.	18 15
S. Boston, Phillips' Ch. a balance to make	5 00	Meriden, 1st Cong. Ch.	15 00
Wm. Eaton, L. M.	5 00	Southington, 1st Cong. Ch.	25 00
Attleboro' Cong. Ch.	10 00	New Haven, Yale College Ch. add. Rev. T. D. Woolsey, D. D., L. M.	15 00
Fairhaven, 1st Cong. Ch. to make Rev. John Willard, L. M.	38 00	Orange, additional,	3 00
Leicester Cong. Ch. to make Henry Sedgwick, L. M.	45 50	Bethel, Dea. Seth Seelye,	10 00
Hopkinton, 1st Cong. Ch.	30 00	NEW-YORK.	
Winchester, Cong. Ch. to make Alfred Norton, Joseph Huse, and Mrs. Eliza H. Richardson, L. M.'s	101 00	N. Y. City, Wm. Hoyt, \$5; E. M. Vanderlip, \$1; Dr. Corson, \$3.	9 00
Newton Centre, Cong. Ch. to make Dea. Luther Paul, L. M.	38 44	Schenectady, from a lady by Rev. S. T. Searle,	5 00
Amherst, Mrs. Eliza Haven to make Dr. George S. Woodman, L. M.	30 00	Schenectady, Individuals in Presb. Ch. by Rev. J. T. Backus, pastor,	30 00
East Hampton, 1st Cong. Ch.	30 00	N. Y. City, a friend,	2 00
Payson Ch. Mr. Sawyer,	5 00	Henry J. Baker & Brother,	50 00
Greenfield, Rev. J. G. Voss,	5 00	Poughkeepsie, 2d Refd. Dutch Ch. by J. B. Jewett,	30 00
Meth. Ch.	3 11	Vienna, 1st Presb. Ch.	11 00
Stockbridge, Cong. Ch.	23 23	N. Y. City, E. T. Woolsey,	50 00
Pittsfield, 1st Cong. Ch. a balance	50	Ovid, Peter Deig,	1 00
Southampton, Cong. Ch. to make Rev. Stephen C. Strong, L. M.	31 00	Eye, D. H. Mead, \$1; O. W. Loder, \$1; U. Halstead, \$3; P. Halstead, \$1; J. Griffin, \$1; J. Godney, \$1; Others, \$3.	10 00
Morton, Trin. Cong. Ch.	50 80	Mamaroneck, M. E. Ch.	6 71
Teachers and pupils of Wheaton Female Seminary to make Miss Caroline P. Cutler, L. M.	44 00	Brooklyn, G. H. L.	10 00
Morton, Miss Goodwin's School class	1 00	Livonia, Presb. Ch. balance,	5 00
Union Sewing Circle	6 23	Geneva, Presb. Ch. of which \$5, in part to constitute Miss Sophia H. Boyd, L. M.	54 46
West, Dennis, Mrs. Annie Collins additional for Seth Collins, L. M.	5 00	Victor, Cong. Ch.	5 00
RHODE ISLAND.		Owego, Presb. Ch.	23 75
Providence, Beneficent Ch. Joseph Manton, in full, to make Miss Sarah D. J. Rathbone, L. M. \$20. Mrs. John N. Mason, in full,		Berkshire, in part to constitute Rev. O. P. Conklin, L. M.	13 79
		Springfield, Presb. Ch. to constitute Rev. C. F. Beach, L. M.	23 46
		Madison, Bpt. Ch.	3 07
		Conz. 'b in part,	3 75
		Lisha's Kill, R. D. Ch.	5 00
		Niskayuna, R. D. Ch.	5 00
		Gen's Falls, in part to make Albert Blakesley, L. M.	22 25
		Hagaman's Mills,	5 00

Amsterdam, Presb. Ch. 17 28
 Flatbush, M. E. Ch. for the Waldman Table, . . . 20 00
 N. Y. City, Mrs. Olivia Phelps, 100 00
 A friend, 100 00
 New Lots, a friend, 100 00

NEW JERSEY.

Freehold, Mrs. Mary Perrine, 1 00
 Bridgeton, Isaiah Barnes, 5 00
 Hardiston, North Presb. Ch. in part, 14 00
 Dover, Presb. Ch. to make the pastor, Rev.
 B. C. Megie, L. M. 85 00
 New Vernon, Rev. Mr. Huntington, 1 00

PENNSYLVANIA.

Montross, Presb. Ch. add. by J. Lyons, trans'r. . 2 00
 Lawrenceville, Rev. E. D. Wells, 2 00
 Alleghany City, Dr. Roger's Ch. 12 00
 South Hermitage, Friends by Martha Buchanan, Treasurer, 15 00

DELAWARE.

Wilmington, Captain David Bush, 8 00

DISTRICT OF COLUMBIA.

Washington, 1st Presb. Ch. add. 5 00

VIRGINIA.

Clark County, Ladies by Mrs. Col. Byrd, . . . 15 00
 Additional, 2 00

ALABAMA.

Selma, H. Waller, 5 00

LOUISIANA.

New Orleans, 4th Presb. Ch. in part to make
 Rev. W. McConnell, L. M. 22 40

TENNESSEE.

Moscow, Cum. Presb. Church, by Rev. J. S.
 Pickens, 8 00
 Boonville, Cum. Presb. Ch. by Rev. W. G.
 McGehee, 5 00
 Memphis, 1st Presb. Ch. which makes its
 Session, L. M. 60 00
 2d Presb. Ch. in part, 25 00

MISSOURI.

St. Louis, 1st Presb. Ch. add. 8 00
 Central Presb. Ch. add. W. Adriance,
 in full of L. M. 5 00
 Ashbury Chapel M. E. Ch. 8 20
 St. Louis, 1st Trin. Cong. Ch. in part, Rollin
 Clark, Esq. to complete his L. D. \$50; col-

lection, \$125, 125 00
 St. George's P. E. Ch. Church, which
 makes its vestry, L. M. 25 00
 2nd Presb. Ch. H. E. Gumbie, \$25; A.
 G. Edwards, \$30; G. S. Drake \$10; A.
 Marmad, \$10; O. Wiegman, \$25; E. Hol-
 mes, \$10; J. Hutton, \$10; Mr. Greeley, \$5;
 John Simonds, Esq. to make himself L. M.
 \$50; Mr. Sample, \$25; Mr. Bredell, \$10;
 S. Copp, \$10; Messrs. Keeshew, Wilson, Os-
 sey, Nesbitt, King, Blood, Lemoine, Porter,
 Downing, Hall and Woods, \$5 each, —\$25;
 others \$68 50, all which constitutes Rev.
 N. L. Rice, D. D., L. D. and the Session of
 the 2nd Presb. Ch. St. Louis, L. M. . . . 202 50

ILLINOIS.

Springfield, 2nd Presb. Ch. Rev. A. Hall . . 9 75

INDIANA.

Crawfordsville, Individuals 8 25
 Female Seminary 6 00
 Bainbridge, N. S. Presb. Ch. 12 00
 M. E. Church 2 10
 Greencastle, N. S. Presb. Ch. 20 25
 O. S. Presb. Ch. 5 00

OHIO.

Windham, Luther Humphrey 1 00
 Munroe, O. S. Presb. Ch. 17 00
 O. S. Presb. Ch. add. 23 00
 Belleville, 4 00
 Lebanon, Rev. Mr. Brown, 1 00
 Elyria, T. L. Nelson, 5 00

MICHIGAN.

Grass Lake, Mrs. Denmark, 20
 Brooklyn, Presb. Ch. 15 25
 Bapt. Ch. 4
 Albion, Presb. Ch. add. 3 00
 Marshall, Presb. Ch. to make Philo Dibble,
 L. M. 22 75
 Meth. Ch. 2 00
 Battle Creek, Presb. Ch. to make T. R. Skin-
 ner, L. M. 20 75

WISCONSIN.

Beloit, Mrs. L. W. Bowen, 5 00

TEXAS.

Polk Co, B. S. G. 5 00

SANDWICH ISLANDS.

Waimea, Rev. Lorenzo Lyons and family,
 \$10, by his Ch. \$10, 20 00

CONTENTS.

The Annual Sermon, 241
 The Annual Meeting, 241
 SIXTH ANNUAL REPORT, 249
 HOME FIELD, 258
 Adverse Events, 259
 Resignation of Rev. Dr. Baird, 259
 Publication Department, 260
 Books, 262
 Fracts, 264
 Library, 265
 Extracts from Reports, 267
 Agencies, 279
 Popular Lectures, 280
 Rome in the United States, 281

FOREIGN FIELD, 281
 Canada, Hayti, Europe, &c. 282
 Conclusion, 291
 Successor to the Rev. Dr. Baird, 292
 The Immaculate Conception, 293
 The Douay Bible, 294
 The Prelate and the Senator, 295
 A Scotch Presbyterian Funeral in Geneva, . . 297
 Caraccas, 298
 Bowing down in the house of Rimmon, . . 299
 Will of a Romish Priest, 301
 Ordination, 302
 Receipts, 303

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VI.

JULY, 1855.

No. 7.

LAFAYETTE AND THE PRIESTS.

WHEN that illustrious patriot, belonging to America as much as to France, was last in this country, it was notorious that he attended Protestant worship as readily as he did that of the Church in which he was born, and was in the habit of expressing very freely his opinion as to the deleterious influence of the Romish hierarchy on the great interests of liberty. This, at the time, was too well and widely known to be called in question. For twenty years his warning, that "if ever the liberties of this country are destroyed, it will be by Romish priests," passed without contradiction as to its being his true utterance.

But recently it is pretended that this famous expression was never used by Lafayette, except in a certain letter, said to have been written by him *for the purpose of refuting the sentiment*. This letter was printed last fall in the *Cincinnati Inquirer*, by a bitter and bombastic writer who styles himself "OLD LINE." It was adopted by Bishop Spalding, of Louisville, said to be the richest man in Kentucky, and printed in a certain work published by him. Professor Morse, who, by personal intimacy, was familiar with the sentiments of Lafayette on this subject, felt at once that the letter was a forgery; and having been charged with a "stupendous fraud" in the matter, very properly called upon the wealthy bishop for the authority on which the document was ascribed to the Frenchman whose name is so dear to all Americans.

In reply to this demand, Professor Morse is referred to a book which no man, except the unknown "OLD LINE," pretends, so far as yet appears, to have seen. The most diligent inquiry at Paris, where it is pretended the book was published, has failed to discover

any trace of it; and the unwillingness of the party who professes to have in possession the only copy ever heard of, to exhibit it even to the editor who prints his defamatory articles, is certainly a dark and suspicious circumstance. We do not say that such a book was never issued, though no publisher's name is given on the title-page quoted from it, as French law requires. We do not say its existence is impossible, for it is hard to say what is impossible in a world like this. Such a book may have been recently printed in private, for the purpose of throwing off the odium cast upon the priests by the language of Lafayette. It may have been got out by some piratical publisher in Belgium, like the almanac which the crafty lawyer procured to be printed with a false calendar, and scattered in the court-room, so as to be able to prove an *alibi* in favor of his guilty client. Even if the book should ever be brought out to public inspection, it would not answer the end designed; for there are others still living, besides Professor Morse, who are witnesses to the freely-spoken condemnations of the whole Jesuit tribe by the hero of the Revolution. And therefore the letter, even if existing in a book—for books will sometimes lie—would only afford internal evidence of its own falsehood, as containing sentiments well known to be contrary to those of him to whom it is falsely ascribed. To accredit the letter, as printed in the book, if ever that dubious volume should come to light, it will be necessary to produce the original manuscript, signed by Lafayette's own hand; or at least the testimony of competent witnesses deposing to their personal knowledge of its existence.

As this matter will belong to the future history of the Romish controversy in this country, we give below the able letter of Professor Morse to Bishop Spalding, exposing this mystery of iniquity. The high rank of the writer of this extended communication, as standing in the front rank of American artists, and of those inventors who have made the world their debtors through all coming generations, as well as his pure and unimpeachable Christian character, will claim for it an attentive perusal.

We have only to add that, since its publication in the *Louisville Courier*, the only answer we have yet seen to it is a challenge to Professor Morse, in the *Cincinnati Inquirer* of May 17, that "if he will come to this city, and risk any thing on his impeachment of it, the book will be produced before a committee selected by the parties." That is to say, as we understand it, if he will stake a sum of money on the issue, the book shall be forthcoming! Could any thing be

more impudent or more shallow than this? Has he not already staked what is of far more value than money, his literary reputation, and his character for integrity, thus far spotless, upon the correctness of his position? And this challenge comes from whom? From an anonymous scribbler, who, having been implicitly charged first with forging a letter, and then fabricating a tale of a non-existent book to substantiate his forgery, refuses, under such a flimsy pretext, to produce the only evidence which he pretends to have in its favor—the only possible proof which can clear him from the black charge of being a forger of false documents, and a malignant defamer of true men.

From the Louisville Courier, May 12, 1855.

REPLY OF PROF. MORSE TO BISHOP SPALDING.

MESSERS. EDITORS: We take great pleasure in presenting to the public the following reply to Bishop Spalding, which Prof. Morse has transmitted to us for publication, through the columns of your valuable journal. The name of its distinguished author is in itself sufficient to command attention. The questions discussed are of both political and historical importance, and the ability and candor which characterize their treatment will inevitably carry conviction.

It will be remembered that the only evidence which Bishop Spalding has as yet adduced consists of a letter which, through the columns of the *Courier* and elsewhere, we have for months denounced as a *forgery*, without eliciting as yet the least attempt at authentication. Again we claim, therefore, that Bishop Spalding *has no right to cavil at the testimony of Professor Morse until he first confirms his own*. Every reflecting man will see this, and unless he can produce something more convincing than cavils, a forged letter, and the unworthy trickery of his last reply, the dictates of policy at least will be best subserved by a prudent silence.

Since Bishop Spalding, with his usual politeness and felicity of expression, has seen fit to characterize Professor Morse as "*an old man, trembling with failing memory on the verge of the tomb*," we beg our readers will note the Professor's reply with special reference to this, in order that we may determine precisely how much younger the "Old Entellus" must be, to safely don the intellectual cestus with our Western "Dares," who thus, like his boastful prototype,

"*Ostendit humeros latus, alteraque jactat
Brachia protrudens, et verberat ictibus auræ.*"

The case of Iophon *vs.* Sophocles is also a case in point. The Bishop's classical lore will supply the commentary, and he will readily pardon us

the omission of the unpleasant analogies which the decision of the Greek judges might suggest.

N. ROBINSON.

PO'KKEPSIE, N. Y., May 2, 1855.

"If ever the liberties of the United States are destroyed, they will be by Romish Priests."—LAFAYETTE.

TO BISHOP M. J. SPALDING :—SIR, Your remarks in the *Courier* of April 13th, have been sent to me. You will excuse the delay and my apparent neglect in noticing them, which, however, will be of no damage to the cause of truth, since, in the interim, I have neither been unmindful of you, nor remiss nor unsuccessful in my search for the means of gratifying your importunate inquiries. In common with the rest of the intelligent public, whose object is to arrive at the knowledge of an *historic truth*, I am under great obligations to you, sir, for bringing this subject so prominently and distinctly before the American people.

The motto of Lafayette, which stands at the head of this letter, has been quoted to them for some twenty years without its authenticity having been questioned, unless, indeed, your assertion be correct that "some time ago," (which is a somewhat indefinite date,) it was so called in question by the *Freeman's Journal*. If so, it has never till now been brought to my knowledge, and is now confined solely to your assertion of the fact. Whatever may be the nature of that notice in the *Freeman's Journal*, is a matter at present of very little consequence, since your denial of the authenticity of the motto has been distinctly brought to my knowledge, and I can settle the question with you, once for all, and for ever.

My letter from Poughkeepsie of March 19th, was not, and could not be, the intended answer to your "appeal," published in Louisville, March 19th. Still, for reasons best known to yourself, you choose to assume it to be my reply to your appeal. The public will see, if you can not, that a letter of 19th March, written and mailed four days distant from Louisville, could not be a consequent of an article published in Louisville on the self-same day, whatever may have been the accidental order of its publication. They will also duly appreciate this artifice by which you assume a triumph from my presumed default. I can, however, well afford to you this brief season of self-gratulation, of which the apparent success of this Jesuitic ruse enables you to avail yourself.

My own self-respect, as well as the respect due to the shrewd and reflecting minds by which you are surrounded, will restrain me from any mere personal retort, which the indecent personalities in which you have indulged would seem to provoke. A far more important question than the comparative skill in personal disparagement, is involved in this discussion.

The question whether the illustrious companion of Washington, the consistent, long-tried, ever vigilant friend of the republican liberties of the

United States, ever gave this significant, faithful, just, and most important warning to the American people, is the point in dispute.

After twenty years' circulation of this pregnant warning—no one, to my knowledge, in all that time presuming to call it in question—after being familiarly quoted in books and pamphlets, and placed in capitals as the perpetual motto of some journals, you, sir, at this late day, have ventured to deny its authenticity.

In your denial you have chosen to assail my testimony in its favor, to cast a suspicion on my veracity, and unequivocally to pronounce my statement *unreliable*. I am, therefore, no volunteer in this contest, but am called out by you to defend my position against your attacks. I do not complain of this, sir: I most cheerfully accept your challenge.

I have for more than twenty years been personally knowing to the fact that the sentiments of the motto are the sentiments of Lafayette, and when I first met with it in print, I could vouch for its truth, because it perfectly embodies the *sentiments* of the illustrious man, as often expressed to me.

And pray, sir, what is your authority for denying the authenticity of the motto? That strict justice may be done you, I quote your remarks from your pamphlet, called "Intolerant Spirit of the Times." At page 31, you say:

"To awaken suspicion against the Catholic priesthood, the public prints have long been circulating among the people the extraordinary assertion that Lafayette warned American patriots against priestly influence in the following language:

"'If ever the liberty of the United States is destroyed, it will be by Romish priests.'

"The fact of such a declaration coming from one who was a Catholic himself, if he was any thing, bears the stamp of improbability, if not of downright absurdity, on its very face; yet it passed current for truth, and was, we think, generally believed by the masses, who are prepared to devour any absurdity, provided it militate against Catholics! Now, what will the impartial public think, when it is ascertained that this charge, like most others which have been lately circulated in the country to our disadvantage, is not only utterly groundless, but indirectly the reverse of the truth!

"It makes the French patriot say, in fact, directly the opposite of what he did say! Here is the extract from his letter to a Protestant gentleman in New-York, written from Paris, in 1829, shortly after his return from his visit to the United States, which letter no doubt gave occasion for concocting the calumny:

"The friendly expressions of regard for my health and happiness conveyed in your kind letter to me of the 15th ult., I beg you to be assured, are grateful to my feelings; and I shall cherish the recollection of the many services and kindnesses towards me on the part of both yourself and lady, while I was your guest in America, as among the most pleasing reminiscences connected with my late visit to the United States. * * * I can not but admire your noble sentiments of devotion and attachment to your country and its institutions. But I must be permitted to assure you that the fears which in your patriotic zeal you seem to entertain—that if ever the liberty of the United States is destroyed it will be by *Romish priests*—are certainly without any shadow of foundation whatever. An intimate acquaintance of more than half a century with the prominent and influential priests and members of that Church, both in England and America, warrants me in assuring you that you need entertain no apprehension of danger to your reublican institutions from that quarter."

You here, sir, not merely deny that General Lafayette ever *uttered* such a sentiment, but, as I have said, you assert that he *wrote a letter*, which letter you quote—a letter in which this very sentiment and motto are

recorded, and recorded for the express purpose of *repudiating* them. This, sir, you charge upon Lafayette. You quote that letter as *genuine*; you rely upon it as *genuine*; you hint not the slightest peradventure of its spuriousness; you even persist in adopting it without doubt; you deliberately announce that you "have re-published it in a second edition of your *Miscellanea*," and this after being distinctly apprised that its authenticity is more than doubted; even when the charge of *forgery* is made against it from many respectable quarters. On the strength of that letter alone, you affirm that Lafayette actually said "directly the opposite of what he did say." You pronounce the motto a "calumny," and you profess to have "no doubt" that this letter "gave occasion for concocting it," that is, of *inventing the motto*.

It is not necessary, sir, to charge upon *you* the *forgery* of that spurious letter. It is sufficient for me that you have endorsed the counterfeit as an historical fact and passed it off upon the community as genuine. You have made yourself *particeps criminis*, by giving it your *imprimatur*, and this after a warning, that should have induced caution, that the letter was more than suspicious. You would evade the responsibility of such an act, because, forsooth, you could cite a *Protestant source* for that letter. This is a subterfuge too shallow to protect you. I shall follow you into your retreat for your "Protestant authority." You have *not* quoted that letter from the editorial columns of a Protestant paper, but from one who conceals himself under the mask of "OLD LINE," writing in a Protestant paper. I hazard little in saying he *is no Protestant*. Are you sure, sir, he is not a *Jesuit*, who has taken advantage of an election excitement to abuse the confidence of a Protestant editor, the more easily to deceive a Protestant public? Can the public be fully assured, when they know the principles of allowed equivocation and perjury on which your entire corporation is known and proved to be based, and the systematized fraud and falsehood authorized by it, that there has not been a *convenient collusion* between you, sir, and this same Mr. "OLD LINE?" Acts of this complexion in the annals of your corporation are not so uncommon as to make it impossible. May he not be a *Jesuit*? Listen to his style of defense of this apocryphal letter, after being called upon to produce his authority for that letter; let him give it in his own style, (for even *he* has an authority to fall back upon, such as it is.) He had been gently told that his letter had the suspicious look of *forgery* about it. He replies:

"But even upon the supposition that they *are* capable of proving the letter which my authority attributes to LAFAYETTE to be a *forgery*, (but which is a moral impossibility,) and that no falsification has been perpetrated; still, *if they are at the same time unable to show the genuine source whence they obtained it*, and can nowhere find it in the writings of LAFAYETTE, they will then, in that case, only have acquitted themselves of the charge of *falsification*, to prove upon themselves the more damnable crime of *forgery*."

"In the excitement consequent upon the discovery of the stupendous fraud, at the time I prepared the article for your press, the proper credit was inadvertently omitted."

The work was obtained from the private library of a French gentleman residing near this city, and is entitled, *Essai sur la Republique des Etats Unis d'Amerique*, par M. Jeane Bap. Marchande, a Paris, 1835, 12mo., pp. 245,* being an essay on Republican government, with his correspondence, etc., which he published on his return to Paris, for the benefit of his friends, the Liberals and Republicans of France. The work, I presume, has never been translated and published in this country, for the reason that it does not possess sufficient merit to justify it. The author was a private retired gentleman, and lived some years in New-York city, but was not, perhaps, very generally known as an author in the literary circles of either this country or of Europe. The significant fact that the work is rare may, in all probability, have been the very circumstance which first suggested the idea of perpetrating the falsification; for if the sentence had occurred in the published writings of LAFAYETTE, now in general circulation in this country, it is reasonable to be presumed that the certainty of the speedy detection of such unhallowed and damnable desecration of the fair fame and sacred reputation of the name and memory of the honored dead would have deterred the base and villainous falsifier from his diabolical machination, and the impartial historian would have been spared the painful and humiliating necessity of handing down to posterity the record of a species of political perfidy and moral turpitude in the nineteenth century, the development of which exceeds in enormity the infamous pious frauds, forgeries, falsifications, and interpolations which disgraced the dark ages.

"OLD LINE."

The italics are his, sir, and I have omitted his declamatory preamble, swollen with the verbiage of the same bombastic and scurrilous phraseology—a phraseology which a disturbed conscience would be apt to select to vent in characteristic epithets the torment of persistent guilt. Its dialect betrays the Jesuit in every line, as sure as the brogue betrays a native of the Emerald Isle.

Now, sir, either your judgment or your honesty suffers from your upholding of this double attempt to deceive the public—the attempt to palm off upon an intelligent community such a miserable apology of an authority for the support of any thing, and the attempt to practise upon the credulity of the public with such a letter of Lafayette. Your judgment suffers if you did not suspect the fabrication, your honesty if you did.

You are near the source whence you say you have derived your facts. A single day would suffice to verify "the book in the library of the French gentleman residing near Cincinnati," in which the pretended letter is said to be recorded. You have been called on for months to produce that book, and the call has been in vain. And let me say, sir, it is likely to be in vain, since *no such book can be found in Paris!* nor is there any evidence that *such a book* was ever published there; on the contrary, the evidence amounts almost to certainty that *no such work is in existence*, and was never published.

Presuming, sir, from my knowledge derived from years of careful study and observation of the governing principles of your *clerical corporation*, (not from a bigoted prejudice against the Catholic Church, as you have charged,) I had good reason to suspect that a *pious fraud* was in process of being perpetrated by you and your accomplices upon the American public. To what extent you would presume to think yourself safe in concocting and sustain-

* It will be seen that no publisher is ventured to be named.

ing it, in the enlightened community which surrounds you, I did not know. I only knew you had gone to the length of quoting a *forged* letter. For myself I needed no other evidence of its forgery than the letter itself affords as quoted by you, especially as it is made manifest in the light of my own intercourse with General Lafayette. My first expectation, indeed, was that I should actually find such a letter as you quote in the alleged book, and in such connection as would afford some clue to the culprit, and so I sent to Paris to procure the work. To my surprise I learned from my correspondent that the most eminent biblioplists of Paris, after diligent search, *know of no such work*, and they write me with one accord, that "*no such work is to be found in Paris!*" I could hardly bring myself to believe, notwithstanding the well-known and avowed principles of your corporation warranted the extremest distrust, that the bold fraud had extended not only to the *forgery* of a letter of Lafayette, but to the *forgery* of a *false* title to a book, a *false* author, a *false* place of publication, a *false* date, a *false* size, a *false* number of pages, and in connection with these, a *purely fictitious* account of the imaginary author, and all the other *fabulous* circumstances of its ideal existence! But to this extent, in the present state of the research, this pious fraud seems already to have reached.

Since writing to Paris, I find that it was not necessary for me to have written there, in order to ascertain whether such a work had been published even in any part of France. In the Astor Library of New-York, is the "*Bibliographie de la France, ou Journal General de l'Imprimerie, et de la Librairie*," which is a weekly periodical containing a complete catalogue of all the works published in Paris, or in the departments, arranged in three tables: 1st, An *alphabetical* table of the *works*; 2d, An *alphabetical* table of the *authors*; and 3d, A *systematic* table of the works. This catalogue is so comprehensive as to include every thing that is published in Paris, down to a *four-paged* ephemeral election address.

In company with the accomplished librarian of the Astor Library, I carefully examined this catalogue and tables for the years 1834-35-36, and no such work, nor any thing that could be mistaken for it, is therein to be found. The most insignificant four-paged pamphlet is not omitted, and yet a work of so much political pretension as to occupy 245 pages *is omitted!* With the facts before you, sir, you can draw your own conclusions, and the public will also draw theirs.

With this exposure of the "*stupendous fraud*," in which your own reputation, sir, is compromised, as well as that of your accomplice, "Old Line," I might safely leave the motto of Lafayette to stand (unscathed as it is by your attacks) in history as a truth; for the very means you have so unscrupulously used to destroy its influence, as manifesting the sentiments of the illustrious man who uttered it, have but reacted to its more complete confirmation.

I have as yet, however, only exposed the essential baselessness of the

negative side of the question. I am yet to bring out the positive proofs of the authenticity of the motto.

I can glance only at the sophism which you have gravely and earnestly exalted as an argument, that "Lafayette being a Catholic, (which you assume in a sense of your own,) it was, therefore, impossible that he should have thus spoken of Romish priests." It is at best a flimsy gloss, which the sequel will expose.

The *positive probabilities* are now already so strong in favor of the motto as Lafayette's, that my own evidence, from my personal knowledge of the sentiments of Lafayette, might be disregarded in this position of the case, and so also might the evidence of the converted Catholic priest who quoted it in 1836. This latter authority, by-the-by, no one who is acquainted with the genius of your corporation would be so simple as to suppose, would have any weight with you. I did not enact the folly of presenting it to the public, through my correspondent, with any expectation of convincing you, sir. That Catholic priest, you say, was "an apostate." That word embodies folios of argument with your corporation. Your argument in such cases is concise. He that is *for us is right, and always to be believed*; he that is *against us is wrong, and never to be believed*. It is a convenient rule, and saves a world of investigation: but it is not the rule that guides the opinions or judgment of the American public. From certain ambiguous hintings in your article, you are preparing to apply this rule to Lafayette, should you discover, as you certainly will, that he was not "*for you*." Take care how you presume on such an experiment as that with the American people.

You have made a peremptory call upon me for a "retraction," on the assumption that I am responsible for the first using and circulation of the motto. You say, "As he (I) first published and gave currency to the *calumnious* statement regarding Lafayette, he owes (I owe) it to the country and to himself (myself) either to prove its truth or to *retract* it, like an honorable man." Were your premises correct, sir, (which happens not to be the case,) I should prefer of the two courses you have so kindly marked out for me "*to prove the truth*," since I am not in the habit, at least designedly, of *saying*, much less of *writing*, any thing to be *retracted*.

Your premises, I have said, sir, are not true. I was not the first who published and gave currency to the motto in question. The first publication of it in which I was engaged is in the work of the Confessions of a French Catholic Priest, published in 1837. The motto was published long previous to this date, in several newspapers. It was current in 1835. You will find it, sir, in the *Somerset Whig*, published in Somerville, New-Jersey, of the date August 4, 1835. It is also in the *Protestant Vindicator*, of New-York, August 26, 1835, and in other papers of the same year. Whence the writers derived the motto is not for me to say; it is sufficient for me that they did not get it from me, neither could they have got it from the work of the converted priest. I am, therefore, sir, quite as much

interested as you can be in discovering how the *sentiments* of Lafayette, in the shape in which they are quoted in the motto, got into public use, and before I have done I shall be able to give you the result of my discoveries in this respect.

That the motto embodied the *sentiments* of Lafayette, I needed none to testify to me, as I have already said I had ample evidence of that fact in my personal intercourse with him. At what time they first assumed the shape of the motto, I have nowhere *as yet* pretended to say.

You have been very importunate for the production of "the letter which General Lafayette wrote to me at Havre," in which he "alluded to the whole subject of the interview" of which I had spoken, and you specially call for the "*exhibition of the ORIGINAL letter*," with the courteous insinuation that *I never received such a letter*. You charge upon me that I have taken "*SPECIAL CARE NOT TO PUBLISH IT*;" (the capitals are yours, sir;) and these calls, thus blazoned in staring capitals to attract a marked attention, are flaunted before the public as if the insinuation and charge were both *true* and *significant*. They are neither the one nor the other.

The *original* letter I hold in my possession; I have been in the habit of showing it to my friends and visitors for more than twenty years. Thousands have seen it, and as many more are free to see it any time. This letter, sir, which I have taken "*special care not to publish*," was published extensively in the newspapers throughout the country in 1832 and 1833. Since General Lafayette, in his letter to me dated Paris, February 28th, 1833, expressed himself "highly obliged to me for publishing it," it must have been published before the date of this letter of thanks. Why you should deem the production and exhibition of that letter of so much importance, (since it has never been pretended that the motto is in it,) you may be able to show. I can not be expected to forecast your reasons.

Among your other *capital* calls, sir, there is another to which I have paid a respectful attention. You have called upon me to PRODUCE THE TESTIMONY OF EVEN ONE to the declaration of Lafayette in the motto. You have made a call which I am under no obligation to answer, further than I have already answered it by testifying that the *sentiments* of the motto were, of my own personal knowledge, Lafayette's. I have, nevertheless, taken some pains, for the sake of historic truth, to trace it in its quoted shape. That motto was uttered by Lafayette, as I shall presently prove, more than *thirty years ago*; it has been quoted, without question, for more than twenty years, and its author has been in his grave for more than twenty years. A period of twenty years, sir, is ordinarily sufficient to scatter beyond the most diligent search *living witnesses* to a *saying* uttered even in the presence of a large audience; so that its authenticity is not so much dependent on such a *living witness* as on "*its being conformable to all we know of the character and sentiments*" of the person of whom the saying is affirmed. By this rule, sir, (one of your own proposing,) it could equally well be proved to be Lafa-

vette's. A living witness to the uttering of that sentiment by Lafayette is, indeed, fatal to you, but the absence of such a living witness is not fatal to me.

While in New-York, some days since, and in the hope to find a living witness in the person of a military officer to whom, I learned, twenty years ago, Lafayette had used the words of the motto, I casually learned that a venerable and excellent minister of the Dutch Reformed Church, the Rev. Dr. P. J. Vanpelt, still living and in vigorous health of body and mind, although in his eightieth year, could probably tell me something of interest on the subject of my inquiry. I accordingly addressed him a note on my return home on the 24th ult., asking him if he had any recollection of conversations he had with General Lafayette, when he visited this country in 1824, and if so, I requested him to furnish me with his recollections. In his letter to me in reply, dated New-York, April 30, 1855, after detailing the conversation at two special interviews with Lafayette, one on the day of his arrival on Staten Island, before he went to Boston, and the other after his return from Boston, he gives graphically many interesting incidents of revolutionary history as related by Lafayette. I omit them as irrelevant in this place, but give an extract from the close of Dr. Vanpelt's letter, as to the point, sir, between you and me. In speaking of the interviews, he says:

"Of the conversations at both interviews my recollection is vivid and distinct." * *
 "On my next interview and conversation with Lafayette," says the venerable Dr. Vanpelt, "after his visit and return from Boston, he said to me, 'My dear friend, I must tell you something that occurred when I was in Boston. I received a polite invitation from the chief Catholic Priest or Bishop of the Roman Catholic Church in Boston to attend his church on the Sabbath. I wrote him one apology, saying, as I never expect to be in Boston again, and as during the Revolution when in Boston I worshipped sitting by the side of his Excellency General Washington, and as I see that the church and the pews are the same, except as they are decorated with paint, I wish to occupy the same seat in that church on the Sabbath. He took it in great dudgeon that I did not attend his church. But I could not help that. I follow my inclination. Now, my friend, I must tell you, that I was brought up in France a Roman Catholic, and believed that the Roman Catholic Church was the only true and Mother Church, till I came to this country, where I see his Excellency General Washington, and the officers of the American Army of different religions, worshipping in different churches. My eyes were opened. I see men can be of different religions, and worship in different churches, and yet be good Christians;' then saying, 'It is my opinion that, if ever the liberties of this country—the United States of America—are destroyed, it will be by the subtlety of the Roman Catholic Jesuit Priests, for they are the most crafty, dangerous enemies to civil and religious liberty. They have instigated most of the wars in Europe.' He further said, 'I wish my country, France, had such government and rational liberty as you have in this country.' To which I replied, as my opinion, that neither France nor any other country could have rational liberty without the free circulation and knowledge of the Bible. To which he gave ready and cordial assent.

"With sincere respect and esteem,

"Your obedient servant,

"PROF. SAMUEL F. B. MORSE, Poughkeepsie, New-York."

"P. J. VANPELT.

You have now, sir, what you so loudly called for, to wit: the concurrent testimony of one American to the uttering of the sentiments of the motto by Lafayette, and nearly *ipsissimis verbis*. The character of the witness, sir, is unimpeached and unimpeachable. Through your over-zealous haste to destroy the influence of the warning of this motto upon the American

mind, you have been unwittingly the instrument of establishing its paternity in Lafayette beyond dispute. You have drawn out evidence, too, of its *intrinsic truth*, for the very measures by which you have attempted to throw discredit upon the genuineness of this motto, furnish a glaring example of the inherent corruption and dangerous character of your corporation; and they have also demonstrated most emphatically the necessity for such a warning, and the foresight and deep sagacity of the Republic's wise and consistent and benevolent friend.

The result of this controversy bears a lesson both to the American people and to you. The American people it will teach to ponder with less of incredulity and with a deeper concern, the pregnant warnings of the Fathers of the Republic.

To you, sir, it administers a marked rebuke. That a foreign priest, trained by the necessities of his birth in the dark scholasticism of his ancestors, should, at the bidding of his ghostly master, bear with him to this land of Bible light and Christian civilization, the debasing maxims, the disgusting superstitions, and diabolical doctrines of his education—that he should think to practise undiscovered in this land of intellectual and moral light, the arts of deception, with which example and habit have made him familiar at home, excites less our wonder than our pity and disgust; but that an American; that one who with his first moral breath inhaled the purified air of a Bible Christianity; that one whose infancy was nurtured amid the sound heads and honest hearts of a Kentucky community, should voluntarily shrink away from the daylight that surrounded him, and deliberately prefer to grope for enlightenment in the foreign dens of a decaying and festering superstition, is a puzzle beyond my poor comprehension to solve on any ordinary principles of moral science. Scripture, indeed, speaks of a class who “love darkness rather than light,” and Scripture supplies the ready solution of the moral enigma.

You have ventured, in your denunciations of the French Catholic Priest, a convert from Popery, to speak of *Arnold* and of *Judas*. I thank you for the suggestion. They are proper names that respectively and significantly impersonate *political* and *religious treason*.

I sincerely hope it is not reserved for America to give another proper noun to the vocabulary, that shall more conveniently impersonate the double treason in a single name.

Respectfully, your obedient serv't,

SAMUEL F. B. MORSE.

POPISH PAUPERISM.

To many Protestants it is a great mystery why the street-beggars, the miserably poor who receive charitable aid in their wretched

homes, and the paupers who crowd the alms-houses of our large cities, should nearly all be of the Pope's way of thinking on religious matters. It adds to the mystery that mendicity chiefly abounds in the most thoroughly Popish countries. In Italy especially, where Popery has always had every thing in its own way, has modelled all the institutions of the country, and moulded the national character, beggary, as an established trade, most abounds. All travellers, the nearer they get to the Holy Father's domicile, complain of the intolerable annoyance as one that almost destroys the pleasure of visiting those lands which history has filled with so many noble monuments, and where Nature has displayed her fairest charms.

However the facts may be accounted for, Protestants have been led, by the large and ceaseless demands upon their charities, to connect in their minds Popery with poverty, and the poverty not often of the virtuous and honorable kind. Here, where the population is mixed of both religions, the system seems to be, that Popery should make the paupers, and that Protestants should relieve and sustain them.

If we go into the philosophy of the business, we might find some explanation in the notions taught in the moral theology of the Romish schools, as to the merit of poverty. Vows of voluntary poverty are taken by most of the monkish orders as a part of their method of working a mechanical holiness, by operating on the mind through bodily austerities, and also of purchasing a title to heavenly rewards by self-inflicted privations. It was in this spirit that St. Philip Neri was wont to pray that he might be reduced to the utmost straits for lack of a penny, and not be able to find any body to give him one! The same scheme of moral theology also attaches great merit to alms-giving, which, with whatever motive bestowed, is thought to hide a multitude of sins. Coleridge tells a tale of a certain professed beggar in one of the Papal cantons of Switzerland, who was accustomed to levy regular contributions on a circle of *chalets*. Being hastily turned off from one of these cottages, on account of the sudden confinement of the mother of the family, he indignantly threatened to discontinue his calls, adding the threat, "And then you will see what you will do for want of a beggar!"—thus alarming the people with the danger of being cut off from this source of merit. "Maundy Thursday," or mendicant's Thursday, is observed in many places, by princes and princesses, who, with sundry religious rites, wash the feet of a dozen beggars, and then serve them at a sumptuous table, dismissing them with a dole. All this tends to

dignify beggary, or at least to take off its degradation, and any repugnance to depending upon it as a livelihood, or ordinary mode of subsistence. Where it is necessary that some should give alms in order to buy a ticket for heaven, it is equally necessary that others should be ready to receive the alms which are such an indispensable means of grace to the whole tribe of Pharisees.

Another reason of the poverty of the mass of Papists is the system of priestly extortion under which they groan. In that venal Church every thing is sold, some things at stated prices, and others for what can be wrung from the poor purchasers. Baptism is sold, the nuptial benediction is sold, masses are sold, indulgences are sold, graves for paupers are sold, and that at a swinging price. Established fees and gratuities on all occasions are the order of the day. The faithful are taught to feel that the various offices of the Church are essential to salvation; and the cash to procure them must be forthcoming, at all events. There is a ceaseless drain upon the slender funds of the impoverished but too willing devotees, whom their religion finds poor, and effectually keeps them poor. The successors of "the fisherman" angle for money rather than for men; and if they can hook a simple fish with a piece of tribute-money in his mouth, they will have it out of his jaws "in spite of his teeth." The way they haul the money-net may well be a matter of astonishment to all fishermen, from the days of the sons of Zebedee even until now.

Hence we see magnificent cathedrals crowded with beggarly worshippers, and sleek and glossy priests, clothed in soft raiment and sacerdotal splendors, ministering to lank and fleeceless flocks. In many of their mass-houses no person may pass the threshold without paying his shilling, the same as if he were to be admitted to a circus or a juggler's show. And when several masses are performed, and the house is as often re-filled, the revenue from this source alone is incredibly large. The superstitious fears of votaries are wrought upon to squeeze their pockets, which are drained dry for the quenching of purgatorial flames. When a poor man dies, his distressed family is stripped of their last dollar to furnish forth his funeral pomp, and to secure his speedier release from the purifying fires. We have ourselves seen money-boxes, strongly padlocked, hanging in churches, and surrounded by excruciating daubs depicting miserable souls tormented in the fires, some up to the neck, some only ankle-deep, and others in various stages of immersion; and all waiting for the coins to tinkle in the till beneath, so that they may be liberated by virtue of masses well and duly paid for in dry cash.

An old writer has well said: "Purgatory-fire, if it has done nothing else, has long heated the Pope's kitchen, and made his pot boil." When we hear of money taken from the miserably poor to pay for the deliverance of their deceased friends from those imaginary pains, we can hardly keep from wishing that the priest who clutches the filthy lucre might be arraigned under the statute against obtaining money under false pretenses, and compelled to prove, either from the Bible, or by any other reliable testimony, that there is any such place as they call Purgatory, or that any easement or shortening of its pains has been effected in the particular case for whose benefit the money was paid.

There can be no question but that priestly extortion has much to do with that debasing and soul-crushing destitution which seems to characterize the great body of those who make profession of the Roman superstition. Instances have been known of persons who had been sustained, with their families, for a whole winter, mostly on the charities of Protestants, and who yet, in the spring, were able to launch out very pretty sums of money at the call of the ecclesiastical tax-gatherer.

The statistics of the subject, as regards our own country, are very curious; but we can not now enter into them at large. By the census of 1850, it appears that while the persons of foreign birth, who are mostly Papists, formed but one-tenth part of the whole white population, they furnished considerably more than half of the paupers supported at the public charge. Mendicity, or pauperism outside of the poor-houses, is so completely monopolized by them, that it takes us by surprise when an alms is asked, and it is not in a foreign, chiefly an Irish, accent. In many of our large cities the proportion of inmates of the poor-houses who are Romanists is so great as to give them almost exclusive occupancy of the premises; so that it would seem quite needless to keep up those large and expensive establishments, at least on any thing of their present scale, were it not for the accommodation of those whom a false, oppressive, and extortionate religion has beggared from generation to generation. Similar results are invariably reported by our city mission societies, and other charitable associations for the succor of distress.

While Protestant churches, with very rare exceptions, and in extreme cases, make it a point to maintain their own poor, and would feel it to be a sin and a shame to suffer a brother or sister in Christ to become a public charge, the case is far otherwise with haughty Rome.

She first reduces her hapless children to a state of unenterprising, contented, deepening poverty; and then sends them for refuge, in age, sickness, or destitution, to poor-houses sustained by taxation, of which ninety-nine hundredths or more comes out of Protestant pockets. She sends multitudes of her tattered offspring to swarm the streets, begging of *heretics* for the barest necessities of life, and even for the means of what they consider decent Christian burial. Oh! those burial-fees! Oh! those trenches at Calvary Cemetery! Oh! that traffic in the decaying flesh of the wretched sheep of a misguided flock!

Who can wonder that the public should be growing impatient of the workings of a system which fattens an ignoble crowd of charlatan priests, rears gorgeous cathedrals, and sumptuous churches, and richly-endowed conventual seminaries, exalting in every way the clergy and their pliant tools; but which turns over its poor, unpitied and uncared for, to be the helpless pensioners of Protestant bounty. When their extortions, in this way, reach even to the purses of the heretics, the lordly hierarchs may call it, if they please, "a spoiling of the Egyptians;" but every honest and independent mind will indignantly denounce it as a shameful result of priestcraft and imposture.

A VISIT TO THE WALDENSES.

THE Rev. Mr. Prime, who was sent by the Board last autumn to take charge of our chapel in Rome, took Piedmont in his way to that city, and spent a short time among the Waldenses. He visited two of their churches, the college, the hospital, and the female seminary, and was much interested in what he saw, as the following letter from him, addressed to the Foreign Secretary, will show. That interesting people, who, in defense of the truth, have suffered so much at the hands of Papists, are gradually coming to the enjoyment of their rights. The late King of Sardinia, in giving to his subjects a constitutional government, secured to Protestants as well as Papists equal rights as citizens. The Waldenses are, therefore, politically emancipated—a thing not before known in their history.

The letter will be read with interest, we have no doubt, and we trust it will call forth the prayers and efforts of our readers in behalf of those people, and of the missions the Board seeks to sustain in connection with their Table. But to the letter:

"ROME, March 28th, 1855.

"I have been intending for some time to send an account of a visit that I made to the hills and valleys of the Waldenses, on my way to Rome; a visit which at the time was deeply interesting to my heart, and which is laid up among its most hallowed memories. I need not, by way of introduction, say any thing to your readers respecting the history of these witnesses for the truth, as all who are interested in the operations of your Society must have made themselves familiar with it. I had learned it when a child, but I little thought at that time that I should ever traverse the valleys through which they were driven by the persecuting armies of Popery, like sheep before a herd of wolves; or that I should ever climb the rugged Alps, over which they were forced to flee in the depths of winter; or that I should stand upon the rock of slaughter from which so many were hurled; or that I should walk through those lovely vales consecrated by the prayers of so many centuries. I brought with me the volume in which I read their history in childhood, and renewed my recollections by re-perusing it upon the scene of their persecutions. What a bright illustration have they been of the emblem of the Church, which Moses saw in the land of Midian, the bush that burned and yet was not consumed. It was delightful to find the descendants of the ancient martyrs still adhering to the faith which had carried their ancestors through such fiery trials, and exemplifying that faith by a life of simple-hearted devotion to God.

"I entered Piedmont, or the plains of Sardinia, by the route over which the Waldensian band, under Henri Arnaud, made their almost miraculous return from exile in 1819. Crossing the Alps by Mont Cenis, I entered Turin early in the afternoon of Saturday. My first business was to call upon Gen. Beckwith, and other friends of the Vaudois, to learn if it were practicable to reach the Valleys that evening, being anxious to spend the Sabbath there. In company with two American friends, Rev. C. N. Righter, and Mr. Richard C. McCormick, Jr., who had been my fellow-travellers from Paris, I left Turin at five o'clock by the cars for Pignerol, which we reached in an hour and a half. Here we were detained a short time in making arrangements for going to La Tour, the principal town of the Vaudois, where we arrived about eight o'clock in the evening, having had a beautiful drive over a fine road. We retired to rest that night with peculiar feelings, after having offered up our thanksgiving for the kind Providence which had attended us on our journeyings thus far; and which permitted us, and those by whom we were surrounded, not only to sleep in peace, but to worship God in a way which had once been a heinous crime in those regions, when the Romish Church had a power which has passed away.

"We arrived so late that we did not make ourselves known until the next morning, when we called upon Prof. Etienne Malan, to whom I had letters, and by whom I was most kindly received. Very few Americans have visited the Valleys; at which I greatly wonder, for they are not more than

three hours distant from Turin, which is one of the most beautiful cities in Europe, and not at all destitute of attractions for travellers, especially for our countrymen, who will find so much in the state of Sardinia to study with interest. Turin is within a half-day's journey of Genoa or Milan, and the passes of the Alps which lead to it are among the most interesting points of Alpine scenery. The visits of American Christians are highly prized by the dwellers in these valleys, as an assurance of sympathy and interest, and they are even more valuable to those who make them. When we called, Prof. Malan was about leaving to attend a service on the hillside at Angrogna, about three miles distant; and in order to enjoy his society, and to attend the worship of those who were living more among the mountains, we all accompanied him on foot. It was a lovely Sabbath morning; although late in the fall, the air was as soft and balmy as in midsummer, and between the beauties of the scenery, (than which scarcely any thing can be more picturesque than those deep green valleys, and fertile hillsides, and mountain-tops of perpetual snow,) the many recollections connected with the history of that interesting people, and the conversation of our companion and guide, who gave us, as we walked along, much information respecting their present condition, the time soon passed away, and we reached the church without fatigue.

"It reminded us of the days of trial to see the young men drawn up near the church, under arms. This, I learned, was a custom which has long prevailed, and which was probably derived from the times in which it was necessary to be prepared for defense against an approaching enemy, as much when they met for worship as on any other occasion. The building in which they assembled was large, but very simple in its construction. As the congregation came in one after another, each one stood for a few moments in silent prayer, the men with their hats before their faces, and the women concealing theirs with a handkerchief. The women wore no bonnets, but all had white caps with borders neatly crimped. I was struck with the fact, that the greater part of the congregation appeared to be aged, comparatively few young persons being among them. A lay reader was in the desk, and commenced the service by reading portions of Scripture. The pastor, Rev. Matthew Gay, then read the Liturgy, and one or two Psalms were sung, the whole congregation joining in the same part, the notes of which were in the book with the words. The music was very poor, and was sung without animation, and there being only one part, it was still less interesting. I learned from Prof. Malan, that they were preparing another book of music for the use of the churches, and it certainly is required. The pastor gave a lecture upon the 13th chapter of 1st Corinthians. It was in French, the language in which their services were conducted.

"After service I walked out to the rock near by, which was one of the scenes of the horrors perpetrated by the Papists upon the innocent victims of their enmity, which are described in the paragraph below, taken from an

account written soon after the occurrences, in the year 1655, just two centuries ago. An edict had been issued, "commanding and enjoining every head of a family, with its members, of the pretended reformed religion, of what rank, degree, or condition soever, none excepted, inhabiting and possessing estates in the places of Lucerna, La Torre, etc., within three days after the publication of these presents, to withdraw and depart, and to be with their families withdrawn out of the said places, and transported into the places and limits tolerated by his Royal Highness, during his good pleasure—under pain of death and confiscation of houses and goods. Provided always they do not make it appear to us within twenty days following that they are become Catholics, or that they have sold their goods to the Catholics." The latter clause of this edict shows the object of these persecutions. The poor Waldenses were forced to leave in the depths of winter, including all the aged, the infirm, the sick and helpless, and to traverse a mountainous district amidst rain, and snow, and ice. Their enemies, however, soon invited them to return, pretending to have no intention of occupying the Valleys. Trusting to the deceptive promise, that they would not be molested, many returned.

"On the 24th of April, (1655,) the signal was given from a hill near La Tour, called Castellas, for a general massacre, which extended through the whole Valley, and began at the same instant. Neither age nor sex was spared. Every refinement of cruelty which the malice of demons could invent was put in practice. The very mention of these horrors excites too much disgust to allow a detail of them. Violation, mutilation, and impalement were mere common atrocities. Many were roasted by slow fires; others cut in pieces while alive, or dragged by mules with ropes passed through their wounds. Some were blown up by gunpowder placed in the ears and mouth; many rolled off the rocks with their hands bound between their legs, among precipices where they were abandoned to a cruel and lingering death. Children were carried on pikes, etc.

"It is one of the glories of England, for which she should embalm the name of Cromwell, even if she is unwilling to give his statue a place among her sovereigns, that he so nobly interposed at this time for the relief of the persecuted Waldenses, and wrote to all the Protestant governments of Europe, asking them to join in their defense. The sonnet of his Latin Secretary, Milton, will ever be accounted among his immortal productions, and its prayer is just as appropriate now as when it was written.

"'Avenge, O Lord! thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold:
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not: in thy book record their groans,
Who were thy sheep, and in their ancient fold,
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields where still doth sway
The triple tyrant; that from these may grow
An hundred fold, who, having learnt thy way
Early, may fly the Babylonian woe.'

"There are few darker, or at the present time more instructive chapters in the history of Popery, than that which contains the history of the persecution of the Waldenses through so many centuries.

"In the afternoon, we attended divine service at La Tour, where the principal church of the Waldenses is situated, and where the literary institutions are also located. They have a fine large church edifice, nearly new, plain but very neatly finished, and but for the language in which the service was conducted we might have imagined ourselves in one of the large churches of our own cities. In the absence of the pastor, Rev. Henri Peyrot, the Rev. George Appia preached, from Rom 12 : 17-21. It was interesting to observe that both the discourses to which we listened, were in the instructive form of lectures.

"We passed the evening at the house of one of the professors, in a sort of reunion of the professors and students of the college, which was not a mere social gathering, but one designed to be the source of instruction. The young gentlemen of the college read, in turn, an article of a religious character. The one selected for the evening, and which we regarded as a compliment to ourselves, was a comparison between Protestant and Roman Catholic countries, particularly between the United States and Mexico, as illustrating the influence of Protestantism and Romanism upon nations. Some of the young gentlemen then addressed the company briefly, and after we had expressed to them the interest which we had felt in our visit, and the deep interest that is felt in America in every thing relating to the Waldenses, we took our leave of them for the night.

"The next morning we visited the College, where we found the professors assembled in the library. The students had been disbanded by order of government, on account of the fears of cholera which were prevailing. The building is a fine large structure, erected, I believe, chiefly through the exertions of Gen. Beckwith, who has devoted himself for a long term of years to the interests of the Vaudois. Until quite recently he resided among them, but his residence is now at Turin. His interest and exertions in their behalf are the more honorable to him inasmuch as he is a member of the Church of England. He is not without worldly fame, for he served under Wellington in the battle of Waterloo, where he lost a leg, but he accounts his labors under the Prince of Peace a far higher honor. From the College we went to the Hospital, a large institution likewise founded chiefly through the liberality of British Christians, where we had the pleasure of meeting the Rev. Dr. Revel, the Moderator of the Waldensian Synod, and Mrs. Revel, who had both walked from their own residence, two hours distant. Dr. Revel's visit to America will long be remembered as the source of delight and edification to the American churches, and it will be gratifying to them to know that he retains the most lively sense of his warm-hearted reception. Both the Doctor and Mrs. R. inquired after numbers of their friends, and spoke with the warmest affection of their own and the friends

of Christ whom they met while there. It would be refreshing to their spirits, as well as to all the dwellers in these valleys, to have some of those visits returned. At the Hospital, where the Table, or Standing Committee of the Vaudois Synod, have a room and hold their meetings, we met M. Joseph Malan, a member of the Table of Vaudois, and the only Protestant Deputy in the Sardinian House of Parliament. He was elected to represent the district of Turin, embracing the Valleys, and such was his popularity that he was chosen in part by Roman Catholic votes, without which he could not have been elected. He is a banker at Turin, and a gentleman of great energy of character. From the Rooms of the Table, Dr. Revel accompanied us to the Female Seminary, an institution of a high order, under the care of a lady well qualified for its superintendence. We spent some time in listening to the exercises of the school, and after assuring them of the deep sympathy and prayers of their sisters in the more highly favored land from which we came, we took our leave.

"My letter is already so extended that I can simply give the statistics of the population and the churches as I received them from one of the professors at La Tour. There are in the Valleys, as they are called, 22,000 Protestants, and 5000 Roman Catholics. The Vaudois have 15 churches and 15 pastors in the Valleys, and 4 churches with pastors at other places, namely: Pignerol, Turin, Genoa, and Nice; and three Evangelists or missionaries. The Roman Catholics have a large and beautiful church at La Tour, evidently constructed with the design of attracting the Protestants. It is supplied with pews, which is very unusual in their churches. The Valleys afford no sufficient room for so large a people to obtain subsistence from the soil, every inch of ground being cultivated, and the soil being carried up on the shoulders of men to the rugged rocks on the hills, to enable them to eke out its extent. Colonization has been proposed as a remedy for the evils which they experience from an over-crowded state of population on such a small territory as they possess. It has even been proposed to them to emigrate to our Western country; but aside from the difficulties which would attend such a step in the heart of Europe, and by a people having no resources of their own, they are too strongly attached to the valleys and hills that have been baptized with the blood of their ancestors, and made sacred by so many scenes of suffering, to leave them without a struggle. Something, however, must be done for their relief, as the energies of the people are wasting in the want of an opportunity for their exercise.

"Commending this interesting people to the prayers and the assistance of Christians in the United States, I am,

"Yours, very affectionately,

"E. D. G. PRIME."

OUR FOREIGN FIELD.

THE information which reaches us from the different parts of our work indicates everywhere progress and encouragement. The light of the Gospel is slowly and silently, and yet very surely, diffusing itself through the wide regions of Papal darkness. People, by and by, will wake up in surprise, and find themselves in the midst of a new Protestant Reformation, which in purity and power may even exceed the glorious work of God in the sixteenth century.

FRANCE.

We have received a letter from our esteemed correspondent, M. de Pressensé, Secretary-General of the "Société Evangelique de France," inclosing a copy of their twenty-second Annual Report. We have read this report, which is soon to be issued also in English, and are happy to find that it fully confirms the comment made upon it in the worthy Secretary's letter :

"It will convince your Board that our twenty-second year, just closed, has been one of much activity, and some success. So far as spiritual matters are concerned, we may say that the exertions of our ministers, evangelists, and teachers have been abundantly blessed from on high. We begin our twenty-third year with courage and hope, though we begin it under but indifferent financial circumstances. But we place our reliance on Him who has never abandoned us. We depend also on the Christian sympathy of our friends at home and abroad, and especially on the affection and support of your Board."

The Report is largely occupied with the religious persecutions endured by our brethren in various parts of France, during the past year, in the closing of churches and schools, the dispersion of meetings for worship, and the fining and imprisonment of ministers and other brethren, in five departments of the empire. In other places, the evangelical work has not been materially interrupted. The missionary operations of the Protestant churches which are recognized and supported by the state have not been interfered with, like those of our brethren of the Evangelical Society, whose churches are independent, and sustained on the "voluntary principle." Nevertheless, the former have joined heartily with the latter in their appeals to the imperial authority on behalf of the suppressed chapels and

schools. Though these wrongs have not yet been wholly redressed, by the re-opening of the interdicted places of worship and instruction, it appears that the Emperor, and his minister for that department of the government, have distinctly recognized the principles which must speedily re-establish our afflicted brethren in the enjoyment of the rights of conscience which, by priestly intrigues, have been so meanly and cruelly invaded. The brethren have nobly borne the trials brought upon them. They have met for the worship of God in secret, and in desolate places in the open air, with sentinels posted, and sometimes with the spies of the police taking notes among them. Not an instance of defection is known to have occurred. On one occasion, near Alençon, the pastor and most of his flock met in a wood, where they sat on fragments of rock covered with moss and leaves. It was a charming day; and as they sang a hymn, beginning, "O God! thy temple is the universe," they rejoiced to praise the Lord in a sanctuary which could not be shut up. And when the summer had fled, and the earth was solid with frost, none the less did those faithful spirits, men, women, and children, too, brave the rain and the cold, and the more dreaded activity of their adversaries. There is no spiritual luxury to compare with the Gospel thus enjoyed by stealth, in persecution's spite; and in this sense, the sufferers for conscience' sake have been able to say: "Stolen waters are sweet, and bread eaten in secret is pleasant." We shall probably have more to say on this edifying spectacle of Christian firmness and fidelity next month. For the present, we can only say that the Report before us shows that the Gospel gains ground continually. Its words are: "Never has the Bible been so largely sold as this year. Never have religious tracts been sought and read with such eagerness. Never have they found a deeper echo in the conscience."

BELGIUM.

From this country, where God, of late years, has done so much for his "little flock," we continue to hear glad tidings of progress. Our latest advices are of April 26, from the Evangelical Society, which bears the striking name of the "Belgian *Missionary-Christian* Church." One excellent pastor writes:

"Our beloved Church here is still increasing. Last year, twenty-six adult persons came over to us from the Romish Church. At present, I have again several catechumens under my instruction. A Flemish school for children and adults, which we have founded of late, is in a flourishing condition.

God's mercy be praised for all this! Within the last two years I have received into our communion three priests, who had been led to the Gospel. One of them is already laboring in the vineyard of Christ at B——, with much success. The others will be employed very soon, if our means permit. We consider it our solemn obligation to make good use of the religious liberty which we enjoy at present to spread the kingdom of God."

GENEVA.

The Evangelical Society in this city of renown is doing a great work, chiefly in France, but is suffering from diminished resources, owing to the war in the East. William Rey, Esq., a member of their committee, is at present on a visit to this country, at his own charges, endeavoring to awaken interest and secure assistance in their behalf. We commend him to the good will of all lovers of evangelical truth, who must feel deeply for a place which is one of its oldest strongholds, and hardest contested battle-grounds. Rome is mighty, and Geneva is small; but what a terror has the latter been to the spiritual assumptions and impostures of the former!

CANADA.

The following letter from the principal of a seminary connected with the mission to the French Canadians will be read with pleasure by all who pray for the effusions of the Spirit upon seats of learning:

"POINT-AUX-TREMBLES, April 16, 1855.

"DEAR SIR: At your request I write down a few particulars in respect to the religious awakening which has recently taken place among the youth of our establishment at Point-aux-Trembles, confining my remarks, however, to the boys' institute, and referring you for that of the girls' to its director, Mr. Vernon.

"It is worthy of remark that this outpouring of the Spirit of God among us was quite unexpected, and took us by surprise. Human foresight would rather have anticipated the reverse; but the mercy of God led us to such happy results as we dared not have hoped for. This awakening has extended its influence more or less among most of our pupils. Seven have already made a public profession of their faith in Jesus, by joining the Church, and taking the communion for the first time. Over thirty of the pupils meet together for private prayer, the younger in my presence, and the elder ones entirely by themselves. This meeting for prayer is wholly spontaneous on their part, and is well kept up, quite a number of them praying alternately. At the regular church prayer-meeting, which takes place each Wednesday night, and at which it is optional for the pupils to attend, their

number has recently more than doubled, and is every time increasing. On Sunday several of them meet together for the especial purpose of entreating God to change their hearts, and of seeking for conversion. During the week several are so anxious to meet for devotional purposes, apart from the regular hours of worship, that I am often compelled to deny them the privilege for want of time, and to prevent its trenching upon their regular duties. Every night, before retiring, the new converts seek together the throne of mercy, and many join them, impelled by the hope that they also might find in their company the peace of the Saviour.

"There are now two thirds at least of the establishment under serious impressions, engaged in praying, reading the word of God, asking questions in regard to the welfare of their souls, and making the house resound with hymns in praise of the Lord. On Saturday night, the 24th of March, seven of our eldest and best young men called after supper to see me in private. To my surprise, they came to ask for admission to the Lord's Supper. I proceeded to question them severally, and to examine them on the fundamental truths of the Gospel. Their answers being satisfactory, and their behavior in the institute without reproach, I acknowledged in them Christian brethren. I knelt down in prayer, and after embracing them, dismissed them to make their application to the pastor, the Rev. Mr. Tanner. Scarcely had these left the room, when more than twenty lads, between twelve and sixteen years of age, came with the request that I should preside for them at a religious meeting. I assented, and the occasion was a very interesting one, while at the same time all the rest of the youth in the establishment, with scarcely an exception, attended in an upper room a prayer-meeting led by two of the senior pupils. Thus the entire school had become turned into a house of prayer. Oh! what a delightful season it was, and what a blessed Sabbath followed!

"This revival has extended to the neighboring Girls' Institute, a few of whom have been converted and received into church membership. Besides the seven young men admitted to the Lord's Supper, six or seven more follow in their footsteps, and are not far from professing the same faith, while many have become serious, and have acquired the habit of prayer: such are the ostensible fruits of this revival. Since it began there has been a very general and marked improvement in the behavior and application of the pupils. What is most rejoicing is, that among the seriously-disposed and earnest inquirers, although not yet converted, are to be found those whom I considered formerly as the cases which gave me the most trouble and required my constant watchfulness. The Spirit of God like the wind bloweth where it listeth, and we hear the sound thereof, but can not tell whence it cometh or whither it goeth.

"It is well to state that those who are converted or mostly under the influence of the Spirit, are the flower of the establishment. The seven who were received into the church are all young men of prepossessing appear-

ance, eighteen to twenty-four years of age, robust, active, hard students, and now full of zeal for the salvation of souls. I should not wonder if all become useful in the missionary field, whether as teachers or catechists, while one might study for the ministry. They all wish at least to labor in the work of God; and inasmuch as, according to my practice in such cases, I have not influenced them to follow that course, I am inclined to see in this the finger of God.

Yours affectionately in Christ,

"CHARLES ROUX."

SOUTH-AMERICA

Rev. Varnum D. Collins, of whose ordination a full account was given last month, sailed for Rio de Janeiro, in the brig Abby Elizabeth, on the 8th of June. We have great hopes of this young brother, who seems to have been specially led by the hand of divine Providence into this much-neglected part of the missionary field; and we commend him to the prayers of all who love the peace and prosperity of Jerusalem.

By recent advices from Valparaiso, we learn that there is a rapid immigration of Germans into Chili, and that both at Valparaiso and Valdivia, where are many disciples of Ronge, there is an inviting opening for evangelical labor. The Germans seem now to be colonizing all parts of the new world; and the directors of the Union hope soon to find the right instruments for commencing missions among them in South-America.

We rejoice also to learn that the Argentine Confederation has fixed the glorious principle of entire religious liberty in its new constitution. This of itself is a bright sign of improvement, and a sure token that the mind and will of the people are outgrowing the narrow prejudices of Papal training. It is hoped that this Society will, at no distant day, have an able and active representative of Protestant Christianity on the right bank of the noble river La Plata.

South-America, tied to our North-American continent by the Isthmus of Darien, is also linked to us by the ties of its political and moral destinies. Lying at our doors, with ships bearing American missionaries past all its shores on their way to pagan lands, it is surely full time for some of them to stop and kindle the light of the Gospel along her measureless streams, over her boundless plains, and on the summit of her majestic mountains. We believe, that when the attention of the churches of the United States is once fully turned toward this immense field for Christian effort, a deep enthusiasm will be excited, and a strong and sustained effort be made to

bless those rich and beautiful regions with the treasures of the Gospel and the fruits of the Spirit.

HAYTI.

Our zealous missionary in this very singular community has labored under various discouragements from arrests of himself, imprisonments of his hearers, and suppression of meetings for worship. Nevertheless, as is usual everywhere, persecution is forced,

"E'en in its own despite, to cheer and bless."

The work has gone steadily onward; and there is a prosperous state of things in a spiritual view. Four persons have been baptized within the year.

"But," says the missionary, "this is by no means the whole number who have been converted, either to Protestant sentiments, or entirely, that is, to God; and many more are in a hopeful way. Indeed, I think my work here is done for the present. The people of this place and vicinity are now too thoroughly evangelized to bear ever again, for any length of time, the presence of a *flamen*; and I think none can ever make his nest here. The Papal worship is now a nullity in this place and a large vicinity. If any priest comes, he will certainly be chased away. I shall myself visit here as often as possible, to help to frighten them from coming. They dread me too much now to go where I am. The whole number of baptized persons is sixteen. One of these, an old man, died last month, very happy indeed, and in full assurance of eternal life and glory."

But for the dread of opposition from the civil authority, that church would be largely frequented. The missionary is about removing to Cape Haytien, where he has many friends, and may expect more protection in his work, and where he hopes to commence his labors with the baptism of a recent convert from his former field of effort, which he will leave in charge of one of the church-members, who is a man of very fair capacity and promise. The sufferings of our energetic missionary, and his constrained removal to Cape Haytien, have subjected the Society to some unexpected expenses. We hope that these will be cheerfully reimbursed by our Baptist brethren, who have in this man a faithful brother. They have ever been decided in their zeal for the spread of true Protestantism, as well as for warm sympathy with all who suffer for conscience' sake.

HOME FIELD

THE correspondence received from the missionaries in the Home Field, since the issue of the last number of the Magazine, has lost none of its usual interest. The missionaries have generally enjoyed good health, and prosecuted their work with diligence and with an encouraging degree of success. But Rome still retains her hatred to evangelical truth, and employs all the means in her power to prevent its entrance into the congregations, and its circulation among the families and individuals in any way under her control. Her dominion is absolute, and the extent of her influence, even in this country, over the consciences and conduct and possessions of her subjects is wonderful. And it is the more to be deplored because of her aim, which is to aggrandize herself at the cost of almost every thing which renders life really desirable. Few, we fear, among Protestants in the United States, understand this "mystery of iniquity," Roman Catholicism, in its tendency to debase the minds and hearts of its votaries, or have a just apprehension of the moral and religious, or rather irreligious, state of things where it obtains among the masses, among whom our missionaries labor. We beg leave, therefore, to call special attention to it. This class, by immigration at least, is rapidly increasing in our land. Ignorance, bigotry, hatred of Protestants and of the Protestant religion, Sabbath desecration, and some of the worst forms of social evils that afflict Continental Europe are accumulating here. The missionaries who venture into such society to do the work of evangelists, need the sympathies and prayers of the people of God. Shall they not have them? Their work is difficult, yet vastly important; but without the Divine blessing it must be unavailing. We ask in their behalf, therefore, that the pastors and churches and all Christian people pray for them, and for the prosperity of the cause in which they are engaged. We subjoin a few extracts from some of their reports. The following is from a missionary who labors among the French Romanists in the northern part of Vermont. He says:

"I have preached nineteen times; visited several times eleven families; conversed on the subject of religion with ten additional individuals, and distributed three Bibles and five Testaments.

"There is an increasing interest manifested among those who attend my

meetings. During this month the attendance has been from fifteen to twenty-three on Sabbath, and from eight to twelve on week-days. There has never been a time when Romanists have been more serious about their souls in this field than at present, and this causes the number of my enemies to decrease. Some of those with whom I have often spoken, acknowledged that, notwithstanding all the sayings of the priests, the Protestants have the 'first religion.' Of this number is a woman who I understand confesses her sins to the priest every month. I hope she will soon understand, that confession to man never was a part of 'the first religion,' but is merely a practice of the apostate church.

"A Roman Catholic woman was a short time since taken very ill, and expressed a desire to see me. As soon as I learned it, I called on her, and found that death was apparently very near. On asking her how she felt, she replied that the fear of death was her greatest trouble. I opened a Bible and read to her the passages I thought the most appropriate, and explained them to her. I soon saw that the good seed was taking root in her heart, and after asking different questions, I prayed with her, promising to call again the next morning. As soon as the morning came, I hastened to see her. On seeing me she said, that the more she knew of Christ, the more she relied on him. Once more I read for her, and as I was kneeling down by her side to pray, she began to weep like a child, and she wept as long as I prayed. That day I could not leave her without promising to come again as soon as possible. I did so, and I have visited her ever since daily. She is now recovering very fast, and gives credible evidence that she has experienced a change of heart, and is truly 'out of Babylon,' and a citizen of Zion.

"The young lady I mentioned in my last report, who, after having been convinced of the truth of the Gospel, was dragged to the priest, and kept out of my reach, came to our afternoon meeting last Sabbath. She is firm and decided, and in order to worship God according to the dictates of her own conscience, she will soon go to live in a Protestant family.

"Last Sabbath I organized a 'Sunday-school.' About twenty children are expected to attend regularly; most of them are French, but some are Irish. A number of grown persons intend to join the school, in order to learn to read."

The following is from a German laborer in one of our Western cities. It discloses something of Rome's spirit, and of missionary trials. The writer is a clergyman. He says:

"With this day another month of my labors as your missionary in this city is closed, and I send you my report.

"I visited in the past month 134 Roman Catholic families. In some houses I was well received, but in many families I was ill-treated and harshly

told to "get out." As I heard from several persons, the Roman priests have warned their people against me from the pulpit, quoting 2 Tim. 3: 16 in my case. Some families, who formerly had received me kindly, refused to hear me, and almost everywhere I was aware of the renewed activity of our enemy. I found my labor very hard. However, I performed my duties faithfully during the whole month, having been detained at home only a few days by chills and fever and an inflammation of my eyes. Where I could do it I had religious conversations with the people, mostly about the Virgin Mary and justification by faith in Jesus Christ. The reason was, that in one of the Roman Catholic papers here these two topics were discussed, and especially the last article, justification by faith, was made ridiculous; and against it, justification by good works was maintained and urged. I hope I have convinced several persons of the errors of their church. They said they were convinced, at least. I read these Scriptures to them, namely, Rom. 3: 23-29, Gal. 2: 16, Rom. 5: 1, and several other passages. I gave five New Testaments to five adult persons, who wished and promised to read it.

"In several families in the first ward, I found much sickness, especially cholera and fever. In one family newly arrived from Germany the father died during my presence. I could not pray with the man, as he was already unconscious, but I prayed with and for the mother and her four little orphans, and I believe they will not soon forget it. I was able to procure a little substantial aid for the poor widow from some benevolent Germans in the neighborhood. They removed shortly afterwards to the country, about twenty-three miles distant, where the widow has a brother, who is a farmer. During the past month, I visited several times every week, in the morning, the steamboat landing. It is, I believe, the best plan to get access to Romish families. If they see, at their very first step in this city, that somebody shows them marks of sympathy and kindness, they will afterwards be easily approached. Of course, I alone could not do as much as was wanted, but I aided greatly eight families, comprising forty-five persons. I went with them to get rooms and work, and on the way I warned them both against infidelity and against the Jesuit priests. I showed them evangelical churches, where they could hear the word of God, insisted that they should send their children at once to English free schools, and Protestant Sabbath-schools, and earnestly admonished them to keep holy the Sabbath by visiting the house of God, and reading at home the Bible. They all had Bibles with them; some had received them gratis on their departure from Bremen, by an agent of the British Bible Society there. I myself know it from experience what a grateful feeling it is, to find in a strange large city a disinterested friend who gives good advice and counsel. The immigrants are mostly very distrustful. Their first question was, how much I should charge them, that they might not be overcharged afterwards. My answer was always, that they could not pay me better than if they would follow my advice and counsel in regard to their spiritual welfare.

I earnestly exhorted them to prayer, and prayed with them and for them. These immigrants were all Romanists. The *unheard-of* high prices which every kind of provisions now obtains in this city, was a great obstacle to their success, and they had to spend all their money in the first week; but they succeeded soon to find work to sustain themselves. I opened during the last three Sabbaths, a small morning Sabbath-school, from 8 to 10 o'clock. The first day fifteen children had promised to come, but only three came, and three were excused. The second Sabbath five attended, and last Sabbath eight were present, all boys. Prayer-meetings were held by me twice, once in a room in — street, and once in — street. The number of persons present at the first meeting was seven, at the second was eleven, all Romanists."

Our missionary among the Irish Romanists in the same city writes:

"In looking over my diary, I find that for the last month I visited about 150 families, besides other single individuals, such as mechanics, clerks, servants, etc. Many of these received me kindly, among whom are *fourteen* reading God's word, and inquiring seriously whether these things are so. As a result of this free inquiry and investigation, one of them has abandoned Popery, and openly declared himself a Protestant. He now wants to be away from his friends, and in a situation by which he can earn his bread independently, and also unite with one of our Protestant evangelical churches, where he may hear the Gospel of Christ, which is the power of God unto salvation, preached in its original beauty and simplicity, without the accompaniments of Popish ceremonies.

"Another young man will, I hope, soon follow his example. He reads the New Testament, and whenever he hears the priest attempting to prove a point in his discourse from Scripture, he notes it down, and examines the text and context when he goes home, to see if the priest be right or not. When he told me this I was greatly encouraged, and I read for him the account given in the Acts of the Apostles, of the people of Berea, who did the very same thing when the Apostle Paul went preaching amongst them; and wherein that Apostle, instead of condemning them for their doing so, nobly commended them for their superior good sense.

"Another of these men has just now gone from me. He came in since I began to write this report, and told me he did not believe in purgatory, nor in the power of the priests to forgive sin. He also said that the priests had better point poor sinners to Jesus Christ than to the Virgin Mary, to intercede for them. I could relate many things in regard to others, showing that they are determined to know the truth revealed in the Scriptures. There are *three* more intelligent Roman Catholic Irishmen reading Gavazzi's Lectures, which I lent them, and which a young Protestant gentleman of this city purchased of me for the same purpose. They are also reading the Bible, and I think they could not read two books more likely to open

their eyes to the danger of remaining members of that old and rotten system of error, which 'the Lord shall consume with the spirit of his mouth and destroy by the brightness of his coming.'

"I have brought *six pupils* to the Sabbath-school, *five* of whom were Roman Catholic apprentices, and *one* is a Catholic girl.

"I have held three prayer-meetings, at one of which a Roman Catholic girl asked me for a Bible, and promised me faithfully she would read it. *I have to encounter enemies of no common stamp, whose bitter hatred of Protestantism no words of mine could paint*; but, 'If God be for us, who can be against us?'

"I have sold \$61.70 worth of books."

The following is from our Irish missionary in one of the cities of Massachusetts.

He says: "Through His kindness who gives us all things to enjoy, I am still sustained in my work, preaching publicly, and teaching from house to house, and by the way-side, in and around —. While some good brethren, whose life's evening seemed far distant, have been called to the spirit-world, remote from mortal converse, as I learned from the report of your Anniversary Meetings, I am still spared and allowed to labor on.

"Nothing of special interest has transpired since I sent you my last report. Still, as heretofore, I occupy my field, directing my labors to all classes, but with special reference to my own country people.

"The tenacity with which the Romanist clings to Rome's heresies is great. Taught from the cradle by the priests to *hate Protestants*, and *all the institutions that Protestantism originates*, they learn to regard even the Bible as a dangerous book, and to exalt Rome's traditions above the Scriptures; yet, notwithstanding this, some Romanists find their prejudices considerably modified by contact with Protestants and hallowed principles, which they can not prevent.

"I may inform you that many of the common people, nominally Romanists, are *not* Romanists in heart. They speak to me, and among themselves, against Rome's laws, the priests and their dogmas; but they lack courage publicly to protest against Rome when they witness the treatment others receive who come out from that communion. Parties here who left the profession of Roman Catholicism are *insulted, threatened, and abused*. They and their children can not pass a Romanist without being saluted with curses and names of contempt. The priest here has recently denounced the converts of Protestantism from the altars of his church, and threatened to curse and excommunicate any that should send their children to Protestant Sunday-schools, or put themselves in any contact with Protestant teachings. And more than all others, he requires them to shun the teachings of one among them, an Irishman, who had been a Roman Catholic, but,

as he says, sold himself to Protestants for money, to lead Catholics from the Church of their fathers, and the saving ordinances which were deposited by Christ only in the Roman Catholic Church. Still I preach in the prison, by the way-side, and from house to house.

"My Sabbath-school has suffered by the priest and his people's interfering with it, and a Romanist stands outside the school-room door every Sabbath taking down on paper the names of such children and adults as, regardless of the priest's harangue, come to the school. The number present last Sabbath was only 20, but with an excellent company of male and female teachers, I feel in hopes of success, although some children have withdrawn from the school, through fear of the priest and his party.

"Before I close this communication I ought to say that, within the month past, two persons have abandoned the religion of Rome, and chosen the religion of the Gospel."

WE have many other reports on hand, containing interesting details of missionary service in different States, but are compelled to omit extracts from them in this number, for want of room.

ANNIVERSARY OF THE SOCIETY IN BOSTON.

THE Annual Meeting of the Society was held in Boston, on Tuesday, the 29th of May, at 11 o'clock, A.M., in the Tremont Temple. The spacious hall of that building, at an early hour, was densely crowded with an intelligent audience, and comprising persons of various professions and orders of society. At the time appointed for the commencement of the exercises, the Hon. S. H. Walley, of Roxbury, one of the Vice-Presidents, took the chair, and called the meeting to order. The Rev. William Rice, of the Methodist Episcopal Church in Boston, read the Scriptures; and the Rev. Dr. J. Hawes, of the Congregational Church in Hartford, Connecticut, led the assembly in prayer.

The Rev. Dr. Fairchild, one of the Secretaries of the Society, read a brief abstract of the Annual Report of the Board of Directors, setting forth the principal points of the Society's history during the past year, its present condition and prospects, and calling upon the friends of the cause, in view of the magnitude and importance of the work to be done, and of the encouragement for its prosecution which flows from past success and scriptural prophecy, to come to its help for the current year, with increased zeal and greatly augmented strength.

At the close of the report, the audience united in singing the hymn, beginning with the words:

"Jesus shall reign where'er the sun,"

which they performed with much spirit, and with happy effect. Instead of addresses by several speakers, after the common usage on such occasions, the Rev. E. N. Kirk, Pastor of the Mount Vernon Congregational Church in that city, was then introduced, and delivered a very able, appropriate, and eloquent discourse, on the text, Matthew 15: 13, "Every plant which my heavenly Father hath not planted, shall be rooted up." The discourse occupied upwards of an hour in its delivery, but it was listened to by the audience with the profoundest attention, and with increasing interest to the end. We heartily wish we could give it to our readers entire, but we have room only for a brief outline of it, which we copy from the *Congregationalist*, as follows, namely:

"'Every plant which my Heavenly Father hath not planted, shall be rooted up.' It is then, said the speaker, only a question of time between God's truth and Satan's lies, for our Saviour made this prophetic declaration in regard to religious errors. After showing under what circumstances the text was uttered, the two points of the discourse were announced, namely, finding the true test of all religious systems, and applying it to Popery.

"1. What is the true test of the heavenly origin of any religious system? (1.) Antiquity is not a test, though Mr. Carlyle affirms it to be so. He said, concerning Mohammedanism: 'The words this man (Mohammed) spake have been the life-guidance of one hundred and sixty millions of men for twelve hundred years; and are we to suppose that it was a miserable piece of legerdemain—this, which so many creatures of the Almighty have lived and died by?' The supposition was one that Carlyle could not believe, and yet, said Mr. Kirk, it is a mere sophism. Endurance is not a proof of intrinsic excellence in any institution. Sin is more than five thousand years old, and yet it is a lie from the beginning—true as a historical fact, but false as a principle and as a promise. Rome claims antiquity as a proof that she is the true Church. But Rome puts forth another claim, which is destructive of her antiquity, namely, that of infallibility; for she claims the power of advancing new doctrines, and of contradicting Jesus Christ, and Paul, and Peter, and even herself. If antiquity means unity, permanence, consistency in teaching, it must not be sought for in Rome. If antiquity be the essential badge of a true church, then Popery is a shameless innovation on the doctrines and institutions of Christ.

"A few specimens were given, showing where Popery stands in chronology.

"The doctrine of purgatory was broached by Origen in the third century, and he borrowed it from Plato, for it is not in the sacred books; but it did not become a doctrine of the Church until Gregory established it in A. D. 604. The confession of sin to a priest was recommended by Leo in the fifth century, but not until the sixteenth century was it settled as a doctrine from heaven. The celibacy of the clergy was gradually broached, and supported by an edict in the sixth century. Transubstantiation was not established until the eleventh century. In the year 726, the Pope prohibited the worship of images, and in 1546 the Council of Trent made it a duty. And here, in the middle of the nineteenth century, the cardinals and Pope meet to sanction and proclaim a doctrine which the Church of Rome never believed till the 8th of December last—a doctrine for centuries pronounced abominable by her theologians, lawyers, bishops, and popes. The history of this last manœuvre in papal tactics is yet to be given to the world; and when it is written, mankind will have another opportunity to judge whether Popery is planted by God or by Satan.

"2. The true Church must necessarily have the truth. Under this head it was shown that Rome has displaced every fundamental doctrine of Christ, not by excluding them from her books, but by a fraud which would bring disgrace on any business man. After showing further that the Church of Rome is not the standard, it was stated that the only satisfactory and sufficient evidences of the divine origin of any system of religion must be found in miraculous powers, internal evidences, and adaptedness to man's spiritual wants. Such evidence, it was shown, Rome can not furnish.

"The speaker here raised the question, Is Popery accordant with Christianity, or opposed to it? In answer to this it was shown that, however formidable the Romish Church may be in its energy, its alliances, and material resources, its doom is written, and that doom is, 'It shall be rooted up.' This may not be in one day, nor in a century. That is not material. What we want to know is, not whether New-York shall become a papal city, as full of images and monks and laziness and sins as Naples, but whether we ought now to abet or oppose this system. The speaker proceeded to show that Popery is legalism, in opposition to the doctrine of salvation by grace through faith.

"It takes the crown from the Redeemer's brow. This was illustrated at considerable length. Another point dwelt upon was, that it robs the divine grace of all its glory. Again, it prevents that faith which is the essential condition of man's salvation. In illustration of this point, the speaker related the process through which Martin Luther's mind passed one night in a dream. Satan appeared to him, and addressed him thus: 'Luther, how dare you pretend to be a reformer of the Church? Luther, let your memory do its duty; let your conscience do its duty; you have committed this sin, you have been guilty of that sin; you have omitted this duty and neglected that; let your reform begin in your own bosom. How dare you attempt

to be a reformer of the Church?' Luther replied to him: 'Satan, take up the slate that lies on the table, and write down all these sins with which you have charged me; and if there be any additional sins, append them too.' Satan immediately seized the pencil, and wrote a long catalogue of Luther's sins. 'Have you now written the whole?' inquired Luther. 'Yes, and a black catalogue it is—enough to keep you from reforming others till you have first reformed yourself.' Luther replied: 'Take up the slate again, and write as I shall dictate to you. My sins are many—countless, in the sight of an infinitely holy God, as the hairs of my head; in me there dwelleth no good thing; but, Satan, write this text under all that horrid list: "The blood of Jesus Christ, God's Son, cleanseth from *all* sin." The accuser fled, and Luther slept, 'for so he giveth his beloved sleep.'

"In contradistinction from this system of salvation by grace, it was stated and shown that the ground of the whole papal system is *legalism*. Between these two systems lies the great battle of the world. It is war, uncompromising, undisguised, unrelenting on both sides. To be indifferent is to belong to the enemy; to talk gently about the difference is to betray Christ and truth and souls.

"In conclusion, it was said that we have entered upon a new era in the history of the human race. In every language of the race the Word of God is introduced, and circulated on an ever-extending scale. Missionary efforts are organized on a broad and efficient foundation. Awakened Romanists have a more open way of escape than ever before. There is less and less infidelity within the nominal Church. But the upper ranks of the hierarchy will stand, perhaps, to the last. While Satan can hold out the inducements of honor, money, and power, he will not suffer this, his most successful engine of ruin, to come into disuse. But woe to the priests, bishops, cardinals, and pope of that day when the Lord shall come for the last weeding out of his garden! When the light of history shall flash upon this institution; when an astonished world shall come to read the record of fraud, cruelty, tyranny, licentiousness, and superstition which have accompanied this heresy; when the emancipated souls of millions shall come to rejoice in the free and full salvation of Christ; when the public conscience shall be more fully enlightened in the spirituality of God's holy law; when a zeal for the glory of Christ purer and profounder than we yet know, shall arouse the indignation of the Church against this rabble of mediators, and this blasphemous exaltation of Mary to share his honors; when the time of mercy to enslaved millions shall have fully come—then shall come to pass the saying that is written, 'Every plant which my Heavenly Father hath not planted shall be rooted up.'"

At the close of the sermon the immense audience rose and sung the Christian doxology, and the Rev. Dr. Emerson, of Salem, Massachusetts, pronounced the apostolic benediction.

Thus ended this interesting and highly important meeting. A strongly marked devotional spirit characterized it throughout, and its influence we trust will long be felt in every part of New-England, which, if we mistake not, was quite fully represented on this occasion.

"BROOKSIANA."

Few things of transient nature have attracted more attention in reading circles lately, than the correspondence which has taken place between the Hon. Erastus Brooks, a member of the Senate of this State, and a Romish Prelate, "of foreign birth," resident among us, who, in Papal parlance, is at the head of "The Ecclesiastical Province of New-York." This correspondence we have had occasion previously to notice. In our last number we intimated our judgment of the moral condition to which the prelate had reduced himself, by means of the evasive and miserable shifts, the venomous and vituperative language, and persistent efforts he had made to deceive the community, and screen from merited rebuke and to perpetuate the existence of the system of operation which the "Romish Councils" had instituted within the last twenty-five years in our land, at variance at once with the genius of our institutions and the spirit of our laws. It was with deep regret, in many respects, that we recorded our conviction that Archbishop Hughes had lost all credit in the controversy for truthfulness or common sense. We were not alone in this judgment, in regard to the grossness of "His Grace." And from the utterances of the press in almost every portion of the United States, if we had not seen and known something of the spirit of Romanism before, we might perhaps have looked for a termination of his efforts, if not for a recantation. We had seen too much of Jesuitism, and knew too well its codes of morals and discipline, however, to allow us to hope for anything at variance with the conceived interests of the so-called Roman Catholic Church. His proceedings, in this case, seem to have been guided by a moral maxim once uttered by an Irish girl of his own faith, who, when asked by her indignant mistress, why she persisted in uttering a falsehood when she knew it was a falsehood, and knew that her mistress knew it too, coolly replied, "Because, ma'am, it is the glory of a lie to stick to it!" Like the Spanish Jesuits, he seems to think that deception is only a meritori-

ous *economizing* of the truth, which is too precious to be dispensed on all occasions, particularly among heretics

The Archbishop has not deemed it proper to leave the field, on which he has so irrecoverably disgraced himself, and been so signally discomfited, without erecting one more monument to confirm the judgment which the American people have of late been constrained by his acts and teachings to form of him, and of the nature of the religion he seeks to introduce. This monument is in the shape of a book which has just made its appearance under the title of "*Brooksiana, or the Controversy between Senator Brooks and Archbishop Hughes, growing out of the recently enacted Church Property Bill, with an introduction by the Most Reverend Archbishop of New-York.*" It is published by Edward Dunigan & Brother, Roman Catholic Booksellers, 151 Fulton-street, New-York. It is a 12mo. volume of one hundred and ninety-eight pages, the copyright of which is duly secured by James B. Kirker. Thus the claim of the book to Romish paternity, and to the confidence of its readers, as containing a full and exact reprint of the letters of the Archbishop and the Senator, on the topic specified, is set forth in the title page. But like many other things enacted in this discussion by Mr. Hughes, the book is unfaithful to its professions. It is a shameless attempt to palm off a deception as a fact. It does not contain "*the controversy.*" It contains but part of it; it omits vital parts, to say nothing of the verbal alterations that appear in some of the letters contained in it, nor of the matter introduced in relation to the Trustees of the Saint Louis Congregation in Buffalo, N. Y., and that also to the editor of *Albany State Register*, which have nothing to do with the correspondence between Mr. Brooks and Mr. Hughes. *No less than three of the Senator's letters are wholly omitted!* These omitted letters are on topics of great importance. Their subjects respectively are handled by their author with his characteristic courtesy and ability, and they bring out principles, facts, usages, and aims of Romanists in this land which the public have a deep interest to know. One of these letters relates to the Bishop's testimony concerning "the sinking condition," as he is pleased to call it, "of our country" in the eyes of "the civilized world," and the property in "Calvary Cemetery," and the oppression of the poor, practised under the rules which govern their burial there, and which bring an immense annual revenue to his treasury. Another relates to property held by him in Brooklyn, and in other parts of the State of New-York, of princely value. And the third is devoted to showing conclusively, that it is a

part of his (the Archbishop's) creed to own and control the temporalities of the Church, (her property of all kinds); that the council at Baltimore in 1852, forbade the interference of laity in any church matters, except as they were directed by the bishops; that the Baltimore ordinance of 1852 sets at naught the power of the State, if interposed against the authority of the Council of Bishops; that the Archbishop had issued an official circular, in direct opposition to the State law of 1784; and that he was proposing to evade or avoid the church property law of this State, and to concentrate the entire temporalities of the Church, as well as its spiritualities in his hands and the suffragan's over whom with "close upon five hundred priests and near one million of Catholics," he assumes authority "in the Province of New-York." But these important letters are wholly suppressed, and not so much as a word occurs in the volume to indicate to the reader that he is not in possession of the whole of the correspondence, and has not a full and fair view of the merits of the controversy. Why these letters were omitted, must be evident to every one. They made disclosures that it would not be safe to have published and circulated among the flock, if the dominion of the hierarchy were to be maintained. The atrocious, cruel, and scandalous management of Calvary Cemetery, especially, and the oppressions and extortions connected with it, must be kept out of sight as much as possible. These letters must, therefore, be suppressed, though honesty and truthfulness, and justice to Senator Brooks, the Roman Catholic laity, and the public generally, were all sacrificed. And they were therefore left out. The American public, however, can not be deceived in this way, nor blinded as to the character of those, nor the weakness of their cause, who resort to such measures.

But our object was not so much to remark on the correspondence, as to call attention to the fact of those missing letters, and to a few things in the introduction by the Archbishop. The introduction occupies forty-three pages, or nearly a fourth part of the book. It is a remarkable document, and well worthy the consideration of the American people. Whether it will "win golden opinions" for him from the Romish laity, and secure his greater popularity among them, is yet to be seen. To us it seems well adapted to excite their indignation, and to lead them, from sentiments of self-respect, to withdraw from a system so humiliating, and an administration so despotic, as the Papacy in the person of Mr. Hughes appears to be. Its aim is, by a show of high respect for, and confidence in the kindness, sound judgment, and liberality of the American people, by an exhibition

of the necessities of the case and an appeal to public sympathy, to secure a popular verdict in favor of the course lately pursued by him and his associates in planting the Romish Church, with all its odious claims and usages, among us. In its progress we observe the development of certain things which we wish to have noticed.

1. *The nature of the Romish religion.* As an element in the social compact, it appears from this document to be wholly incompatible with the principles of republicanism or of religious liberty. Even in the early days of our nation's history, when the strongest motives existed for living in harmony with all parties, and for according to every one the right to worship in peace, and at the same time to illustrate practically the principles of republicanism, the evil spirit of Romanism could not be tamed. The presence and power of the venerable Archbishop Carroll could not control it. It led "the faithful" into disgraceful controversies among themselves, to carry their muskets "loaded" to the churches, where they professed to assemble to worship God, and also to riots and to bloodshed in many places.

2. *The Archbishop's view of the relation of the Romish religion to our government and its laws.* He seems to view it as holding a privileged relation. He says: "When they (the Roman Catholics) were admitted to equality of privileges, the same as other denominations, their mode of regulating questions of Church discipline according to the principles of their creed, was substantially recognized and guaranteed." And, he adds: "It was never intended that the Catholic idea regarding Church property should, through the operation of civil laws, be made conformable to those of any other denomination of Christians." This last is surely a remarkable announcement. It will be heard with surprise by all that portion of our citizens, who understand the principles of our government, under whose influence all orders of religionists are protected, and none preferred or patronized; but who have not become familiar with the arrogant demands of an Archbishop of a hostile and self-styled infallible Church. But, if we could concede to him the thing he claims here as the understanding of the early founders of our government, namely, that Romanists should not be subject to the same code of laws as Americans, which we can not do; and the imputation of which on their reputation we are sure, if they were living, they would reject with ineffable scorn; it is quite manifest that it is *not* the understanding of the present generation. If we mistake not, it is the common sense of the nation that the civil is to be the supreme law

of the land; and that Romanists must consent as well as Protestants, Gentiles, or Jews, to hold their property subject to it. We wish, however, that the Bishop's notions on this subject should be noted. They are orthodox in his communion, and are promulged wherever it is deemed prudent. The remembrance may be of special benefit at some future time.

3. *The character of the Roman Catholic population.* We confess very cheerfully to a limited acquaintance with the Papal population, compared with that of the Archbishop, and we take it that he understands the character of the masses of them better than we do. But as far as we had fallen in our estimate of some of them below some others, we were by no means at that point where he appears deliberately to have taken his stand. He represents them, in the earliest times, as belligerent and revengeful. He exhibits them engaged in violent strifes in Charleston, Norfolk, Baltimore, and Philadelphia, among themselves; also, as instituting civil lawsuits against the constituted authorities of the Church. They indulged in "riots and bloodshed." "The evils which manifested themselves in these Churches on a grand scale," he says, "were witnessed in a minor degree in almost every congregation throughout the country;" and "such was the general condition of the Catholic people of the United States in the year 1829." From that period effective measures were taken to deprive them of the management of their Church property, whereof, it seems, they had proved themselves to be unworthy and incapable. This measure was forced upon the priesthood. Bankruptcy had overtaken some of the Churches in this city, and it threatened to destroy others. The details of the case of St. Peter's Church, as given in the book, are minute, and reflect no honor upon the intelligence or business talent of its members.

Among other *compliments* uttered by this lordly and courtly prelate, is the following upon the "junior assignee" of St. Peter's, in 1844, who is understood to be the celebrated Constantine Pise, D.D.: "The junior assignee took but little interest in the subject, partly because he was the junior, and partly because his natural force of character, especially when a stern duty was to be performed, would range somewhere between the positive and the negative of whatever question would come up." As the senior assignee, the late Rev. Dr. Power, was prostrated by sickness, "a third party was introduced, and constituted a plenipotentiary in the administration of the affairs of St. Peter's. When he en-

tered on the duties of his office, his pecuniary condition was but a few degrees above that of a pauper." His moral condition may be inferred from the statement, that when the poor creditors of the Church, in their distress, applied to him for their honest dues, this fiscal administrator "swore at them, and threatened to kick them out of his office." No wonder that they "rendered the Bishop's life a daily martyrdom by their wailings and lamentations." This whole story, as Dr. Hughes rehearses it, is a rich thing. It will vastly entertain the American reader, who will also be enlightened as to the internal condition of the Romish communion in this country. This bishop, in giving St. Peter's as a specimen of the state of his churches generally, has lifted the curtain and exposed their nakedness as no other man could have done, or would have been believed, if it had been done. But unexceptionable as his voluntary testimony to the imbecility and incapacity of the very ablest men to be found in his largest and wealthiest churches ought to be, we would fain hope that they are not quite so ignorant and stupid as he paints them. But if they are, they are just what he and his fellow-priests have made them. What a practical comment upon the nature of Popish teaching and training!

If we were disposed to be critical, we might amuse our readers with samples of this pretentious prelate's logic and rhetoric. Some of his self-contradictions are very glaring. Thus, he repeatedly admits his having sold and deeded some of "God's property," for a large consideration, to the Harlem Railroad Company, and yet he tells us, (pages 8 and 9,) that such property can not be "alienated" without the "guilt of a kind of sacrilege." Doubtless he has been careful to obtain absolution for this piece of sacrilege long ago. On page 32, speaking of the enormous debt upon St. Peter's, he declares that "every dollar and every cent that is due on the face of the notes shall be paid to the holders, without the diminution of a single farthing;" and yet he declares, a few pages on, over and over, that the *interest*, which is promised equally with the principal upon the face of the notes, shall be paid only to Protestants who may have bought them up, and who would doubtless sue for it if it were withheld. But, "as far as the Catholics are concerned, they must not pretend to speak of interest;" and they are soundly berated for daring to expect the fulfilment of this promise. On page 40, Mr. Brooks is made the "centre of a triangular testimony." "At one angle were his own statements," thus making a corner of him, as well as a centre; "at a second" were the statements of "Messrs.

Glover and Wetmore, whose veracity no man will venture to question; and at the third point of the triangle were the records of the Register's office." Now as Messrs. Glover and Wetmore's statements are a mere statement of what appears on the Register's records, these two points are reduced to one. So we have here a triangle with only two angles, one of which is in its centre! To find the centre of a triangle, especially of one so *scalene* as this, will be a sorer puzzle to the mathematicians than the quadrature of the circle. This is an example, we suppose, of the mathematics which Mr. Hughes acquired at Maynooth, in his college-days.

He makes bitter complaint of the American type-founders, for not supplying their fonts with a figure fit to indicate his signature, which strongly resembles that of one of his untaught Hibernian compatriots, who, in default of skill in penmanship, signs "his mark" to his receipts for pay. In this book there is a plentiful sprinkling of the proper sign, which is not one of those "air-drawn daggers" whereby his vision of his name in print is so sorely offended. It seems to be borrowed from the cuneiform characters of the old Ninevite idolaters, and resembles four blunt wedges, driven from the four cardinal points, and meeting in the heart of some imaginary heretic.

Though Mr. Brooks has so substantially maintained the ground assumed in his speech at Albany, the Archbishop, it is certain from his book, will never complete that promised library for the use of the people of this city. That library will be *shelved* just where it originated, in the prelate's roomy head, where it will remain, in the style of the booksellers' advertisements, "bound in calf, crimson, gilt."

Another example of Mr. Hughes' logic must be given. He says, page 183: "It is proper to state, that whatever property may be found on the records of the Register's books in the city of New-York, in my name, is, in equity and truth, though not in its legal form, the property of the several congregations to be enumerated hereafter." This sounds very smooth. But who does not at once perceive that it concedes the very thing Mr. Brooks in his speech complained of, and against which the Church Tenure bill was expressly enacted? It is a grievous wrong that the Archbishop should be the legal owner in fee simple of property which, *in equity and truth*, belongs to the churches. If he, a fallible member of an exceedingly fallible Church, chooses to abuse his opportunity, he may strip those congregations of their property, and no legal remedy

is left them. Even if he were to engage in honest and lawful speculations, which should prove unfortunate, his personal creditors would levy upon this very property, and it must inevitably be sold to satisfy their claims. Mr. Brooks has made all this exceedingly plain. He has abundantly made good his case, and will receive the warm thanks of his countrymen and their posterity.

PERSECUTION IN SWEDEN.

OF all countries known as Protestant, the one least worthy to bear that honored name is Sweden. The laws of that country against permitting any religious worship outside of the national churches are very severe, and, unhappily, are by no means a dead letter. In many places they are rigidly enforced, to the cruel invasion of the rights of conscience. This we can not but regard as a great sin against God, and against the rights of his noblest creature, made in his own image. It is said that the reigning monarch in Sweden deploras these things; but as his power is constitutionally limited, he can not change the existing laws, or interfere with their execution.

We have had frequent occasion, as our readers are aware, to record the hindrances and sufferings inflicted by the civil authorities upon our own agents, who are laboring most earnestly for the reviving of evangelical religion in that country. The hardship in their case seems the more inexcusable, inasmuch as they do not aim to establish separate or sectarian churches, but confine themselves to the attempt, in which God has wonderfully succored them by his Holy Spirit, to rekindle the hallowed flame of living piety amid the "dead orthodoxy" and dried-up formalism of the state-paid church of their native land.

Our Baptist brethren seem to be called to "endure a great fight of afflictions" in that region. They are getting somewhat numerous there. Within six months three hundred converts were immersed, and many more are ready to receive the rite, notwithstanding all the bitter experience to which it exposes them. Four churches have been organized; *and if they are only persecuted long enough, and harshly enough*, will probably increase and multiply beyond all expectation. Such, at least, has been the usual result of religious persecution, where it has not been strong enough to quench at once every spark of vital religion in blood. When we read of the treatment suffered

by the Baptists in Sweden, the dispersion of their assemblies, the arrests of their members, their fines and confiscations, their imprisonment, and sentence of exile, our deepest sympathies, as American and Protestant Christians, are with those noble and courageous confessors of their own conscientious belief; and we feel constrained to reprobate in the strongest terms the conduct of those who put legal machinery in force to crush the liberty of the soul. This thing will cure itself at last, if the victims possess their souls in patience, and are not goaded by oppression into "wronging their wrongers." In Sweden, as in Northern Germany, the Baptist brethren will yet be successful in vindicating their claims to follow unmolested the dictates of conscience.

THE ESCAPED NUN.

LAST fall the community was considerably excited by the intelligence that Miss Catharine Bunkley, who had been some time in her novitiate, had made her escape, with much difficulty and danger, from the Josephine Convent at Emmetsburgh, Md. Much mysterious intrigue followed her flight, and some acrimonious newspaper talk. It was rumored that she was preparing a narrative of her conventual experience and adventures, which was looked for with eagerness. According to her statements recently made, she gave her manuscript, her documents, and much verbal information written down from her lips, to a legal gentleman, in whom she had entire confidence as a family friend, that he might arrange the whole for the press. This gentleman executed his task to his own satisfaction, and sold the copy-right to De Witt & Davenport, of this city. An edition was printed and bound, making a volume of three hundred and fifty duodecimo pages; of which, as Miss B. alleges, she was permitted to see neither copy nor proof sheets; and which, as she thinks, was purposely ordered so as to injure her character for truth and reliability, and with a view of defrauding her in regard to her pecuniary interest, and perhaps of weakening the effect of her revelations as to the misery and degradation of life in a nunnery. Just before the book could be actually published, Miss B. procured an injunction against the sale, which continues till it shall be decided, in due course of law, whether the injunction shall be perpetual. Meanwhile, Miss Bunkley, though closely watched and severely

threatened, is in careful and kindly hands. She has highly respectable family connections in the "Old Dominion," and, as we understand, inherits a fair estate in right of her deceased mother. We are glad to learn that a new narrative, under her own revision, is in course of preparation, by a gentleman amply qualified for the duty, and of most unimpeachable integrity. He will be able to present a practical argument of overwhelming force, in favor of a general law in all our States for the inspection of all closed convents by competent civil authority. In no other way can their horrible abuses be remedied; and the personal liberty of every citizen, which the law should guard with ceaseless jealousy, be secured from violation or restraint.

ALESSANDRO GAVAZZI.

THIS "noblest Roman of them all" has just published a sermon, at London, on "The Evangelization of Italy." It discusses, first, the nature of the Gospel, and secondly, the preaching of the Gospel. Like all his productions, it is more marked by impassioned rhetoric than by logical arrangement. But our readers will be glad to know that it clearly upholds the great Protestant and scriptural doctrine of justification. He says, with perfect explicitness: "The fundamental principle of our religion is justification by faith and grace. We are not justified by our good works. How can we be justified without faith in Christ? If good works are necessary to save, then the sacrifice of Christ was not complete, but another sacrifice is necessary, which is in direct contradiction to the words of Scripture: 'By grace are ye saved, through faith,' etc."

NOTICES OF BOOKS.

BOARD OF PUBLICATION OF THE PRESBYTERIAN CHURCH. From this source we have received the following:

1. SKETCHES OF THE PRESBYTERIAN CHURCH. By Rev. J. E. Rockwell. A small volume, showing that a book is like a trunk; well packed, it will hold almost every thing; ill packed, next to nothing. In this closely compacted manual, we have an outline of the argument in favor of Presbyterianism, with a survey of its principles, discipline, and history; the whole intended for the youth of the Church.

2. **ADAM AND CHRIST.** By E. C. Wines, D.D. A sermon preached Oct., 1854, before the Synod of New-York, and published at the Synod's request. It is a statement and explanation of the doctrine that our entire nature was publicly represented in Adam and in Christ.

3. **THE PERSEVERANCE OF THE SAINTS.** This is a sermon, the author unknown, the reprint being from a copy of which the title-page was lost. No man-worship in this! The saints, we trust, by God's help, shall do well; but alas for the perseverance of sinners!

4. **THE BOHEMIAN MARTYRS.** Sketches of the lives, services, and sufferings of those great leaders in the "noble army of martyrs," John Huss, and Jerome of Prague. This book is in our line, and it will give us much pleasure if we can aid in its wide circulation.

THE PAPAL CONSPIRACY EXPOSED, and Protestantism Defended, in the Light of Reason, History, and Scripture. By Rev. Edward Beecher, D.D. Published by M. W. Dodd, New-York. A volume of above four hundred pages in duodecimo. It is of *immense* value, logical, learned, and eloquent. It is a full book—an overflowing book. And it will make the reader's mind overflow with thought and feeling. It is a clear, cogent, and earnest discussion of several of the worst features of the Popish system. We earnestly commend it to all buyers and readers of good books, who will greatly relish it—not omitting the short letter in the appendix, to the Hon. Joseph P. Chandler.

EMILY VERNON; or Filial Piety Exemplified. By Mrs. Drummond. A tale published by Robert Carter, and Brothers, in which the subject is illustrated both negatively and positively, the latter in the plot, the former in the underplot. It is interesting and instructive.

MEMOIRS OF WILLIAM WILBERFORCE. By Mary A. Collier. Published by Robert Carter and Brothers. An American book, gathered from the copious biography and correspondence of Wilberforce, compiled by his sons. It is finely fitted to interest our youth in the pure and noble character of a "Christian statesman."

PRECES PAULINE; or the Devotions of the Apostle Paul. Published by Robert Carter and Brothers. This work is in two parts; the first consisting of brief notices of ten passages in the Book of Acts, where mention is made of Paul's praying. The other part contains nearly thirty similar notices of allusions to his praying made in different parts of his Epistles. Each notice closes with a metrical effusion, not often very poetical, though always devout. A Latin title to an English book is not in good keeping. The volume, however, is a fine illustration of the nature and spirit of prayer drawn from the life and language of one of the greatest "men of prayer" that ever lived.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF APRIL TO THE 1st OF JUNE, 1855.

NEW-HAMPSHIRE.

Lyme, Cong. and Presb. Society, to make
Irenus Hamilton L. M., \$80 00
Gilesum, A few friends, by Amherst Hayward, 10 00

MASSACHUSETTS.

Boston, Park st. Ch., a balance, \$1; Central
Ch., Henry Edwards, \$25, 26 00
North-Abington, Cong. Ch., 11 88
East-Abington, Abner Curtis, L. D., \$100,
others, \$7.46, 107 46
Attleboro, Rev. Mr. and Mrs. Lothrop, 11 00

Lawrence, Lawrence st. Ch., 40 48
Grafton, Evan. Cong. Ch., 150 00
Medway, E. F. Richardson, in full to make
Mrs. Olive D. Richardson L. M., 15 00
Malden, First Cong. Ch. in full to make Rev.
Aaron C. Adams L. M., 23 18
Millbury, First Cong. Ch., 18 43
Roxbury, Elliot Ch., 55 55
North-Wilbraham, Cong. Ch., 10 00
East-Longmeadow, Cong. Ch., 11 00
Agawam, Cong. Ch., 3 00
Brookfield, Cong. Ch., a balance, 15 00
North-Brookfield, First Cong. Ch., to make
Dea. Joseph A. Moore L. M., \$38; Union

Cong. Ch., \$18; A legacy of Chas. Freeman Walker, deceased at 18 years of age, \$10,...	61 00
West-Brookfield, Cong. Ch.,	18 75
West-Stockbridge, Cong. Ch.,	10 00
Boyleston, Cong. Ch., bal.,	1 00
Winchenden, North Ch.,	5 55
Orange, Central Ch., to make Rev. David Peck L. M.,	24 69

CONNECTICUT.

Ridgefield, Wm. Hawley, \$2; A friend, 25 cts.; M. E. Ch., \$9.48,	11 73
Kent,	2 60
Zion's Hill, Hurlbut st.,	8 60
South-Windsor, Mrs. Clara Olcott,	1 00
Danbury, A friend,	5 00
South-Britain, M. C. Baldwin, M. D.,	5 00

NEW-YORK.

Hall's Corners, Jacob Telford,	1 00
N. Y. City, H. M. Schieffelin,	85 00
Spencerport, First Cong. Ch. and Society, by Rev. J. H. Dill,	16 00
Binghamton, Presb. Ch., Rev. P. and Mrs. Lockwood, in part to make Mrs. Matilda D. Lockwood L. M., \$10; Mrs. H. Mather, \$10; others, \$71.41, which makes H. E. Pratt L. M.; Cong. Ch., \$6.27,	97 68
Candor, Cong. Ch.,	8 00
Berkshire, Presb. Ch., balance,	4 00
Stillwater, in full for L. M., for Rev. F. Merrill,	20 70
Cherry Valley, in part to make Rev. John G. Hall a L. M.,	24 54
Whitesboro', in part to make Rev. J. B. Hubbard a L. M.,	14 87
E. Whitehall,	9 08
Whitehall, to make Rev. Louis Gano L. M.,	40 00
N. Y. City, Ref. D. Ch., in Washington square,	72 00
Champlain, Cong. Ch., per Mr. Savage,	11 30
Springport, Presb. Ch., Rev. Mr. Barber,	5 50
Cayuga, Presb. Ch., Rev. Mr. Hopkins,	11 00
New-York City, Fourteenth st. Presb. Ch., by Wm. D. Porter, Secretary,	502 29

NEW-JERSEY.

Plainfield, 2d Presb. Ch., addition, to make in full Rev. T. S. Brown L. M.,	18 00
Newark, 2d Presb. Ch., through Mr. C. S. Ward,	58 87
Fairton, Presb. Ch.,	19 80
Cedarville, 1st Presb. Ch., \$11.87; 2d Presb. Ch., \$17.87	29 24
Bridgeton, 1st Presb. Ch., \$38.69; 2d Presb. Ch., \$31.12; M. E. Ch., \$3.54,	68 85

PENNSYLVANIA.

Lower Tuscarora, Presb. Ch.,	50 00
Philadelphia, Sabbath-school in the Cedar st. Presb. Ch., \$60; John Constable, Esq., \$10; A friend \$5,	75 00

DELAWARE.

Pencader, Presb. Ch.,	11 63
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GEORGIA.

Macon, Edwin Graves,	20 00
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MISSISSIPPI.

Natchez, Wall st. Baptist Ch., to make Rev. Wm. Anderson L. M., \$54.25; 1st Meth. E. Ch., South, which makes Rev. A. T. M. Fly L. M., \$32.63; Miss Ann Stockwell in part L. M., \$15; 1st Presb. Ch., Mrs. A. M. Ogden, \$100, to make herself, Mrs. M. W.	
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Cockran, and Miss Mary R. Ogden L. M.'s; Mrs. W. R. Cockran, \$30, to make Willie L. Cockran, L. M.; Mrs. Mary Dahlgren, \$100, to make Chas. G. Dahlgren L. D.; Mrs. Caroline Williams in part, L. M., \$20; A friend, \$100; Messrs. A. Donan and C. Davis, M. D., each, \$10; Messrs. Metcalf, Caradine, Stratton, Baker, Postlethwaite, and Shipp, Marshall, and Miss Dickinson, and Mrs. Dolbear, each \$5; J. S. Coulson, \$10; others, \$31.50, all to support a missionary in the West. Prot. Epis. Ch., J. T. McMurray, Esq., L. M., \$30; Mrs. Quitzman, \$5; Dr. Weed, \$2.50,	565 88
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LOUISIANA.

New-Orleans, 4th Presb. Ch., addition to complete L. M. of Rev. W. McConnell, \$7.55; Christian Chapel, W. A. Johnson, \$10; J. McDougal, \$11; others \$9.85, to make Rev. J. D. Ferguson, L. M. 1st Presb. Ch., W. G. Black, \$30; Messrs. Tweed, Youlilo, Jamison, Pride, and Dr. Miller, each, \$10; Messrs. Viser, Buck, Kemp, Gardiner, Moore, Lathrop, Singleton, Rand, Beebe, Morrison, Louisdale, Smith, Bartlett, G. N. Morrison, Pitkin, Meeker, Latting, Syme, and J. T. Hardie, Esq., each, \$5; others, \$14.55; John D. Henderson, Esq., in part L. M., \$20,	223 25
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TENNESSEE.

Memphis, Weeley Chapel, which makes Rev. J. W. Knott L. M., \$2.40; 1st Bapt. Ch., \$11.28,	48 66
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MISSOURI.

St. Louis, 1st Trin. Cong. Ch., add. A. C. Anderson, \$100, to make himself a L. D.; A. D. Pomeroy, Esq., \$30, to make his father, Saml. Pomeroy, of Lacon, Ill., L. M.; J. S. McClure, \$10; S. B. Kellogg, \$5; Mrs. Post, \$5; S. N. Kellogg, \$5; others, \$65,	220 00
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INDIANA.

Terre Haute, 1st Cong. Ch., \$14.44; Baldwin Presb. Ch., \$20.40,	34 84
Rockville, Mrs. Mary H. McNutt, for the Ch. in Brisa,	10 00
Romney and Spring Grove, collection,	3 69
Dayton, N. S. Presb. Ch., in part for L. M.,	27 50
Logansport, N. S. Presb. Ch., collection, \$9; Meth. Ch., collection, 91 cts.,	9 91
Logansport, Mr. Green, \$1; two merchants, \$1; Mr. Hall, \$2; Mr. Spencer, 50 cts.,	4 50
Delphi, Meth. Epis. Ch., \$3; two individuals, \$3; Presb. Ch., \$11.05,	17 05
Pittsburgh, Presb. Ch., with the above to make Rev. Jas. A. Carnahan, L. M.,	13 50

OHIO.

Tiffin, A friend,	1 00
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MICHIGAN.

Kalamazoo, Presb. Ch., to make the Rev. W. S. Higgins L. M., \$23.65; Cong. Ch., \$7,	35 65
Cinton, Presb. Ch., additional,	1 25
Detroit, E. P. Hastings, \$10; Alex. McKibbin, \$3; David French, \$5,	18 00
Kalamazoo, Presb. Ch., additional,	3 00

ROME, ITALY.

Collections, L. Terry, \$10; M. Waterman, \$5; Cash, \$4.15; others, \$300.65,	319 80
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ANSON G. PHILLIPS, Treasurer.

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VI.

AUGUST, 1855.

No. 8.

QUESTIONS ANSWERED IN REGARD TO THE AMERICAN AND FOREIGN CHRISTIAN UNION.

I. WHAT IS IT?

It is a Union of three different Societies, formerly known as "The Christian Alliance," "The Foreign Evangelical Society," and "The American Protestant Society," whose plan, work, and obligations it has assumed. This Union, "a three-fold cord not easily broken," was happily effected in the city of New-York, May 10, 1849. It is also a union of Christians of all the leading evangelical denominations, who are thus combined to afford a practical proof that Protestants are really one in the great essentials of a scriptural and saving faith, and are united in spirit to confess, sustain, and spread those divine principles of gospel truth in which they are so cordially agreed. Hence, as its work is wrought in this, and in many other lands, the fitness of the name, **AMERICAN AND FOREIGN CHRISTIAN UNION.**

II. WHAT ARE ITS OBJECTS?

Its objects, as expressly defined in its Constitution, are :

1st. To maintain and diffuse the principles of religious liberty and the rights of conscience, wherever these are denied, subverted, or unduly restrained, whether it be in so-called Protestant or Catholic countries.

2dly. To restore the Gospel, in its purity and power, wherever Christianity has been perverted and displaced by demoralizing and destructive superstitions and delusions. In other terms, it proposes to recover the apostate churches of Christendom, of which the

Romish Church is the largest and most corrupting, to the truth as it is in Jesus and his word, and as it was professed and practised in the primitive and apostolical times. Its objects, therefore, extend legitimately to all those ancient communions, whether Roman, Greek, Syriac, Coptic, or whatever else, which have departed from the faith; and even to such communions, once Protestant and evangelical, as may have degenerated into Socinianism and neology. It does not propose to enter upon every part of this work at once; but to follow it up in proportion to the relative importance of the openings presented, and in deference to the indications of the providence of God.

III. WHAT IS ITS FEASIBILITY?

It is no impracticable scheme. Its desirableness no honest Christian can deny. It proposes to do nothing but what has been once done already, by the power of God. It proposes to bring about another Protestant reformation in the Papal world, like that which stripped Rome of at least half her strength in the sixteenth century. Papists were then converted by millions, almost by nations. God, his grace, and his truth, are the same as they were then; and the need of reform is even greater than in the days of Calvin and Luther. It is also a fact, that of late years, individual conversions from the Papacy have everywhere become numerous and common; and the aggregate loss which Rome has sustained thereby is incalculably great, both in America and in Europe. Nor are there wanting many instances of considerable bodies of converts rising up together to throw off the yoke of superstition and spiritual bondage. In this country there are many churches composed almost wholly of this element; though most of "those that were clean escaped from them who live in error," have connected themselves, as was meet and convenient, with the various Protestant churches around them. In Ireland, tens of thousands, since the famine in 1847, have broken loose from Romish thralldom, having learned to hunger for the bread of life supplied from the Bible. In Belgium, where, five and twenty years ago, there was not a solitary Protestant church, there are now nearly forty, composed entirely of converted Romanists, and having thousands of families under a pure evangelical influence. In France, whole villages have thrown off the oppressions of the Papacy, and organized a pure and Scriptural worship.

Why, then, should it be deemed a thing incredible, that Romanists can be brought to see and embrace the truth? If so much has

been done by the Divine blessing upon feeble endeavors and very limited efforts, what may we not reasonably hope for, when the Protestant world shall be aroused to perform its whole duty to the vassals of the Pope? Shall any thing be too hard for the Lord, or for his people when they rise up to do his will? What missions possess more interest in the eyes and hearts of the whole Christian community than those of the American Board among the Armenian and Nestorian churches of the ancient East? Or what missions have been more signally blessed by the outpoured Spirit of grace? And yet those degenerated churches were as deeply sunken in prejudice, ignorance, superstition, and immorality as that of Rome. Who, then, will betray such want of faith in Christ and in his appointed means of grace, as to despair of the conversion of Romanists on a scale proportionate to the fidelity of the exertions made in their behalf?

The missionary work among them has some remarkable facilities which it does not possess among pagan nations. The agents are mostly raised up by God himself from the midst of those for whose enlightenment, when themselves illuminated, they are called to labor. They have not, like our foreign missionaries, to be first educated professionally, and after that to serve a long apprenticeship in making themselves familiar with the language, customs, and modes of thought and feeling peculiar to the people for whose salvation they are sent. In many other respects, missions to the Romanists are full of *promise*. Why should we doubt, but that their recovery is as well pleasing to God, as were those ancient reformation in Israel, when the Jews who had for ages lapsed into idolatry returned to the Lord God of their fathers?

IV. BY WHAT MEANS IS THE WORK ATTEMPTED?

The American and Foreign Christian Union seeks the conversion of Papists in the use of all those well-proved instrumentalities which, by the Divine favor, have been found availing in the conversion of other sinful men.

It has laid its hand upon that mighty lever for moving the human mind—the press. It has printed a collection of small volumes, some twenty in number, to illustrate the nature, history, and effects of what is called Roman Catholicism. This series of books has been widely circulated, and has been added to numerous Sabbath-school libraries, for the use of the teachers and older scholars,

whom it is well fitted to instruct and strengthen. The Society also circulates monthly fifteen thousand copies of the Magazine which bears its own name; and which is its chief organ of communication with the public. This periodical is devoted to the literature of the subject, to intelligence from our home and foreign fields, to the acknowledgment of receipts, and to whatever tends to promote the objects of the institution.

The personal agencies employed include about fifty occupied in different branches of the work in these United States, and about sixty engaged in the same manner in other countries. Among these are colporteurs, teachers, lay missionaries, city missionaries, traveling missionaries, lecturers, evangelists, and pastors. From all of these, stated written reports of their labors and the results are required. This service is performed chiefly in the large towns in the United States, where the Papal population mostly accumulates; in Canada, among the French-speaking inhabitants; in South-America, in Ireland, in Belgium, and in France, with some other lesser and scattered stations, such as Hayti, Sweden, etc. The business, as far as possible, is conducted, in foreign parts, through local societies or committees, which are charged with the direct oversight of the various operations. In a few instances such supervision is not to be obtained, and the agents report direct to the office of the Union.

This amount of agency seems small when compared with the magnitude of the undertaking. It is, indeed, far too small; but it is all which can be sustained by the present resources of the Union. Nevertheless, it is exceedingly active and well directed, and in all its departments its efficiency is felt, and its effects are increasingly manifest. The Union also exerts no small influence in affecting public opinion through the private correspondence of its officers, and in directing the course of controversial discussion, and in preparing incidentally the way for such legislation as is requisite to protect the Commonwealth from Popish encroachments upon the property and liberty of the citizens. Nevertheless, its aims are purely spiritual; looking, not to political changes, but to the turning of souls to God by the force of truth.

V. OUGHT THE UNION TO BE SUSTAINED?

The answer to this seems to be affirmatively forestalled by the foregoing statements and reasonings.

In addition, it may be said that there is no other association in

our country formed entirely for the same object. Some portions of the work are done by various voluntary societies and ecclesiastical boards. Thus the Bible Society circulates the Holy Scriptures in Papal regions. The Tract Society and the Boards of Publication issue many books and pamphlets adapted to benefit the Romanist. The Societies and Boards for Home Missions and for Foreign Missions, do more or less in the same good work, and do it well as far as they go. But in these, the efforts for the evangelization of the Papal world are not extensive, and occupy a subordinate place. Other objects predominate, as their written constitutions evidently show.

The American and Foreign Christian Union alone devotes its whole resources to this grand object. And the work proposed is so vast, and has so many ramifications, as absolutely to require a strongly organized and systematic agency wholly and energetically occupied therewith. Next after securing the salvation of his own soul, it is the chief personal duty of each individual Christian to join his brethren in keeping the last grand commandment which the ascending Saviour has laid and left upon them all. He has given them the world to be converted unto him. This vast field for the exercise of their benevolent activity in imitating and obeying him, opens itself into three main divisions. The first of these is the *home* work, where, on the principle of "beginning at Jerusalem," the disciples are to see that the Gospel is supplied to all in their own neighborhood and nation. The next division is the pagan and unbelieving portion of the world, where Christ has not yet been named, and whose nations sit in darkness and the shadow of death. There remains still a third division, consisting of those degenerate communions, once Christian at their origin, which have fallen so far away from the knowledge of Gospel truth, and have fallen so deep into anti-Christian error, as to need a missionary work for the salvation of their souls not less than the destitute and negligent part of our own population and the benighted nations of the heathen. This division, embracing more than two hundred and fifty millions of souls—*one quarter of the human family now upon the face of the earth*—has the very strongest claims upon the charities of Protestant Christendom. It is not too much to say that it calls for a system of organized effort, conducted on the largest scale, to reach the exigencies of the case. Such an organization must be helpful to each of the other great divisions of the missionary work; for Romanism stands stiffly in the way of those who are toiling in the home field,

and also grievously hinders the convictions of many heathen nations who are scandalized at the idolatries and immoralities of the corrupted churches of the old world.

It is also peculiarly fitting and desirable that this general division of the missionary work be mainly confided to a society composed, like the American and Foreign Christian Union, of an alliance of evangelical Christians of all denominations. For such a Union can reach the Papal mind, glorying in pretended unity and catholicity, far more effectually than any strictly sectarian combination can do. A purely denominational effort is better than none. But it can hardly fail to excite that deep-seated prejudice which has been fostered in the mind of the Romanist against the sectarian differences which prevail among the Protestants. Nothing can be better adapted to meet and remove this fatal prejudice, than to approach him by a society embodying the strength and blending the affections of those sister denominations, which diversities he has been wont to hear so violently exaggerated.

VI. HOW FAR OUGHT THE UNION TO BE SUSTAINED?

In view of what has been presented, we feel justified in the belief that it ought to be sustained to the full extent of its opportunities of doing good to the class it seeks to benefit, and to win to a pure and saving faith. If this should be done, (and who can say it ought not to be done?) then must the American and Foreign Christian Union rise at once into a rank with the largest and best-supported of our national benevolent associations. In its present form, it is but of recent origin. Yet its growth in public confidence, and in the scale of its proceedings, has been unusually rapid. In many sections of our country and of our Christian community, its claims are fully recognized; and it is already placed by the side of our oldest, most venerated, and best-beloved organizations for the welfare of the Church and the world. Its anniversaries yield to none in interest, and the holy and joyful excitement of those annual feasts of charity. It is remembered with kindred associations in the last wills and testaments of those who are closing the accounts of their stewardship. It is drawing forth free and generous contributions from those "cheerful givers" whom the Lord loveth. It is helped by the "widow's mites" and the widow's prayers.

But more, far more, of substantial and immediate aid is needed. The work rises upon our hands far beyond our means of disposing

of it. The times are urgent. The rapid and surprising changes of public sentiment, in the once bigoted and persecuting nations of South-America and of Papal Europe, call for stupendous efforts to meet them immediately with the means of instruction and settlement in a pure and primitive faith, ere they rush from the extreme of superstition, whence they are now impetuously breaking away, into the opposite extreme of a reckless and profligate infidelity. A prodigious revolution is at hand. Shall it be like that of the sixteenth century, whose glorious Reformation is justly termed "the equator of the world's history?" or shall it be like that of France at the close of the last century, which ran into such horrid orgies of atheistic anarchy and blood? This is the question to be solved, and that right soon. Oh! that the churches would decide it for the happier alternative by their prayers and their treasures poured out in behalf of them that are ready to perish! Oh! that every reader of these pages would bestow immediate aid to rescue from wretchedness here and hereafter the deluded and dying children of Rome!

LAFAYETTE AND THE PRIESTS.—No. II.

IN our last number we noticed the efforts of Bishop Spalding, of Louisville, Kentucky, and some others connected with him, in that vicinity, to break down and utterly to destroy the influence of the illustrious Lafayette's testimony and warning, in regard to the character and destructive designs of the Papal hierarchy on our government, contained in his memorable saying—"If ever the liberties of the United States are destroyed, it will be by Romish priests." We also copied the letter which, at their call, Professor S. F. B. Morse, of Poughkeepsie, N. Y., had addressed to that prelate through the press. That highly important and very able letter placed the "American born" Romish Bishop and his associates in a position very similar to that exceedingly unenviable one which his Hibernian "superior" of "the ecclesiastical province of New-York" is compelled to occupy in the estimation of the American people, because of his deliberate and persevering attempts to conceal the truth, and by unworthy and wicked shifts and evasions, by rudeness and great moral obliquity in various forms, to deceive them, in the

correspondence which he recently held with the Hon. Erastus Brooks.

Bishop Spalding, instead of overwhelming Professor Morse with the guilt of "a base forgery" in the matter of Lafayette's warning, as charged by him, or those in his interests, in his neighborhood, has brought something more than suspicion of that crime on his own head, and the heads of his confederates. From present appearances, those suspicions must remain upon them, unless they pursue the course suggested by the Professor, and produce the "letter" of Lafayette, or the "book" alleged to have been published in 1835, and to contain the things they have affirmed, and which for a period of eight months past they have been called on in vain to do. The prelate must be sensible of his position—that "the shallow trick" is detected, and that another palpable and very unfortunate instance and illustration, so far at least as he and his party are concerned, of Jesuitical management and morality, where the extension of the Romish corporation is hoped for, is made manifest to all of our citizens.

From the confident air and style of former communications, assailing the long-accredited saying of the Marquis, about the danger to be apprehended to the country from "Romish priests," something of the nature of facts was naturally to have been expected in his late reply to the Professor's excellent letter of the 2d of May last. But these he has signally failed to produce. His reply, which was reprinted in the *Catholic Herald* of Philadelphia, of the 21st of June, and to which we are indebted for our knowledge of it, evades the main point at issue, and is in fact a virtual abandonment of it. With a dexterity, however, characteristic of the fraternity with which he has chosen to join himself, when defeated in argument, he attempts to embarrass the debate by the introduction of irrelevant things; and very coolly to withdraw from it, as though it were a discussion not between himself and Professor Morse, but one between the Professor and the editor of the *Cincinnati Enquirer*, who had but incidentally volunteered a few remarks upon it.

But the Bishop can not be allowed, at this stage of the affair, in view of the part he has taken, thus to terminate his course, and also to throw off all responsibility in regard to it. And we are happy to know that all the manœuvring and abusive epithets employed have not succeeded to divert the attention of his powerful antagonist from the simple point in debate. If he had succeeded, he might indeed have saved himself from a humiliating exposure as "*particeps criminis*" in a most infamous transaction, and also have done something

towards hiding from American people in general the views which one of the most liberal and worthy statesmen of France; and the tried friend of our government, entertained of the system of Romanism as a religion, and of "Romish priests" as citizens of our republic. But he and his associates in this odious work now stand unmasked. Their wicked schemes are laid bare to observation. The public will know how to esteem them. The declaration ascribed to Lafayette is clearly shown to have been used by him, as previously understood; and his sentiments in relation to the Romish religion and its functionaries as inimical to all the interests of humanity, as now brought out by the discussion, will give a weight to the words of his warning which they did not possess before.

Lafayette was a philanthropist, and of liberal religious views. But he had seen the working of the Papal system in his own country, and he had no confidence in a hierarchy which eschewed all domestic ties, and whose doctrines and boundless ambition in all ages and in all countries had created them the oppressors of mankind. He had a deep interest in the welfare of our land—in the happiness of all orders and classes of its inhabitants; and believing that our greatest danger would arise from the presence and influence of "Roman priests," he warned us to beware of them. The importance of giving heed to his warning is strongly illustrated in the case before us. But we leave it, and the Bishop also, to the judgment of the community, and subjoin the letter from Professor Morse, which he addressed to the Bishop, and which was published in the *Louisville Courier*, June 20th, 1855:

"If ever the liberty of the United States is destroyed, it will be by Romish priests."—
LAFAYETTE.

POUGHKEEPSIE, June 8, 1855.

TO BISHOP M. J. SPALDING: SIR: The *Courier*, with your remarks of the 28th of May, is before me. I was arrested for a moment in admiring the apposite selection you have made of a text from Molière: "*Si je me défends, ce n'est qu'en reculant.*" Although literally translated "If I defend myself, it is only in backing out," the sentiment of it is significantly expressed in the well-known ancient lines—

"He that fights and runs away
May live to fight another day."

And so, sir, you think you have cleverly *backed out* of the controversy, by dubbing it "a very pretty quarrel as it stands," between *Protestant* outside barbarians, with which you have now nothing to do but to stand by as a spectator, to rub your hands and watch the vicissitudes of the contest.

This ruse might perhaps have had some chance of success (so far merely as relieving yourself from responsibility in the *forgery* part of the controversy is concerned,) but that you have, unfortunately for yourself, put the *main issue* on *another and distinct basis*—a basis on which I meet you with pleasure.

Whether it will be necessary or not for me to have any controversy with the editor of the Cincinnati *Enquirer* is a question in this new aspect of the case altogether premature, and indeed irrelevant. That question, moreover, is obviously to be settled between you and your accomplices on the one side, concocting a tissue of invisible and intangible authorities of most suspicious seeming, and the public on the other—its credulity imposed upon by means of these same pretended authorities. It is a question, so far as I am concerned, sir, which may be better answered when you and I have settled accounts. It is for you and your authority, "Old Line," not for me, sir, to clear up the hourly-increasing conviction, strengthened by the delay to produce that book, that a great fraud and forgery have been perpetrated by your side of the house, and for you, not for me, to show, if you can, how many, if any, of his alleged facts are true.

You denied, and still deny, that *Lafayette could ever have entertained such disparaging opinions of Romish priests* as are indicated in the sentiments of the motto in question. I have already met and defeated you on the question of fact, whether he uttered or not the words of that motto. You challenged me to produce *the testimony of even one American* as to his having expressed such a sentiment. Have you forgotten, sir, this challenge, twice repeated by you in staring capitals, to draw to it a special attention? I met your challenge promptly. I produced the witness; I gave his name (not a man in a mask, with only my assurance that his statement might be relied on)—a veritable name subscribed to his testimony—a name venerated, honored for all that is upright and honest; well known, long known; the name of one so highly respected for his probity and piety as to be offered by President Madison the chief chaplaincy of the army of the United States—a man whose word would no more be doubted in this community than other men's oaths. I gave you the *time* when Lafayette uttered those words, and the circumstances under which he uttered them. And what, sir, is your reply? You have not made even the slightest attempt to invalidate this testimony. The motto stands proved on my part, uncontradicted on yours. But you are loth to lose the benefit of Mr. Old Line's "diggings," and so you would still cling to the hope of making the public believe that if Lafayette *said*, he also *unsaid* it. Well, sir, I have proved that he *said* it; it is for *you*, not for *me*, to prove that he *unsaid* it.

There are facts enough already before the public for them to determine whether the evidence of a forgery on an extended scale, by your side of the house, justifies or not the suspicions that your manœuvring has raised; whether the fraud includes the forgery of a book alleged to be published in

Paris in 1835, and yet neither to be found there by the most eminent biblioplists, Hector Bosange at their head, nor its name in the authentic catalogues that professedly include all works published not only in Paris but in any part of France; or whether the forgery extends only to the alleged letter of Lafayette. The public can put their own construction upon those epithetical manifestations of anguish from your authority, "Old Line," when a sight of *that book* is requested. They can judge whether that book is of public existence in the "library of the French gentleman near Cincinnati," or whether, under the suspicious circumstances surrounding the matter, "the library," and even the "French gentleman" may not also be but fictions of Old Line's imagination. The public can draw their own conclusions from the non-production of the work after eight months' call for it! They can estimate at their value the various shifts to avoid its exhibition and to escape from responsibility. They can determine whether all this shuffling is or is not a trick to gain time for further experiments on their credulity. They can estimate the character of the betting proposal "for the good of the orphans!" They can estimate the reliability of your anonymous voucher for the *existence* of a book and letter, (not to say their authority, if in existence,) which can be produced only at the risk on the part of him who asks it of a thousand dollars, and "*the acknowledgment of being a base falsifier!*" Seriously, sir, is this the kind of authority on which you rely for your historical data! If so, there are those of your own faith, high-minded, honorable men, (at least among the laity,) whose sense of honor and justice will class your miscellanea where they belong, in the index of repudiated and worthless works. I wait with patience the consummation of these suspicious manœuverings, and hasten now to meet you upon the basis you propose. You have requested *plain* and *explicit* answers to eight questions, which, as they contain, in your view, "the *gist* of this discussion," I have examined with attention. Your main argument then against the motto, as containing the sentiments of Lafayette, which I gather from your questions, is clearly this: You maintain that Lafayette, being a Catholic, passing for a Catholic in France, praising the Catholic piety of his wife, and having a Catholic chapel in his chateau at Lagrange, therefore he could not say any thing so derogatory to the character of Catholic priests as the motto sets forth; for if he had, the priests would not have officiated in his chapel nor have assisted in such large numbers at his funeral. This is your argument. I waive for the present any inquiry as to the sense in which you use the word *Catholic*, (for you are not ignorant that it is used in various senses;) your conclusion, from your premises, is a non-sequitur, in whatever sense you use that term, if I can but show that Lafayette, in his public and published speeches, *did denounce Catholic priests in terms as strong as any contained in the motto*. If but this one fact is established, it will lead to the irresistible conclusion, according to your own showing, that Lafayette was not a Catholic in any such sense; that he was not also a Protestant in the

genuine sense of the term. I have no difficulty, sir, in reconciling his hostility to Roman Catholic priests, and his uniform antagonism to your whole system, with all the incidents which constitute your premises, without charging upon him, as you seem prepared to do, either inconsistency or hypocrisy. This is not now the point at issue.

All the side issues, sir, which you have proposed, on none of which is there any difficulty in answering you, may be safely kept to be engulfed in the overthrow of your concentrated and distinctly proposed argument. Whether my name is or is not mentioned in the printed Memoirs of Lafayette; whether I was or was not remiss in complying with his injunctions; whether the motto in so many words is or is not recorded in his writings; whether I shall or shall not have any dispute with the editor of the Cincinnati *Enquirer*, are all questions, the discussion of which may at present be waived.

I shall gather from the acknowledged published writings of Lafayette the sentiments he was known to entertain towards the Papal system, towards Protestantism, and especially towards Romish priests.

If he exulted in the temporary overthrow of your clerical corporation, because of its disastrous influence on all the best interests of society; because of its insatiable avarice and extortion; because of its outrageous intolerance; because of its brutal disregard of all the natural and benevolent instincts of humanity, and so perseveringly labored for the destruction of your corporation; if against this bitter and sanguinary intolerance of Romanism, he urged, and with success, in a country where your corporation for centuries had uncontrolled sway, the rights of Protestants to a civil equality with Catholic priests; if it can be shown that he commended to France the superiority of the Protestant religion, as displayed in its benign influence in the United States, and as in contrast with the Romish religion; if, in short, he denounced Romish priests in terms as severe as those contained in the motto; then, sir, will the conclusion which you have drawn against the genuineness of the motto, because you have chosen to call Lafayette a Catholic, be proved utterly fallacious.

Turn then, sir, to the volumes of the Memoirs of Lafayette, and (if your edition is the same with that which I consulted in the Astor Library,) you will find the original of the following translation in vol. 2, p. 536. In a speech delivered in 1821 in the Chambers, animadverting on the conduct of the old government, whose overthrow some members had affected to regret, Lafayette says in answering the self-proposed question, What have we to regret? "Then disappeared that *clerical corporation*, which, while it exercised every species of influence, and refused to pay any share of public contributions, was incessantly increased. No part of its immense wealth was ever alienated, but all was *distributed in its own class*, in an inverse ratio to labor. The law was a party, in the *exaction of vows* too often compulsory, and France was covered with *monastic orders devoted to foreign*

*chiefs.** The clergy levied at once contributions from the rich and the poor, and in its secular organization *was so wholly given over to worldly indolence* that the laboring ministers were but an insignificant portion of *what was called the first order of the state.* * * * * * What then are we to regret? Have we to regret the *religious intolerance* which doomed a *great portion* of the population to a state of *legal concubinage*, to *bastardism* and disinheritance; or that violation of all the laws of nature and morality,† which Louis XIV. established, and which the illustrious prelate Bossuet styled the work worthy of his reign, the most assured sign as well as the finest enactment of authority? The bishops in 1751 and 1752 demanded its execution by the judgment of the commandant or intendant, *without the form or semblance of a trial.* Such was the legal doctrine from the period of the decree of the Council of 1684, *which debarred all private persons from receiving into their houses any sick person of the Protestant religion, under the pretext of charity*, down to the decision of the Council of Louis XVI., when, in opposition to the advice of Turgot and Malherbes, the oath was taken to *exterminate the heretics.* The condition of the Protestants was ameliorated by the edict of the King in 1788. I remember it the more distinctly because, in the preceding year, *I had the honor of seeing adopted in the committee, at which the brother of the King presided, the first official admission of their civil rights;* but even this *half tolerance* was considered a revolutionary innovation."

Thus, sir, as early as 1788 Lafayette incurred the enmity of your corporation, while obtaining the proud distinction of striking the first blow for religious liberty in France. For him was reserved the noble gratification of concocting the measures for rescuing Protestant Christianity from the bloody proscription and brutal rule of an overbearing and corrupt priesthood. In resisting the "intolerant spirit of the times," sir, do you find Lafayette in league with your corporation, or in open hostility to it? Was he *Catholic* (in your application of the term) or Protestant in the best sense of that term?

Let us pass over a period of forty years, and see if the illustrious man had become less Protestant in his feelings and views in that time.

You will find, sir, at page 409, vol. 2 of his Memoirs, his speech delivered June 23d, 1828, from which I make the following extract:

"Amidst the attacks of pretended defenders of the altar, I am sorry to observe *that fanaticism which represents as hostile to the rights and sentiments of nations the Christianity of which social equality is the principal basis;* thus provoking a sort of reprisal of animadversion against opinions and practices, which, in themselves, have nothing in common with worldly ambition. If I seek a solution of this most perplexing combination of the

* Lafayette seemed to entertain a little of the Know-Nothing feeling of the present day.

† The famous decree for the revocation of the edict of Nantz.

duties of the *priest*, speaking both *in the name of Heaven*, and as the *paid officer of the State*, I shall find it (at least in my own opinion) only in a country where religious sentiment is more general than in France; where *the ministers of the Gospel receive more respect*; where *all sects live in peace*; where *their rites and ceremonies inspire no alarm*, but where they are total strangers to the civil government, and where religious societies freely formed have ministers of their own choice."

And what, sir, was the Christianity he here commends to France? Was it that misnamed Christianity which knows not the name of equality; a Christianity monopolized in a close corporation and despotically organized in the interest of the most insatiable avarice and worldly ambition of the few against the many? Or was it the expansive Protestant Christianity of the United States, founded truly on the primitive basis of *social equality*, and of whose benevolent effects he had had such recent experience in his intercourse with Washington; an experience which, as he said to the venerable Dr. Vanpelt, "*opened his eyes*," not only to the inherent bigotry of that system of religion in which he was educated, but to the contrasted tolerance and humanizing influences of that which prevailed here?

It appears then, that from 1788 to 1828, a period of forty years, to within a few months at farthest (be it remarked) of the general date 1829, (the date of that pretended letter of Lafayette which you have quoted from Mr. *Old Line*.) General Lafayette maintained, uniformly and consistently, sentiments of opposition and a course of action in accord with them, against the Romish priesthood, as a class dangerous to the peace and welfare of society. And you, sir, seriously contend that in 1829 he wrote a letter in direct and marked contrast to the sentiments and action he had till then maintained; that he then changed his views of determined opposition to the Papacy, and all of a sudden became its defender and apologist!

Well, sir, let us see then how long he remained a convert to the harmless and beneficent influence of Romish priests. Only two years after 1829, that is to say, on the 20th of September, 1831, in a speech before the Chambers, he says: "Italy aspires to its regeneration in full integrity. This is the object our armies sought to accomplish, and they successfully accomplished it. The formation of the Cisalpine Republic, and subsequently of the kingdom of Italy, was its result. * * * Behold the success with which we abolished *the system of robbery*, which has since been resumed with more audacity than ever. *Robbery, in fact, will always subsist in a country governed by PRIESTS AND ARISTOCRATS, enemies of every liberal sentiment.*"

But lest you may charge that I have given a translation stronger than is warranted by the text, I subjoin his own language in the original French: "Voyez le succès avec lequel on était parvenu à y détruire le *brigandage* qui s'y est relevée plus audacieux que jamais. *Le brigandage, en effet, subsistera toujours dans un pays gouverné par des prêtres et des aristocrates, ennemis de toute idée généreuse.*"

Now, sir, we find that up to 1829, Lafayette was an avowed, persevering active opponent of the Romish priesthood. Somewhere in 1829, you contend he suddenly and entirely changed his views; and your only authority is that pretended letter of "Old Line's," dug up no body knows whence, but immediately after, in 1831, we find him again the opponent of the Romish priests, and in terms which make those of the motto tame and spiritless in the comparison, denouncing the influence of these same priests as necessarily productive of one of the most grievous evils that can befall society. The organ of credulity, sir, must have an unusual development in the head of that man who, with these facts before him, can believe in the genuineness of that letter!

But pray, sir, how long is it since your clerical corporation have become the eulogists of Lafayette? When did he become exalted as "a patriot" in your eyes, and admired as "the refined and accomplished French Marquis," and lauded as the "Catholic hero"? Why have you delayed so long in quoting him as one of your adherents?

"Did you *prudently* wait until the Catholic hero had been dead *twenty years*, that you might incur the less risk of contradiction?" Is it that the prestige of his name on American minds might just now be of advantage in the schemes for aggrandizement now so rife with your corporation, if it could be shown that he was a Catholic in your contracted sense of that term? Did you hope to blot out from our remembrance your former vilifications of his good name; your expressions of deep hatred and abhorrence of his character; and your invocations upon him of a bloody expiation of the crime of opposition to you? How has he been esteemed by your corporation for more than sixty years? The Archbishop of Sens, who bitterly opposed Lafayette and his efforts in favor of religious tolerance, as was perfectly natural, declared as far back as 1788, in the King's Council, that "*Lafayette was their most dangerous antagonist*, because his logic consisted in action."*

The New-York Catholic Diary, of January 25th, 1834, under the superintendence and with the approval of your corporation, copies from an English paper, *The Age*, the following article, indorsing and approving its sentiments by the following heading: "TRUTH TOLD IN TORY STYLE."

"Louis Philippe was declared by that *old ass*, Lafayette, the best of all possible republicans, and all liberal Europe uttered a dissonant bray of applause. * * * But, badinage apart, it is impossible to think of *those wretches* without infinite scorn. It is, however, pleasant to reflect that they will not last long. We wait with impatience for the crowning of Henry V. in Rheims, and we hope that he will come back with a full recollection of all that was done in his absence, and a steady determination to *inflict adequate and unsparing punishment* on all the guilty. If he returns with an *amnesty* in his hands, *he perishes, and deserves to perish.*"

* Sarran, N. Y. edition, 1833; Vol. 1, p. 116.

The Boston Roman Catholic paper, *The Pilot*, of April 16th, 1835, under the direction of another of your corporation, condemns an article the *North American Review*, as "too inflated with the *undeserved* and *hypocritical* encomiums on the *negative virtues* of Lafayette, on the *imputed* qualities of a man whose memory is abhorred by all good and patriotic Freemen?"

What sort of a Catholic, sir, was Lafayette in the estimation of your corporation, when they dared to put forth, and indorse, before the American people too, such infamously scurrilous and malevolent language as this, ward the venerated and illustrious compeer of Washington?

And now, sir, how stands the case between us? I have in previous letters proved that Lafayette uttered that motto in the very words usually quoted, which you denied and challenged me to prove.

I have also given substantial, and as yet wholly unrefuted reasons for believing that the letter attributed to Lafayette contradicting that motto, letter quoted by you as genuine, and which you still persist in considering genuine, is a *forgery*, and that even the book, from which it is pretended to be quoted, is also a *forgery*.

I have also shown that, on the new basis assumed by you, sir, to be the main issue, to wit, that Lafayette was a Catholic, (in some narrow sense of your own,) and, therefore, could not have held or expressed the sentiments of that motto, *your conclusion is utterly fallacious*. He was no Catholic in any such sense as not to be openly and uniformly opposed to Romish priests.

I have shown, not only that he was thus opposed to your corporation, but, as might in such case be expected, your corporation was bitterly opposed to him.

With these facts substantiated, I leave the public to judge whether the motto in question is not completely proved to be Lafayette's, and if whether it is wise to disregard the warning of it as of no weight or significance.

Respectfully, sir, your obedient servant,

SAMUEL F. B. MORSE.

CARDINAL WISEMAN IN COURT.

THIS "Prince of the Church" has been sued for damages by one of his priests, a Mr. Boyle. The latter was very unwilling to give up his "living" or "benefice" to make room for a rich pervert from the Church of England, whom the Cardinal was desirous of rewarding, though four fifths of the congregation petitioned in Mr. Boyle's

favor. By a tyrannical use of his enormous power, the prelate tried to crush the priest, publishing charges against him which he knew to be false. The priest sought to placate his offended superior by two letters of apology, and by waiting upon "His Eminence" at his palace in Golden Square, where, in the reception room, he went on his knees, and begged for pardon. But all was in vain. The heel of the magnate was too heavy on him; and, as often happens, "the poor worm will turn when trod upon." The libelled priest brought a suit for damages sustained at the hand of his ecclesiastical oppressor. Before the trial came on, the Cardinal Archbishop issued his request, in his Pastoral Letter for Lent, to the Romanists in England, not only to join him "in thanksgiving for his escape from perils on the sea," as he was returning from Rome, where he had been helping to make out an immaculate conception for the Virgin, but also "earnestly entreating their prayers for equally safe deliverance from other, and to our heart, more painful dangers." He further intimates that the season of these coming dangers would be on the day when "the whole Church will be solemnly commemorating the Annunciation of our Blessed Lady," which happened to be the day fixed for his trial. He also issued a circular to his clergy, in which he requests them to make known to their flocks, that all "simple-hearted Catholics" who, at the proper time, offer up the desired prayers for his release from what his editor calls "the malignant assaults against the Cardinal, under the form of law," shall have, "for each time, an indulgence of one hundred days; and for three times, by a special apostolic privilege, he shall receive a plenary indulgence!"

All this praying, in which many of his people refused to join, knowing his Eminence to be the author of the slanders complained of, availed him nothing. Neither did his attempts to suborn testimony, and escape by legal chicanery. Though permitted, in consideration of his titles, to take a seat by the side of the judge, he was obliged to listen to such language as would have been spoken of any other culprit at the bar. "Mr. Baron Platt, in summing up said, that he and the jury had nothing whatever to do with either Protestant or Catholic, and their only object was to discover the truth, and to decide according to the evidence laid before them. The plaintiff charged the defendant with having published a *malicious libel* concerning him, and he asked for damages for the injury he had sustained in consequence of the publication of that libel; and he must say, that he could not help expressing his regret that a gentleman, like Cardinal Wiseman, a

scholar, and a man of high attainments, should be classed in the same category with a malicious libeller. That the charge made against the plaintiff amounted in law to a libel there could be no doubt; and a libel coming from the pen of such a man as Cardinal Wiseman, was, of course, calculated to have much more effect than if it had been written by an ordinary person. *The defendant had not pleaded a justification; and, by that course, he had admitted that the charges he made were false.* The jury would, therefore, consider the nature of those charges, and all the other facts in the case; and it would then be their duty to say what amount of damages the plaintiff was entitled to for the injury he had sustained by the publication of the libel in question."

The jury, after deliberating for thirty minutes, returned a verdict for the plaintiff, with damages to the amount of one thousand pounds sterling. Thus the chief dignitary of the Papal hierarchy in England stands on record as a convicted slanderer. He has, however, moved for and obtained a new trial, on the ground of some technical irregularity in the proceedings. But the proof of his alleged offense is so clear, that his ultimate conviction is quite as certain as that which has been set aside.

The most recent advices inform us that the Cardinal is about to be removed to a position at Rome, where he is to give the Holy Father the benefit of his wise counsels. The Pope is like those petty Seminole kings in Florida, who, possessing no great amount of discretion themselves, had an officer attached to their court, called "the king's sense-keeper," without whose advice the chief could do no business of importance. This is something like the King of England, who must have a chancellor to serve as "keeper of the king's conscience." It is to be hoped, though the hope must needs be faint, that Dr. Wiseman will keep the Pope's "sense" in better custody than he has kept his own.

A VOICE FROM THE RIO GRANDE.

THE following letter from Miss Rankin, one of the worthy daughters of New-England, who, by much self-sacrifice and indomitable perseverance, has succeeded in establishing a seminary for young ladies in Brownsville, on the Texan side of the Rio Grande, which separates the United States from Mexico, will be read with much

interest. It was addressed to one of the members of the Board of Directors, (a personal friend,) with a view to obtain a lay-missionary for that important yet neglected field, which she has so generously and praiseworthily entered, and which, under the Divine blessing, she is cultivating with the prospect of most encouraging results. It was not designed for publication. We trust, however, that the writer will pardon us for submitting it to our readers, whose sympathies, and prayers, and charities we desire to elicit in behalf of the people with whom she has chosen to take up her abode.

It is proper to add that the Board are now engaged in efforts to procure a suitable laborer to send into that field. But one laborer there is not enough. In that great valley, and along the Mexican border, there should be many missionaries employed; and to those to whom God has intrusted the means for their support they must appeal for the funds necessary to sustain them. We have done but little, alas! much too little, for that interesting portion of our nation; and we hope that the facts contained in the subjoined letter will lead to liberal contributions for its benefit. But to the letter:

DEAR SIR: Convinced that you have a sympathy in whatever appertains to the interest of Christ's kingdom, I take the liberty of calling your attention to this remote land, where, and on the borders of which, are thousands of immortal souls under the influence of Popery in its most enslaving and debasing forms. You are fully acquainted with Romanism, and therefore I need not describe to you the character of this soul-destroying agency of the arch-enemy, Satan. I presume that I need not describe the painful emotions awakened in the heart by daily witnessing the sad influence of that system, which is so wisely calculated to lead immortal souls to endless ruin. We have in Brownsville two or three thousand Mexicans, who have left their country to escape from the dreaded influence of a corrupt priesthood, in whose moral condition and wants my sympathies are deeply enlisted, and in whose behalf I now write.

The enterprise in which I was engaged, when last in your city, I have, with the blessing of God, carried out successfully. A Protestant seminary is reared in front of Papal Mexico, and within its walls are gathered Mexican girls, whose improvement encourages me to hope that their consciences may become enlightened, and that they will embrace the truths of the Gospel which are "able to save the soul." I trust it may ultimately be seen that this institution is one of the instrumentalities by which God intends to disenthral benighted Mexico from the dominion of Popery.

The object to which I wish more particularly to draw your attention is the importance of having a colporteur here to circulate Bibles and tracts, and other religious publications, among the Mexicans generally. To con-

vince you of the importance of this, I will mention some facts in my experience.

Although I felt my calling to be the instruction of children and yet in my efforts to benefit them, my spirit could have no rest without making an attempt to do something to enlighten the adults. I had but little faith in regard to my success, as they appeared so completely enveloped in the darkness of Romanism, and had six Jesuit priests to guard their ignorance. But I resolved upon making the attempt; and accordingly I sent to New-Orleans, procured some tracts in the Spanish language, and in the presence of the priests, whom I met at almost every corner, I commenced the distribution. In every instance the tracts were thankfully received, and, in many cases, I ascertained that they were read over and over again.

Encouraged by this attempt, I wrote to the Bible House in New-York for some Spanish Bibles, which were sent to me about two months ago. I supposed that the circulation of Bibles would be attended with more difficulty and hazard than that of tracts; but I have been most happily disappointed. I called in a Mexican to open the box which contained the Bibles and Testaments I had received. I explained to him the object of their being sent here, gave him one, and told him he might speak to his countrymen about them. He returned the next day, and said an old Mexican lady had been reading his Bible, that she believed it to be the truth, and desired him to procure one for her, and also that several others had preferred the same request.

Since that date there has been a constant call for Bibles and Testaments. Scarcely a day has passed in which there have not been Mexicans at my door, earnestly soliciting a copy of the Scriptures.

Since I have been writing this letter, I have put eight copies in the hands of these benighted people. May we not hope God's blessing will go along with them, and that the enlightening influence of the Divine Spirit will lead their deluded readers to embrace the salvation they reveal? I cannot think that the Spirit of God is moving the hearts of these people, and inducing them thus eagerly to seek after the truth which is able to save the soul.

It is a source of unspeakable satisfaction to me to witness this eagerness for the word of God. No one can estimate the joyful emotions that attend these occasions but those who have felt a similar painful solicitude for immortal souls. While I hate Popery to detestation, I love the souls which it enslaves, and would suffer any sacrifice or privation, and would toil on to rescue its wretched subjects from its destructive power. In this work I believe the word of God to be the most successful agent. Romanism cannot exist in the light of the Bible; and where it is disseminated that terrible form of evil must soon disappear.

Excuse this digression from the main facts of the object which I design to present. Do you not think, sir, that the case, as above stated, would justify

the sending of a colporteur here? It appears to me that this field presents as urgent motives as any other in the world. I fully believe that God will not open the door of Mexico to Protestant efforts until "we do what we can" for those within our present sphere of influence.

Even if no one shall come to my assistance, I shall toil on in faith and hope, believing that though "the kingdom of God," in this instance, is but as "a grain of mustard-seed," yet it may eventually "grow to be a tree," whose spreading branches shall prove a blessing to this long-neglected and benighted people. And in this belief I humbly ask the influence and the prayers of God's people.

Yours in Christ,

MELINDA RANKIN.

LETTER OF AN AGENT OF THE SOCIETY.

THE following interesting letter was received from an excellent brother in the ministry, one of the agents of the Society, just before the last anniversary, but too late to be incorporated in the Annual Report. The writer occupies a highly important post, and has charge of a very interesting field, comprising a large number of churches, and a numerous and intelligent population. He has held his present position several years, and watched the daily occurrences, political and ecclesiastical, with special reference to their bearing on the interests and operations of the American and Foreign Christian Union, and he is therefore competent to speak of the state of things within his sphere of labor. We give the letter entire, although it is long, assured that, while it may prove suggestive and encouraging to others employed in similar service, it will be read with much satisfaction by all the patrons and friends of the Society who desire to see it constantly gain upon the confidence and affections of the churches, and especially to hear of its usefulness in the conversion of Romanists to Christ.

May 3d, 1855.

REV. E. R. FAIRCHILD, D.D., Cor. Sec., etc.:

DEAR SIR: In prosecuting the work assigned to me on this field—notwithstanding temporary hindrances in securing desirable pecuniary results, which hindrances have during the last year been peculiarly forcible—I have found conclusive and very gratifying evidence of a continual and decided advance in the interest of the churches in the work in which we are engaged.

In reviewing a period of three or four years, several important and marked

changes are very observable, both in the condition and aspects of Romanism on this field, and in the regards of the Christian community, and of the public generally, toward the Roman Catholic corporation, and toward its individual members.

At the Christian point of view, (which I must regard as distinctively stand-point of our Society,) the brightest feature in the changes of the last class is the *decided increase* in the churches of pity for the condition of mass of Roman Catholics, and desire for their enlightenment and personal salvation. As at once a conclusive proof of this change, and among precious fruits of this desire, I think it safe to say that the kind and *earnest personal* endeavors which it has induced have resulted in the *conversions* within this period, of a greater number of Romanists than, on the same field, in all preceding time. In this statement you will understand as intending conversions, not in direct connection with the labors *employés* of this Society, or of any other, but occurring in the families among persons otherwise in the employment of Christians of the several Evangelical denominations. The domestic servant in the household, the laborer with the farmer in his field, the mechanic in the workshop and the operative in the manufactory, as well as the occasional straggler into a Protestant place of worship or a Sabbath-school, have been won by the genial spirit, and kind inculcations, and hearty Christian demeanors which were prompted by a prayerful *care for their souls*. This through their own self-promptings, or the Spirit of God, constrained them to contrast with what they knew of the fruits of the system under which they were reared. Thus have they been drawn to *inquire* after the true way to God—have been *convinced* of the fallacy or insufficiency of their former dependencies—have been *convicted* of their personal sinfulness against God from which only God can absolve—and have been led to the “Lamb of God who taketh away sin,” and bestows salvation—procured by the sacrifice of Himself, the free gift of boundless love—upon wretched sinners. It has been this development of the Gospel in individuals, and in Christian families—these gentle teachings of its simple truth, and especially these “*Living Epistle*” manifestations of its genuine influence, which the Holy Spirit has made effectual to the turning “from darkness to light, and from the power of Satan unto God,” of these once-deluded votaries of superstition—the oppressed victims of spiritual despotism, now rejoicing in the “glorious liberty of the children of God.”

Should any inquire, “Have the labors of the Society, then, sustained an important relation to these results?” truth, and regard for the honor of His grace who uses such instruments as he pleases, requires the answer, “Certainly they have.” Such results are indeed among the most signal illustrations of the Divine approbation of their labors. Publications of the Society had for several years aimed specifically at awakening among Protestant Christians the spirit, and inducing the class of efforts, from which the

results have so obviously flowed; and as far as the labors of the agent of the Society on this field are concerned for the last six years, it will, I think, be testified by the churches that in all his visits to promote the cause of the Society, if there has been, with him, one object of his special endeavor—one paramount, in his view, it has been precisely this: to lead Christians to be in spirit and life so *Christ-like*, that Romanists among them should, through them, *be drawn to Christ*.

That the humble service which has been thus performed under the auspices of the Society has not been without fruit in this regard is perhaps sufficiently attested by the fact that, in repeated instances, pastors and brethren in the churches have subsequently spoken of these visits as the epoch of the commencement of a revival of religion in their churches, which in its progress has not only witnessed the ingathering of some Roman Catholics to the fold of Christ, but also the conversion of numbers of the members of their own households, and of other nominal Protestants. This last fact I name with diffidence, indeed, but under a sense of duty to the cause, not only on account of its direct bearing on the question above indicated, of which it is, in part, the answer, but also as a testimony to another fact, namely, that it would be a great mistake to measure the value of a proper presentation of this cause by the immediate pecuniary returns which it brings to the treasury of the Society, or even, in addition, by the apparently direct and indirect results in the conversion of Romanists. I know of no object or enterprise more fruitful of themes and topics, appropriate to itself, yet eminently conducive to the sanctification of God's people—"to live not unto themselves, but unto Him that died for them."

While the numerical strength of Romanism, of its priesthood and institutions, has been much augmented by immigration, and by a large expenditure of money in the erection of buildings and the procurement of various facilities for the propagation of their faith, no intelligent observer can, I think, have failed to notice that its moral power has by no means increased in any commensurate ratio.

Doubtless during the period here reviewed, until within the last few months, the tone of priestly expectation has been much raised by this increase of numerical force: the boldness of the priests had more developed itself in avowing these expectations, and in publicly assuring their people, in their Sabbath addresses, that "they would soon have the control of our institutions," etc. But, at the same time, they could not fail to see that in some important respects there was a waning of their power; that an unwonted proportion (if not in itself a large one) of their people were *gone and going* utterly from them; that among the mass of their adherents, who had probably no thought of leaving them, nor even of holding the *Church* in any less esteem than ever, there was nevertheless being diffused a relative *disesteem of the power of the priest*. For example, it may reasonably be doubted whether, in one of our cities, a priest would venture now, as form-

erly, with imperious tone and debasing epithets, to command one of his followers, (of some respectability in his class,) "Down upon your knees at once!" in the street-gutter, "and vow" so-and-so, and this at midday, during a very vile state of the streets, and in the presence of Protestants and others; or whether, as heretofore, in another city of this State, the "holy father" would venture to go into the midst of a room filled with maddened men of his flock, who were mingling their hot disputes with gougings and fisticuffs, and sustain his ghostly authority by laying over their heads and shoulders, right and left, with the loaded stock of a stout ox-whip.

The priests who have done these things were the most venerated of their order who have ever been in the State; but I do not believe that any one of their thirty priests would now think either measure a prudent one. There is good reason to believe, also, that the appreciation of their spiritual power is diminishing in some proportion to the lessened dread of their physical. I have some private facts to sustain this latter belief, as well as repeated instances of proceedings of meetings, published by their own direction, in which no inconsiderable number of Catholics in this State have not only remonstrated against and dissented from the acts of both priests and bishop, but have also expressed in no very gentle terms their indignation at them.

Among the changes in the aspects of Romanism—a change exterior to itself—worthy of notice, is that in the general tone of the *newspaper press* on this field. Six years ago, there was not, I think, a single newspaper (except two religious papers) which would, if avoidable, admit any article exposing the errors of Romanism, or the mal-practices of Romanists, as such; while if as *mere news items*, they were compelled to notice, as journalists, any discreditable occurrences, their great fear of offending the priests—otherwise of losing their influence in securing votes—was very apparent, disgustingly so, in some *humble* apology for noticing the fact at all, or in some side-thrust at Protestants, gratuitously thrown in as a make-weight, to pacify the priesthood. Now, most of the respectable daily papers, both Whig and Democratic, freely publish articles which are furnished them, (and several of them indite editorially and of their own accord such articles,) exhibiting the errors and corruptions of the Papacy, the tyranny of the system and of its administrators, etc., and showing the character and progress of efforts for the evangelization of Romanists both in this and other lands. An illustration of the character and thoroughness of the change here noticed may be furnished by a single statement.

Some five years ago I wished to call the attention of the people on this field to one of the publications of the Society—the interesting narrative of the Portuguese exiles from the Island of Madeira. My bookseller proposed that I should write brief notices, which, with the presentation of a book, he would hand to the editors for publication. The notices which I prepared were embraced in from five to seven lines. The only shadow of any thing in them which could offend a Papist was the statement of the simple fact, in

describing the exiles, that their persecutions were the result of renouncing the Roman Catholic Church. On noticing that, he immediately assured me that the editors would not publish the notices. With some reluctance, I left with him authority to erase that part of the notice in each case where it was objected to. He did so; but the notice was still refused by all the papers to which it was presented—because it would not do for them to appear to commend a book, of however thrilling interest, which itself stated the fact of persecutions by Romanists! Now, with one exception, those papers are very freely publishing the class of articles to which I have above adverted, embracing several extended extracts from publications of our Society.

THE POWER OF ROMISH PRIESTS DECLINING.

It is well known to the American people, that the Romish Priesthood constitute the principal barrier to the enlightenment of the laity of the Papal corporation. By every means incident to their position or their office, and to the extent of their ability, they seek to restrain the members of their flocks, not only from taking part in, but even from listening to, discussions, by others than themselves, of the doctrines, usages, or discipline of their so-called Church. But the spirit of inquiry is hard to repress in this land of freedom, and those who in other and Papal lands, were made to yield unqualified and slavish submission to the hierarchy, are not quite so pliant here. They will, at least in some things, have their own way. They will inquire, and hear, in regard to matters of religion, and compare the teachings to which they have been long accustomed, with those of Evangelical ministers, and the Holy Scriptures. Interesting instances of these things are seen in the groups of Romanists, of different languages, which collect about the missionaries of our Society and listen to their instructions, in various parts of the country, in defiance of the priests, their threats of excommunication, and of other inflictions.

In this exercise of their rights and enjoyment of their privileges, and also in this manifest decline of the power and influence of the priests, there is ground for congratulation. It augurs well for these hitherto much-deceived and injured people, and affords great encouragement to the patrons of our Society to persevere in their good work. Eventually the dominion of the hierarchy must be wholly

destroyed, and those over whom they had borne oppressive and wicked rule must be set free.

In illustration of this tendency of things, in connection with the labors of our missionaries, we submit the brief report recently received from the Rev. Mr. Leo, who has been employed in New-England as a lecturer to Romanists during the past year. He has labored in many of the cities and towns of that part of our country, and addressed in the time, many thousands of Romanists. The anxiety of the people to hear the truth, the struggles of the priesthood to prevent them, and the evidence of the waning of their power, may be seen in the report. Here it is, namely:

"After leaving New-York in the early part of June, I went to Hopkinton, Massachusetts, to deliver my lectures to the Roman Catholics in that place. Through the kind coöperation of Rev. Mr. Webster, and some of his church members, every facility was afforded me for commencing my public labors in a favorable manner. The Town Hall is comparatively small, but at my first lecture about three hundred Irish Romanists were present. During the first and second weeks I delivered six public lectures, on the leading errors of the Church of Rome. The attendance of the Irish during the first week's lectures, was unusually large, astonishing and delighting the citizens. But on the Sabbath, the priest delivered himself of a most intemperate *tirade* against the lectures, and those Catholics who attended them. He threatened to withhold absolution from those of his flock who should hereafter presume to go near my meetings, and stated that if any went they would have to report themselves to the Bishop. But *all* who heard him were *not* the slaves he took them to be. Several, in defiance of his authority, subsequently attended the lectures, although he had appointed some of his people to watch round the door and give him the names of all the Catholics who entered the Hall. But perhaps the most interesting part of the whole affair remains to be told.

"It appears that the priest had forbidden them to sit '*under the roof*' of the building in which the lectures were delivered. The Irish, however, having already heard me in part, and being desirous of hearing me to the end, interpreted the priest's injunction in the strict *literal* sense. Hundreds of them came each evening to the lecture; but instead of going *into* the Hall, '*under the roof*,' they very quietly ranged themselves in groups underneath the windows, all round the building, '*on the outside*.' Owing to the warmth of the weather, and the crowded state of the Hall, the windows, of course, were all thrown up to admit the fresh air. There, in the still hour of twilight, through those open windows, was borne to the ears of an attentive multitude of poor Romanists, the sound of a free gospel, proclaiming full salvation through faith in the blood of a crucified Redeemer.

"And yet, sir, there did not occur the slightest outbreak or noise among the large numbers who assembled both inside and outside of that Hall during the successive evenings of my lectures. All was quietness and order and good feeling. Protestants and Romanists alike acknowledged themselves benefited by the lectures.

"A very intelligent young man, twenty-seven years of age, and who was in college with the priest already mentioned, renounced the errors of the Romish Church, in presence of Rev. Mr. Webster, myself, and others, previous to my departure. I left Hopkinton very much encouraged by the Lord's favor, and convinced that, under the direction of our Society, I was permitted to perform a good work there. My next report will be from Maine."

CORPUS CHRISTI IN NEW-YORK.

THE Romish Church has a grand annual celebration in honor of the absurd doctrine of Transubstantiation. It is called "Corpus Christi," or the "Feast of the Most Holy Sacrament." It is observed with all possible pomp and splendor. In some wealthy churches, magnificent canopies and most costly suits of sacerdotal apparel are kept to be used expressly in this singular festival, in honor of the real and personal presence of our Lord, as they say, upon their altars in the Blessed Eucharist. In this, according to the paradoxes of St. Liguori, "Christ found out a means of so leaving the world as not to leave it, and of going from it in such a manner as that he ceased not to remain in it."

In the *Freeman's Journal* we find a glowing description of the pageant as it was recently performed in the Church of the Most Holy Redeemer, in Third street, New-York. At eight o'clock, there was a confirmation of young communicants. At ten, the Rector, with Deacon and Sub-Deacon, sung a solemn high mass. Immediately after this, a procession was formed, which, in Papal countries, would have paraded through the streets; but, in this country, to avoid the scorn of common-sense Protestants, usually is restricted to a promenade around the aisles of the church. Dr. Hughes "honored the church and the occasion by himself carrying the Blessed Host, and giving the benediction from the four altars." What gross and impious adulation is this! Much as the wafer may be adored, it seems that the Archbishop is worshipped the most; for instead of

his being infinitely honored in the privilege of carrying in his hands the god he has made by his Latin incantation, magically producing spirit out of matter, which remains matter still, it is his god who is honored by the condescension of his priestly creator in bearing about the helpless divinity of his own manufacture. It seems that he *honored* the Church, too, of which he pretends to be the chief *servant* in America, though indeed he is her lord, as viceroy of her despot, the Pope.

The procession was formed of the boys and girls (for it was just fit for "child's play") who had been confirmed that morning; the girls being robed in white and crowned with flowers. A number of these carried baskets of flowers, which they strewed as they went before the "broaden idol." The rest of the band and the choir carried lighted tapers; for, though it was noon-day, man's light, as is usual in that Church, must be preferred to the Creator's. All this was not enough. "Captain Smith, with his fine company of rifles, as well drilled and more numerous than on previous occasions, formed a guard of honor." This was a charmingly consistent part of the spectacle. He who came, not to destroy men's lives, but to save them, and who taught that they who take the sword shall perish by the sword, was in reality insulted by the presence of these militiamen. What business had they there with their "cheese-toasters," as Falstaff wittily nick-named the "nut-brown swords" of this rabble, and their "shooting-irons," as they are neatly called by Peter Pindar? What agreement was there between the Prince of Peace and those murderous rifles? Who can wonder, after this, at the suspicions cherished by many, that the vaults and basements of some of the mass-houses in New-York are armories and drill-rooms for military organizations which owe their chief allegiance to a foreign potentate, whose lieutenant is Archbishop Hughes?

The rifles were preceded by an excellent band of music. Doubtless the clangor of their martial strains was more suited to the place and the persons present than any holy psalm or canticle. Then we have the Archbishop—"a host in himself"—bearing the consecrated Host, and attended by his Chaplain and Master of Ceremonies and by the Redemptorist Fathers of the house, in all their gorgeous paraphernalia, censers swinging, incense smoking, holy water flying, and all not enough to sweeten the air, infected by the predominant Hibernian perfume. Next to the priests came the temporal managers of the parish, bearing lighted candles, in true token of the benighted condition of their own minds. And so the procession travelled

down the middle aisle to the great entrance, where an altar had been reared and gaudily decorated and lighted up, as need was. Here the Archbishop gave the first benediction, which, for want of efficacy, we imagine, had to be several times repeated. Then the procession journeyed up the aisle on "the Epistle side" of the church to the altar of St. Joseph, where a second benediction was pronounced with no better success than the first. Then they trudged across the building to the altar of the Blessed Virgin, where the third benediction was uttered. And finally, the pilgrimage passed down the aisle "on the Gospel side of the church," returning up the middle aisle to the High Altar, where the last benediction was dispensed. The only "Gospel side" of such a theatre must be on the *outside*. Such a thoroughly paganish ceremonial would desecrate heaven itself if it could gain admission there.

The enthusiastic account concludes thus: "Vespers were sung at three o'clock, when the military and band of music were again present, and the church was again crowded with devout worshippers. It was a beautiful celebration, and gives the Catholic heart bright hopes of what is yet in store for religion in this country."

N. B.—Let our Protestant readers, who may see and care little as to Popery in its practical operations, *note well* that this puerile and idolatrous celebration took place, not some centuries ago, in Spain or Austria, but this summer, in the city of New-York.

M A Y N O O T H .

SOME sixty years ago, the British government endowed a College at Maynooth, for the education of Popish priests for Ireland. This policy was grounded on the pretense that such a course was necessary, in order to insure the loyalty of the Irish priesthood and attach them to the British government. This object has signally failed; and for a long time, British Protestants have felt very uneasy and discontented on the subject. They are making a very vigorous effort, under the lead of Mr. Spooner, in the House of Commons, to procure a repeal of the magnificent annual grant of thirty thousand pounds to this seminary of Popish priests. The absurdity, not to say wickedness, of this grant is made more manifest by the fact that the number of deaths each year among the

Irish priests is about fifty-six, while more than twice that number are graduated from Maynooth. The surplus are sent as missionaries all over the world. What other sect would find any favor if applying to that government for aid in maintaining a missionary college? We sincerely hope that this inconsistent appropriation will be speedily withdrawn.

RESOLUTIONS OF THE GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

1. *Resolved*, That the thanks of this Synod be tendered to Rev. Dr. McClure for his exposition of the objects of the American and Foreign Christian Union, and of the progress of Protestantism in Papal countries.

2. *Resolved*, That this General Synod, recognizing with deep interest the signs of the times, which indicate that we may be near the dawn of another great Protestant Reformation in the Papal countries of the old World, and of South-America, and among the Romanists of this country, do hereby recommend that the churches under our care continue their firm and efficient support to the American and Foreign Christian Union, whose whole effort is devoted to the spread of Protestant Christianity at home and abroad.

Extracted from the Minutes of the General Synod of the Reformed Protestant Dutch Church, in session at New-Brunswick, June, 1855.

THOS. M. STRONG, *Stated Clerk*.

ORDINATION AT VERVIERS, IN BELGIUM.

THE following interesting narrative is translated from a recent number of the *Chretien Belge*:

The 20th of November was an interesting day to the little church at Verviers. It witnessed the consecration of Mr. Hoyois to the holy ministry. There was a large representation from the Nessonvaux church of the laboring classes, although the night was dark. The questions were answered according to the Belgian form of ordination. Mr. Hoyois ascended the pulpit by invitation, and gave the following brief sketch of his life:

I was born a Catholic, and until twenty-three years of age heard nothing of the Gospel. But at nineteen I had given up my faith. My mind, naturally independent, was impatient of religious restraint. I had studied and embraced different systems of philosophy, became a materialist, deist, pantheist, and finally a mystic-pantheist. At this time our family removed to Brussels, and I entered a public medical institution. Here the grace of God was first made known to me. But my conversion was not sudden: I passed through a conflict of two years. God reaches some by the affections, some by the conscience, and others by the understanding. He chose the object of my daily pursuit, my solitary meditations, to bring me to him. I cared little for worldly affairs, and believed that I was appointed to perform some great mission. Socrates, Jesus Christ, J. J. Rousseau, were my models.

I was in the habit of studying mankind as well as books. I went to hear great orators. I habituated myself to listening to teachers and ministers, alternating between cathedral service and chapel worship. I had no thought of comparing the two religions; I only hoped to gain something from each that might aid me in my grand projects. Mr. Anet was preaching at the evangelical church, and I attended on him steadily a year. He sought my acquaintance, but my advances were slight. However, we engaged in a long discussion, one day, at his house. He gave me "Lucilla, or, Reading the Bible," to peruse; but it was so little in unison with my taste, that I threw it down. As I was about removing to Curgghen, I took up the book to return to him. After chapel service, one day, I followed him at some distance, and managed to reach him as he went in at his door. I mentioned that I came to give back his book, as I was about leaving town, and that its perusal had in no way modified my views. Without much reply, or asking me to go in, he bade me adieu. This was precisely what I wished.

I resumed chapel worship in a strange place. Soon, however, I was addressed by Mr. Nett, a pious young man, who judged by my manner that I was a Christian. I explained the nature of my belief, and held a warm debate, while walking with him, three or four hours. This did not seem to abate his interest. We grew intimate; and we were often till midnight holding discussion in the outskirts of Brussels. But he did more than talk. In concert with his mother he prayed for me, though with an almost despairing heart. The time of our separation was near. He began to speak of Christ. "He will soon return," said he, "to judge the quick and the dead." "*Soon!*" I cried. "Tell me how you know it." "From the word of God," said he—"the holy Bible. Go and read it, and pray over it: you will find something there you have never yet known." I took up a New Testament that I had been accustomed to read, and I began to pray. Never before had I seen the natural depravity of my heart. The Testament seemed as something entirely new. When I went to walk with Mr. Nett again, he directed his conversation to the subject of Christ's atonement. "Oh!" said I, "if what you say were true, it would be delightful—

it would be precious! I confess I wish it were true." In about eight after I went again to my beloved Nett. I had spent that time in prayer with my Bible in my hand. I told him the victory was gained, and henceforth I was determined to know nothing else save Christ and him crucified. The great universe was changed for me; above all, the preaching of the Gospel and the New Testament. I felt that it was the highest honor to an humble disciple of Jesus of Nazareth. I was so absorbed in my Bible that for a time my ordinary studies were mostly neglected. It was my intention to pursue them, seeking opportunities meanwhile to diffuse new principles.

After some time, Mr. Nett asked me, "Have you the desire and the resolution to study theology, and become a preacher?" I was not ready to answer in the affirmative; but after a few days, promised to consult Mr. Anet. At last I decided to go to Geneva. But I had another painful struggle. It was with my friends, my displeased father, my heart-broken mother. It mattered little so long as it was my taste to attend preaching in the chapel; but it was another thing to become an open *heretic*, an *apostate* from their faith. God knows what I suffered. But he sustained me, my faith was strengthened. I left home alone. Two of my Christian friends went with me to the cars, or my courage must have sunk. I arrived at Geneva. Under the influence of numerous Christian friends there my hopes revived. A year since, when I finished my studies, I joyfully entered into the field of labor assigned me at this city of Verviers. I thank the Lord, who has called me, worthless as I am, to labor for his sake, and humbly trust I may magnify his holy name.

For the Am. and For. Christian Union

THE LORD'S PURSE.

I ONCE knew an officer of the Revolution, a Christian, a man of educated, refined, and noble heart, whose limited means were a constant check to his generous impulses. That he seldom had money to give to the poor, at home or abroad, was a continual source of grief to him; besides that, notwithstanding the most rigid economy and diligent efforts to support his large family, he was daily sinking deeper into debt. Being a man of prayer, and a lover of the Bible while reading and asking for light on the words of St. Paul, 1 Cor. 13: 1, 2, he resolved to try whether what he had been taught as the only advice given on a special occasion, might not be *simple personal duty*. Accordingly he provided what he called "the Lord's purse."

and in it regularly laid by *twenty-five cents* every Lord's-day. At the close of the year he found himself no poorer, but that his means had actually been increased, while he had been enabled to give thirteen dollars. Thus encouraged, he doubled his Sabbath deposit, with brightening and more cheering results. The third year he doubled again, and found, with gratitude to God, that he had been enabled to give fifty-two dollars to the various charities of the Church. The fourth year he doubled again, and was out of debt. Again he doubled, until from domestic changes he was enabled (having educated four sons for the ministry) to give himself a missionary to the poor, and hold his "Lord's purse," replenished with all he possessed, to be opened as often as any necessity required; and I have known him to give a hundred dollars at a time, with tears of gratitude for the privilege.

One Sabbath two foreign missionaries preached in the church in which he worshipped. The pastor thought it not prudent to take any collection: as one had been taken recently, the people would not bear it. These missionaries dined and lodged at the house of the person of whom I have been speaking. The next day, as they were taking leave, he put a bill into the hand of each, which, immediately on their discovering the amount, (twenty dollars,) was severally returned, with these words, "My dear sir, we can not take this: we fear you can not afford it." He replied: "It is from 'the Lord's purse;' and if you will not accept the offering, some other of his servants will." I said that shortly after he had adopted this ordinance he was freed from debt. The old soldier, too noble-minded to take what he considered "the pauper oath," would not apply for his lawful pension as a revolutionary officer; but a modification of the law, to accommodate a high-minded man, and the volunteered kindness of a friend, a member of Congress, put him in possession of his claims upon Government; and the first unexpected remittance enabled him to pay every debt, and from that time to "owe no man any thing." I have heard him say, "that before he adopted 'the Lord's purse,' he gave from impulse, and to the man; and that he would often empty his pockets under an urgent appeal, thus putting it out of his power on many future occasions; but now he could give *of* the Lord's, and *for* the Lord, from prayerful deliberation, on any and every appeal." "Often, too," said he, "have I been compelled to borrow from 'the Lord's purse' in urgent straits; but then I made conscience to enter myself debtor for the amount,

and was sure to pay it back from the first money I received. 'the Lord's purse' became my bank."

To the poor he would say: "Lay by each Lord's-day, if it be a cent. It will help you to *acquire the habit*; it will be one *sown*.' Then your prayers *and your alms* can ascend like those of Cornelius, for a memorial before God. It will buy at least one for the Lord's house, help to print one tract, or one leaf of Bible; and he can, and *he will*, help you soon to double it."

CORDIALITE

TITLES OF THE VIRGIN.

THE ingenuity of the Romish litanies in inventing and heaping titles of honor upon Mary, amounts to "a curiosity in literature." Take, for a sample, the following from the "Litany of the Dolors of the Virgin Mary," written by Pope Pius VII., who granted a plenary indulgence every Friday to all who recited it with contrition on that day: "Holy Mary, Holy Mother of God, Holy Virgin of Virgins, Crucified Mother, Sorrowful Mother, Tearful Mother, Afflicted Mother, Forsaken Mother, Desolate Mother, Mother bereft of Son, Mother transfixed with the sword, Mother consumed with grief, Mother filled with anguish, Mother crucified in heart, Most most sad, Fountain of tears, Sea of suffering, Mirror of patience, Rock of constancy, Author of confidence, Refuge of the forsaken, Shield of the oppressed, Subduer of the unbelieving, Comfort of the wretched, Medicine of the sick, Strength of the weak, Harbinger of the shipwrecked, Allayer of tempests, Resource of mourners, Triumph of the treacherous, Treasure of the faithful, Eye of Prophets, Sign of Apostles, Crown of Martyrs, Light of Confessors, Pearl of the pure, Consolation of Widows, Joy of all Saints—Pray for us."

Next to the term "Mother of God," the names most commonly conferred upon her, especially in the hymns sung to her praise, are "Star of the Sea," and "Our Lady"—in French, *Notre Dame*, in Italian, *Madonna*. They have many metrical versions and adaptations of that exquisitely-idolatrous hymn, "Ave Maris stella," which the following stanza may serve as a taste:

"Deep night hath come down on us, Mother, deep night,
And we need more than 'ever the guide of thy light;
For the darker the night is, the brighter should be
Thy beautiful shining, sweet Star of the Sea!"

Also the following, from a hymn to be sung on Lady-day :

“ On this day, O beautiful Mother !
On this day we give thee our love ;
Near thee, *Madonna*, fondly we hover,
Trusting thy gentle care to prove.”

These names, “Star of the Sea” and “Our Lady,” are said by the Romanist authors to be derived from the signification of the name “Mary” in the Hebrew and Syriac. Thus, in the “Life of the Blessed Virgin Mary,” translated from the French of the Abbé Orsini, by Dr. Power, we read that “the daughter of Joachim received from her father the name of *Miriam*, (Mary,) which, in the Syriac tongue, means *lady, mistress, sovereign*, and which in Hebrew has the signification of *star of the sea*.”—P. 95. This etymology, which is currently followed by the Romish writers, every Oriental scholar sees at a glance is impossible and absurd. It originated in a pair of blunders ; one made by a careless copyist of Jerome, and the other made by Jerome himself. The passage in that father, which has thus led the *infallible* Church astray, is in these words : “*Mariam plerique æstimant interpretari, illuminant me isti, vel illuminatrix, vel zmyrna maris ; sed mihi nequaquam videtur. Melius autem est, ut dicamus sonare eam stellam [stillam] maris, sive amarum mare : sciendumque quod Maria, sermone Syro domina nuncupetur.*”—Hieronym. De Nom. Heb. (de Matthæo.) This passage we render thus : “It is thought by many that *Miriam* means *they-illuminate-me*, or *she-that-enlightens*, or *myrrh-of-the-sea* : but this is by no means my view. It is better that we say it signifies *star [drop] of the sea*, or *bitter-sea*. Let it be known, too, that *Maria*, in the Syriac speech, stands for a *lady*.”

In the first part of this passage, “sea-drop,” [stillam,] is metamorphosed into “sea-star,” [stellam,] by a mistake of a copyist in putting an *e* for an *i* ; thus, by a slip of the pen, turning a drop into a star ! In the latter part of the passage, Jerome is himself in an error ; for, in the Syriac, the word for *lady* or *mistress* is not *miriam*, but *maratha*, from which the proper name *Martha*, not *Mary*, is derived. The best explanation of the name *Mary* appears to be that assigned in the Onomasticon of Father Simon, who thinks that it means, *bitterness*, in the sense of *affliction*, and that it was given to the sister of Moses by her parents, on account of the bitterness or affliction endured by the Hebrews in Egypt. For a like reason, a similar name was assumed by the widowed and childless *Naomi*, Ruth 1 :

20: "Call me not Naomi, call me Marah; for the Almighty has dealt *very bitterly* with me."

In the idolatrous worship paid to the mother of our blessed Lord by so many millions who profess to bear his name, we may find another prophetic reason for her having received this name, besides the reason involved in the prediction that "a sword should pierce through her own soul."

MODERN MIRACLES.

A FEW years ago, there was a great stir among "the simple faithful" in France, occasioned by a well-credited apparition of the Holy Virgin Mary at La Salette. She required the erection of a chapel in her honor at that place, and made such promises of special inducements to all who paid their devotions there, that it became "all rage" as a place of pilgrimage. The consequence was, that other shops for the same sort of wares in that region lost most of their customers, and the good priests who tended the tills were sorely impoverished. In self-defense, they, well knowing how such things were got up, exposed the trick. A prelate publicly denounced the imposture, and an Abbe Deleon, priest in the diocese of Grenoble, printed as his own "An Address to the Pope," really written by Abbe Cartelier, one of the curates of Grenoble. Deleon also published a work called "La Salette a Valley of Lies." In both these it was maintained, with proofs, that the hoax was gotten up by a Mademoiselle de Lamerlière, a sort of half-crazy nun, who impersonated the character of the Virgin. For the injury done to the character by these books, she has sued the two priests for damages to the tune of twenty thousand *francs*, demanding also the infliction of the utmost penalty of the law. The Court, after a long and careful investigation, for two days, as we learn by the *Catholic Herald*, disposed of the case by declaring the miracle-working damsel not suited, and condemning her to pay the expenses of the prosecution.

Every reader of English history remembers the "rood of Boxley," a crucifix, the image on which would wink upon proper occasion, by means of a simple wire-pulling arrangement connected with a sort of nictitating membrane. Such things have been common in all parts of Popedom, not merely in the dark ages, but even in our own times. It is not many weeks since a similar hoax was attempted

Madrid. It was while the Cortes was passing the law for the suppression of convents and the sale of their property. At the hour of service in one of the churches, a priest, in an excited manner, exclaimed that a statue of Christ, to which he pointed, was sweating, doubtless in horror of the sacrilege which the Legislature was about to perpetrate. Some fanatical old women, accustomed to see every thing in that "dim religious light" through the priest's eyes, beheld the wonder with awe and admiration. Rushing through the streets, they spread the news in all directions. There followed a great flocking to the church, to see this stupendous miracle, and the feelings of the populace were wrought up to the highest pitch. At this juncture, the chief magistrate of the city forced his way into the edifice, and taking down the image, found it not only perfectly dry, but covered with dust. Of course the disturbance died away.

The Spaniards ought to be well used to such humbugs by this time. Rev. Ramon Monsalvatge, in his earlier life a Spanish monk, and afterwards a Carlist soldier, tells us of the ransacking of a church which had a much-worshipped idol of the Virgin, which, on occasion, could shed a tear or two. This was effected by tubes filled with water raised to the proper level, so that any slight concussion would cause a few drops to spill over. In another church was a venerated sweating idol, pretending to represent Christ. Though seemingly of marble, it was made of *papier mache*, and hollow, and the stream of boiling water thrown into it would exude through the pores, and condense into globules of moisture.

But time and space would fail us to describe all the inventions of this kind which have been brought to light. How scandalous to furnish the house of God with such apparatus, fit only for a juggler's booth. Who can think it strange that the people, when these conjuring tricks are detected, and they find that objects which had moved their deepest veneration were such gross fabrications, are in danger of rashly pronouncing all religion vain, and rushing into the dreary and deadly conclusions of the infidel? And how much worse than an infidel the priest must be, who can dare to mix his rascally *leger-demain* with the solemn worship of the Most High! The magnificence of the Romish ritual, its melodramatic performances, and its turning the house of prayer into an operatic theatre, full of spectacle and music, has its strong attractions for the sensuous and imaginative, and "all the world wonders after the beast." Magniloquent praises are said and sung, especially by travellers and newspaper-reporters, of the *imposing* ceremonial of that worship. And impos-

ing it is, in sooth — a mass of impositions on the weak senses of sycophants. Whoso goes behind the scenes of this *raree-show*, and scorn the paltry arts of the performers, and pity the deep delusion of them that are deceived thereby. When will this pity, which every humane and enlightened Protestant must feel, become a political passion, and lead to earnest praying and working for the salvation of the deluded Romanist, who trusts the interests of his immortal soul to “that wicked — whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved

DR. BAIRD'S DEPARTURE.

REV. DR. BAIRD, who recently resigned the office of Secretary of the Foreign Department of the American and Foreign Christian Union, sailed on Wednesday, July 11th, in the *Baltic*, for Liverpool. The Board of Directors, learning, some time ago, that he was about going to Europe for the purpose of attending the meeting of the Evangelical Alliance, to be held at Paris during the latter part of this month, have requested him to visit their missionary stations in that part of the world, and complete certain very desirable arrangements. It was, however, decided not to be expedient to send any delegate from the Society to the Evangelical Alliance.

HOME FIELD.

THE following extracts from the reports of a few of our missionaries, who labor in different parts of the United States, will show the nature of the work which they perform, and something of the nature of the enemy against which the truth has to contend.

The missionary at Pittsburgh, Pa., the Rev. I. C. Sinclair, says

My labors this month have been various, but all tending to the chief object of the mission and of the Board. In addition to my daily vocation

in visiting from house to house, I have preached at least once each Sabbath throughout the month in Protestant churches, and used my efforts to awaken an interest in them in behalf of the Society. Some interesting cases have occurred, which may be considered as encouraging to me, as a missionary, and at the same time they develop the *watchfulness* of the Romish priesthood, and the intrigues which they employ for bringing back to Romanism such as appear to be cut off from it.

The following incident happened this month: The family left by W. D., of whose death I wrote in another report, is very poor. One of the little boys was playing in the court with another little boy, whose parents are the strictest of Papists. The boys quarrelled. The orphan was the stronger. The mother of the other boy interfered, struck the orphan, and sent him home crying. The widow was irritated at seeing her fatherless child crying, and went to remonstrate with the woman who struck him. The woman called her "a turn-coat," and some other hard names, and struck her. The widow retaliated. The woman brought an action for "assault and battery" against the widow, and got her imprisoned. The poor (four) orphans were left in a cold room, without fire or victuals, for five days. During this time Rome was not idle. The priests were soon apprised of the case. Orders were given by Father McMahon to remove the children to the Orphan Asylum. The little girl, being the oldest of the family, withstood them in all their intrigues. The priest, Mr. McMahon, went to their miserable abode to force them to the Asylum. He threatened them; but all in vain. The little girl was firm as a rock. She told him that neither she nor her brother should ever enter their Asylum: she would beg, nay, die first. The next-door neighbor is a very firm Romanist. She engaged to take them to her house in the evening, and force them to cross themselves, repeat the Lord's Prayer, and Hail Mary. The little girl told her: "Mrs. C., we will repeat the Lord's Prayer: it is good to say it. Christ taught it to his disciples; but we will neither cross ourselves, nor repeat the 'Hail Mary.'"

As I had removed to ——— the very day her mother was put in jail, the child could not find my house. She spent two days looking after me, but had to give up the search. On Friday, commonly called "Good Friday," I was visiting in the district where the parties reside, and called to see them, not having heard of their situation. Before I came near the house, the poor orphan-girl saw me, and ran to me; and, with tears in her eyes, told me that her mother was in jail. She took me into the miserable abode where the mother had lived, and told me how their Popish neighbors and the priests, particularly Father McMahon, used every possible means to get them to the "Orphan Asylum." I went to the sheriff, and gave him a statement of the situation of the children. He very kindly inquired into the cause of the widow's imprisonment; and in less than an hour she was set at liberty.

On the following morning I called to see her. The little girl then related

the above facts, and said, that priest, Mr. McMahon, lifted his cane and strike her when he found her so much opposed to going to the Asylum. ' letter given to the neighboring lady who was so particular in teaching them their *prayers*, giving orders for admitting them into the Asylum, was also to me, signed by the priest, Mr. McMahon. The deep-laid schemes of priests to get possession of these children, and thereby to withdraw them from Protestant influence and instruction, were thus providentially frustrated.

My labors this month have been more various than any month since I entered this field. I attended the Presbytery of Ohio, in the city of Cincinnati, and addressed that body in behalf of our cause. I prepared the way for the visit of our agent, in the churches of Lawrenceville and Manchester.

I have also visited 235 families, and distributed 624 pages of tracts, two copies of the Scriptures — one Irish, and the other English. They strive, by Divine grace, to scatter the seed of the kingdom; but God can make it spring up and bring forth fruit.

In a subsequent communication, the missionary speaks of the progress of the Papacy in Alleghany county, and in the so-called See of Pittsburgh, since the year 1834. Having examined the matter carefully, he says:

In the year 1834, I can find in Alleghany county, only three priests in three churches; and in the so-called "See of Pittsburgh," only five priests and five churches. Now, there are in the county twenty churches and twenty-two priests, and in the "see," or diocese, seventy-two churches, fifty-four priests, and seventeen students of theology. The number of "sisters" and "brothers," of various names, is very great. They are like bees around a hive.

Protestants may think lightly of such an accumulation here of archbishops, bishops, and priests; and they may disregard the fact that most of these are agents sent here from "the old world" to embarrass our government now, and ultimately, if possible, to subjugate it to the Papal yoke. But the generation to come after us will have other views and feelings. We ought not to look at it with indifference, but should strive to enlighten and to save them.

The following is from the Rev. T. Murray, our missionary to the Irish Romanists in this city. Mr. Murray has a large field, and is much encouraged in his labors. He says:

In reporting my labors for the past month, I beg leave to state that I have on my missionary list 600 persons who, according to circumstances, have been visited by me. Of that number I have visited in the time 500 for religious instruction. I have preached in various places sixteen times, have prayed

with ninety-six families, baptized two children, and have conducted two funeral services.

I have great pleasure in stating that the attention of the people to, and their interest in, the message of salvation continues unabated. In all my labors I strive to keep the subject of salvation, through "the belief of the truth" as it is in Jesus, before the people. I rejoice to be able to state to the Board that I have obtained the promises of many to attend upon the ministry of the Gospel in the different Evangelical churches near to them, and also to send their children into the Sunday-schools.

It will be gratifying, I am sure, to the Board, to know that two Romanists have been hopefully converted to God, during the month; and also that other members of the family to which these belong are attending to that word which the Holy Spirit employs in the renewal and sanctification of sinners.

We have on hand a number of interesting reports from our French and German stations in the valleys of the St. Lawrence, Ohio, and Mississippi rivers, and also from other stations in other parts of the United States, which we omit for the want of room. Suffice it to say, that the missionaries pursue their work with diligence, and meet with usual encouragement. In our next number we will endeavor to devote more space to the communications from them.

 The article in this number, entitled, "The Power of the Romish Priests Declining," appears in the wrong place. It naturally belongs to the "Home Field," and should have been placed there. The reader will make the necessary correction.

REV. R. R. KELLOGG AND REV. C. DURFEE.

THE Rev. R. R. Kellogg, who held the office of District Secretary of the Society for the Northern District, at Detroit, Michigan, and discharged its duties with fidelity, from the close of the summer of 1853, in the month of May last resigned it, to accept a pastorate in Le Roy, in the western part of the State of New-York. He carries with him the best wishes of the Board for his usefulness and happiness in his new field of labor.

In this connection the Board take occasion to announce that the Rev. Calvin Durfee, of Brooklyn, Ohio, has been appointed to occupy the field made vacant by the resignation of the Rev. Mr. Kellogg, and that he is expected to enter upon the duties of his office at an early day. They take pleasure in commending him to the sympa-

thies and confidence of the churches in that part of our count and bespeak for him their prompt and cordial coöperation and support in his arduous and important work.

PRESENT PERSECUTIONS.

THE case of Domenico Cecchetti, now suffering under a sentence of imprisonment for one year, at hard labor, in a Tuscan prison simply for reading the Bible to three or four neighbors visiting his house, seems to excite much attention in Britain, and has come under discussion in the House of Commons. The Abbe Buratti, Florence, had been charged, in a Parisian paper, with betraying the secrets of his confessional, in order to effect the arrest of Cecchetti. He replies in a note, written in very bad French, denying the charge; but quite innocently letting out the fact that every curate is required to report once a year, to the police, the names of all persons in his parish who neglect to make their confessions. He merely saw to it that Cecchetti was duly reported, and this brought the police upon the poor man and his Bible. What a hateful system to live under! We hope it will be long before Bishop Hughes succeeds in bringing it into full operation in New-York. The arrest of Cecchetti happened on this wise. In a work-shop near Cecchetti's dwelling, the men were talking of Protestants, Bibles, meetings for worship, etc.; an apprentice, who has since bitterly repented it, said rather inconsiderately that he knew people who read the Bible, and the name of Cecchetti was pronounced. The master, a rigid Romanist, thought it was his duty to reveal the thing to his confessor, but without giving Cecchetti's name. The confessor refused to give him absolution until he had denounced Cecchetti to the police. The man was going home sorrowful when he met Abbe Buratti, whom he knew well; the Abbe led him on adroitly until he revealed the name and address of the bad Catholic, and as soon as he had gained the information, he eagerly informed the police. Cecchetti is bearing his captivity very well, and says that his year of seclusion will pass like a day; he is a man of simple and strong faith. The Gospel is not wanting in imprisoned witnesses. One of these witnesses of the Lord, recently liberated, has left behind him an expression not yet forgotten. He was asked, during his captivity, how he was. "Very well," was his reply; "how should it be otherwise when

have for companions, Faith, Hope, and Charity?" This is often repeated in the prison, even by the jailers.

The Archbishop of Olmutz, in Austria, has made a noise in Vienna by a thundering excommunication of the Baroness Von Beesx, a noble Moravian lady, for becoming a Lutheran, and making active exertions for the conversion of her numerous tenantry.

The Protestant Archduchess, Dorothea, wife of the late Palatine, has built a church for a small congregation at Ofen, a town opposite Pesth, in Hungary. She and some English friends gave the poor communicants one hundred and twenty-one Bibles. The Director of Police took them all away, except *one*, which, he said, *was enough for the pastor*; and had them made into *papier mache*. The net proceeds of this sale, amounting to twenty-one kreutzers, or *about one dime*, he paid over to the Evangelical Church, compelling the pastor to give his receipt for the sale! That receipt is a terrible certificate that Rome hates the Bible, because the word of God abhors her abominations.

Dr. Marriott, of Basle, reports very fully upon the case of the brothers Borzinsky, in Bohemia, Monks of Mercy. The laws of Austria authorize a change of religious sentiment. But what are laws, when Popish cruelty would thrust them aside? John Evangelist Borzinsky, not trusting altogether to the law, crossed over into Prussia, and, on the 17th of January, was received into the Southern Church at Petershain, whose pastor, Nowotny, was formerly a priest and a doctor of theology in the Church of Rome. J. E. Borzinsky soon after returned to Bohemia, where, in the latter part of February, he was seized by the Canon Dittrich, Apostolical Vicar of the Order of Mercy, (strange title for such a merciless persecutor!) imprisoned and treated with extreme severity, in order to force him into recantation. He is confined among madmen, on the pretense that he is deranged. It is thought that he can not long survive the usage he is receiving; and his keepers avow that they will see him sink sooner than he shall leave their convent alive. Since the 18th of May, Dr. Nowotny has not been able to get any tidings of this noble sufferer for conscience' sake. The last time he wrote, he said: "Already nine weeks I sit here without any occupation, except prayer and communion with God."

The brother, Ubaldus Borzinsky, addressed a letter, last October, to Pope Pius IX., containing a statement of immoralities which he had witnessed in the convents of his order, the Monks of Mercy, which are said to exceed any thing that has been heard of since the

Reformation. On the 21st of March, he was taken, under a strong guard, from his convent at Prague, to another of the same order at Görtz, in Illyria, to prevent him from getting away and executing his intention of professing Protestantism.

Somewhat connected with the case of these faithful brethren is that of Joachim Zezule, an Augustinian priest of the Church of St. Thomas, at Prague. This modest, learned, and godly man, though in perfect possession of his senses, has been for *twenty* years confined as a lunatic in the madhouse of the Monks of Mercy, in that city. Dr. Nowotny has heard of him through a physician and a surgeon both belonging to the Order of Mercy, and both of whom have applied to him for admission to the Lutheran Church. Zezule has succeeded in conveying two very interesting letters to Dr. Nowotny which show him to be a Protestant of deep-seated religious experience. May He who "heareth the sighing of the prisoners," send deliverance to these dear brethren in Christ!

Dr. Marriott says: "Within the last few years, at least ten Bohemian priests have fled to Prussia, and renounced the errors of Rome. Many others would follow their example, if they could find means of escape. Three weeks ago, one found means to get to Switzerland having been, two years ago, seized as he was near the frontiers of Prussia. He has just sailed from Havre to America." We are happy to say that this last-named fugitive from the Romish wolf, Mr. Zastera—has been welcomed at the office of the Union. It seems like "a brand plucked out of the fire." The right spirit appears to be in him, and we have high hopes of his usefulness as a future laborer in our field.

In France, new troubles seem to await our faithful evangelists under the pressure of the priests on the civil authorities. We feel that some of the men of God, who there preach his holy word, will have to submit to imprisonment, before the supreme authority in the state will effectually interpose for their protection.

RELIGIOUS DOINGS.

DURING the past year the Protestants of Britain, on the Continent of Europe and America have raised for Missionary, Bible, Educational and Tract Societies, a sum exceeding seven and a half millions of dollars. Whilst the Papists, in the same countries, have raised, 1

the propagation of their faith, but a little more than one tenth of that amount.

Within twenty years, about one hundred churches, numbering about twelve thousand converts, have been planted along the coast of Africa; many schools have been established, where hundreds of natives have received, or are now receiving, a Christian education. Previous to that time, all the millions in that portion of Africa were in the deepest darkness and degradation.

The Protestants of France have sent several chaplains to minister to the spiritual wants of the Protestant soldiers in the French army at the East. At Constantinople, they visited *four hundred* of the sick in the military hospitals. At the Crimea, they were well received by General Canrobert, and other superior officers. There are three of them at the besieging camp, and three others are on the way to join them. When one of the chaplains, M. Chardon, died of disease contracted in his duties at the hospitals, six brethren eagerly volunteered to supply his place. They are on good terms with the government chaplains, who are all Roman priests. One of these last doubted whether his presence was really useful. "In general," he said, "I have no time to practise the ceremonies of the Church; but, at least, I give the dying the last caress!"

There is an English church at Balaklava, whose services are quite crowded. It is in a loft of an old fisherman's house. "The whole place looks like a barn fitted out for strolling players." It is a curious scene, and seems quite primitive. "But when the singing begins, the effect is most striking, as from the number of deep base voices, without any treble to harmonize with them, the sound is that of a hoarse growl." The whole service, however, has an air of the deepest earnestness. In the camp itself is another church, called the "Sappers' Church," constructed very ingeniously of materials used in that branch of military operations, such as gabions, ladders, gun-platforms, etc.; so put together, that they can be taken apart at short notice when wanted. Even amidst the constant clang of arms and armorers, and the roar of the death-dealing batteries, little prayer-meetings are held in sheltered nooks, and snatches of Zion's songs are sometimes heard, from a few godly soldiers, in different branches of service. They forget not Him "who looketh down on the children of men to see if there be any that understandeth, and that seeketh after God."

A pious chaplain in the hospitals at Scutari, gives the following touching incident: "I saw a poor frost-bitten man who was a Baptist,

and who begged me to get a Bible and a book of poetry. I had a penny hymn-book in my pocket, with large print, and I opened it at '*Rock of Ages*,' and never shall I forget the poor fellow's emotions as I held it up before his eyes, and he read *and swallowed* it down like the wine of life; and when he finished it, with emotion he said: 'O Jesus! I knew thou wouldst come at last.' He told me he had been for days dry as barren soil in his soul, and could get no comfort; but when I spoke to him he revived. This hymn he had been used to sing *at home* and in the congregation, and it was like the touching of a fountain spring."

The same chaplain writes: "Never before have I so seen the power of the simple Gospel, as by the bedsides of these sick and dying sinners. The simple announcement of the love of God, and the death of Christ, and the virtue of his precious blood, and the grace and power of the Spirit, in Scripture language, has caused the bosom to swell and the tears to roll, when nothing else would be listened to. I have about six hundred men to attend to. The shortness of the time *necessitates direct ministration*. I have to go at once to *the root* of the matter, and deal with their souls as a surgeon with dangerous wounds. Often the result is marvellous, and convinces me that in our ordinary ministrations at home with sinners, we frequently lack both faith and fidelity. I frequently see that it is quite a relief to a poor fellow, when at once I ask him plainly about the state of his soul; and as often the answer is a direct confession of its need, and a consequent readiness to receive the simple Gospel, and close with it."

NOTICES OF BOOKS.

MEMOIR OF ALEXANDER MCLEOD, D.D., Philadelphia. Published by Charles Scribner, New-York. The *genesis* of this handsome octavo has been rather slow. Dr. McLeod departed this life, Feb. 17th, 1833. In the same year, Dr. Wylie, his warm and intimate friend, was appointed by the General Synod of the Reformed Presbyterian Church to prepare this Memoir. When Dr. Wylie had nearly completed this labor of love, he followed his friend into the heavenly rest. Rev. John N. McLeod, D.D., of New-York, son and successor of the subject of the Memoir, has added a closing chapter, and edited the work. Dr. A. McLeod was a thorough-going Protestant, "a hearty good hater" of the Pope, and a true lover of godly men. His character is well worthy of being studied. There is a quaint, old-fashioned style of writing here, which is exceedingly taking. The book is also very valuable, as containing the early history of a most respectable branch of the Presbyterian family of churches.

LETTERS TO THE RIGHT REV. JOHN HUGHES, Roman Catholic Bishop of New-York. *Revised and enlarged.* By Kirwan. New-York: Harper & Brothers, publishers. An old and valued friend, in a new dress. These famous letters, in three series, we have largely circulated, as we intend still further to do, in their cheap form. The present is a library edition, a beautiful duodecimo, which, we hope, will travel far and wide. Among the enlargements there is an admirable "Letter Introductory," showing the reasons of the vast change of public sentiment in this country on the subject of Romanism, since these Letters to Bishop Hughes were first published. One reason, not mentioned, is these Letters themselves. They have done much to satisfy the people of the United States that *Papery is not the religion for America*. Americans are now ready to say with the immortal Shakespeare:

—"Thou mayst hold a serpent by the tongue,
A caged lion by the mortal paw,
A fasting tiger safer by the tooth,
Than keep in peace with Rome."

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st
OF JUNE TO THE 1st OF JULY, 1855.

MAINE.		Orange. Central Ch., in full of Rev. D. Peck	
Limerick. Mrs. Hannah Eastman,.....	\$10 00	L. M.	5 31
NEW-HAMPSHIRE.		South-Deerfield. Monument Ch.,.....	12 00
Hampstead. Miss J. S. Eastman,.....	1 00	Greenfield. First Cong. Ch.,.....	19 81
Jaffrey. Abel Spaulding,.....	1 00	South-Hadley. First Cong. Ch.,.....	25 80
Hancock. Miss Ann Tuttle, in full for L. M.,	5 00	Athol. A friend,.....	1 00
Concord. First Cong. Ch., \$19.45; South Ch.,		Templeton. An aged disciple,.....	3 00
to make Rufus Clement and Geo. Hutchins			
L. M., &c.,.....	79 45	CONNECTICUT.	
Winchester. Calvin Lyman,.....	1 00	Williamantic. Cong. Ch., for L. M. per S. G.	
VERMONT.		Willard,.....	19 20
Hyderville. Harvey Sandford,.....	1 00	Greenwich. Rev. Mark Mead,.....	2 00
MASSACHUSETTS.		Kensington. Albert Norton,.....	1 00
Permerell. Benj. Swift,.....	2 00	Meriden. Elizth. H. Miller,.....	1 00
Worcester. Silas Garfield,.....	1 00	New-Haven. Third Cong. Ch., \$76.25; South	
Charlestown. First Cong. Ch., to make Rev.		Cong. Ch., \$100; J. G. N., \$10,.....	186 25
James B. Mies L. M., \$37; Winthrop		Gulford. North Cong. Ch.,.....	15 26
Ch., \$111.50,.....	148 50	Milford. First Cong. Ch.,.....	15 89
Roxbury. Elliot Ch., a balance,.....	1 00	Stonington. 2d Cong. Ch., Rev. W. Cleft,.....	18 00
Andover. Old South Ch., to make Abraham		NEW-YORK.	
J. Gould L. M., \$28.71; Theol. Seminary		New-York City. Mrs. Mary Rogers, \$8; A.	
Ch., to make Rev. Wm. G. T. Shedd L.		P. C., for the Waldenses, \$80; E. Platt,	
M., \$34.33,.....	63 04	\$1.25; P. Perit, \$50; B. F. Butler, \$50; H.	
Walpole. First Cong. Ch., in part to make		Holden, \$50,.....	184 25
Edwin H. Neeln, D.D., L. M.,.....	16 82	Nyaack. M. E. Ch.,.....	5 00
Reading. Bethesda Ch., to make Dea. David		Morrisania. Cha. Speights, \$1; a few friends,	
Emerson L. M.,.....	32 00	\$2.30,.....	3 30
Weymouth. A friend for L. M.,.....	20 00	Beckmantown. Presb. Ch., Joel Smith,	
Woburn. First Cong. Ch.,.....	43 00	Treasurer,.....	14 00
Upton. Cong. Ch.,.....	8 25	Perry Centre. 1st Cong. Ch.,.....	11 00
Oakham. Cong. Ch., in full to make Dea.		Harlem. Ref. Dutch Ch.,.....	24 10
Andrew Spooner and Washington Stone		Brooklyn. Park-street Cong. Ch.,.....	29 82
L. M.,.....	40 00	Buskirk's Bridge. Ref. Dutch Ch.,.....	10 00
Auburndale. Cong. Ch., to make Saml.		Sing Sing. Chs. F. Maurice,.....	10 00
Barrett L. M.,.....	43 80	York. Ass. Ref. Congregation, per A. Kenne-	
Wenham. Cong. Ch.,.....	20 00	dy, Treasurer,.....	26 68
Hadley. First Cong. Ch., in full to make Dea.		Clarkstown. Ref. Prot. Dutch Ch., for the	
Simoon Dickinson L. M.,.....	20 00	Walden's College,.....	10 00
Norfolk County. A friend,.....	11 00	Jordan. George Barnes, annuity,.....	6 00
		Utica. C. T. Hulburd,.....	1 00
		Saratoga Springs. Presb. Ch., to make Rev.	
		J. Woodbridge L. M.,.....	29 00

Rutland. In part,	6 12
Champion. Cong. Ch.,	5 28
Carthage. Presb. Ch.,	4 21
Eaton. Baptist Ch., \$8.50; Cong. Ch., add. for Rev. E. H. Ruggles L. M., \$9.55,	18 05
Madison. Balance,	1 00
Marshall. Balance,	2 25
Poughkeepsie. 2d Ref. Dutch Ch.,	12 18
Sodus. Presb. Ch.,	10 00
Hastings on Hudson. Ref. Dutch Ch.,	18 00
Flushing. Ref. Dutch Ch.,	25 71

NEW-JERSEY.

Readington. Ref. Dutch Ch., by H. Hageman,	51 00
West-Bloomfield,	17 66
Plainfield. M. E. Ch.,	8 00
New-Brunswick. Staton Jeffries, \$1; Wm. Hayes, \$1; Mrs. Staton Jeffries, \$1; Pitt- man M. E. Ch., \$7.19,	10 18
Trenton. E. B. Fuller, to make Russell Aus- tin, Esq., L. M.,	80 00
Six-Mile Run. Ref. Dutch Ch., to make Peter A. Voorbes L. M., in full,	18 63
Newark. Wayne-street Ref. Dutch Ch., \$22.69; 1st Ref. Dutch Ch., Mr. Demarest, Treasurer, \$58,	80 69
Perth Amboy. Saml. E. Woodbridge, A. M., to make Rev. Richd. Webster L. D.,	100 00
Hacketstown. Presb. Ch.,	24 87
Paterson. 2d Presb. Ch., in part,	15 83
Newark. J. Few Smith, for the Irish Home Miss. Society,	8 00
Orange. Rev. Saml. Fisher, D. D.,	2 00
Franklin. Ref. Dutch Church, by Robt. Duncan, Esq., Treasurer,	30 00

PENNSYLVANIA.

Philadelphia. 1st Presb. Ch., Henry S. Wil- lams, \$25; Thos. Biddle, \$20; Alex. Fullert- on, \$25; Saml. H. Perkins, \$20; J. Spar- hawk, \$15; P. F. Dale, \$10; E. L. Jones, Jr., \$10; Wm. McKee, \$10; J. S. Kneed- ler, \$10; W. Dunton, \$5; Cash, \$5; R. E. Mathys, \$5, in all, \$180; Calvary Ch., John A. Brown, \$75; Jos. Dulles, \$20; J. M. Atwood, \$15; J. C. Donnell, \$5, in all, \$118,	275 00
Philipsburgh. M. E. Ch.,	1 22
Easton. H. D. Maxwell,	2 00
Bethlehem. M. E. Ch., \$3.50; Mrs. W. Templeton, \$4,	7 50
Allentown. M. E. Ch.,	8 18
McKeesport. Rev. Nathl. West, D. D.,	5 00

DELAWARE.

Wilmington. First Presb. Ch., \$14; Coll. in the 2d Presb. Ch., for the Waldenses, \$20,	34 00
Newark. 2d Presb. Ch., for the Waldenses,	15 00

VIRGINIA.

Wheeling. Rev. Alfred Paul and friends, of
which \$30 to make him a L. M., and \$10 for
the Waldenses,

KENTUCKY.

Louisville. Chestnut-street Presb. Ch.,

ILLINOIS.

Springfield. Third Presb. Ch.,

INDIANA.

Perru. N. S. Presb. Ch., \$6.59; M. E. Ch.,
\$1.58; Individuals in N. S. Presb. Ch., \$3, ..
Shiloh. Individuals in N. S. Presb. Ch., ..
Franklin. N. S. Presb. Ch., ..
Gilead. Rev. J. Conrad, Mr. Stigel and others
in full to make Rev. Jacob Conrad L. M., ..
Warsaw. Individuals, ..
Monoquet. V. R. Harris and others, ..
Concord. Individuals of N. S. Presb. Ch., ..
Pisgah. Individuals, ..

OHIO.

Rix Mills. Jas. Reynolds, to make himself a
L. M., ..
Walnut Hills. Mrs. F. Tichenor and Miss
Maria Overseeker, for the Waldenses, ..
Windham. A friend, ..
Newark. 2d Presb. Ch., ..
Harmar. Cong. Ch., which makes Rev. Wm.
Wakefield L. M., \$54.83; Miss S. S. Fear-
ling's Sunday-school class, \$3.25; Mrs. Doug-
lass Putnam's Sunday-school class, \$9 eta., ..
Marietta. 1st Cong. Ch., to make Rev. D. D.
Roeseter L. D., \$93.05; Mrs. W. S. R.
Wells' Sunday-school class, \$5; Ladies
sewing circle in Cong. Ch., \$17.06, ..
Oxford. A ex. Guy, M. D., to make him-
self L. M., ..
Granville. Ladies of 1st Cong. Ch. a bundle
of clothing, ..
Cincinnati. Welsh Meth. Calvin Ch. in part,
\$1.25; 2d Presb. Ch., \$30 of which, from
Jethro Mitchell, Esq., to make Mrs. Martha
Mitchell L. M., \$119.50; St. John's Prot.
Epis. Ch., which makes Rev. W. R. Nichol-
son L. M., \$55.99, ..
Steubenville. 1st Presb. Ch., in part, \$28.21;
Prot. Meth. Ch., \$9.60; South Meth. E. Ch.,
\$8.04, ..

IOWA.

Montrose. Presb. Ch., \$24; M. E. Ch., \$3,
in full for L. M. of Rev. E. D. Holt, ..
Muscatine. Cong. Ch., \$9.50; M. E. Ch.,
\$2.60, ..

ANSON G. PHILLIPS, Treasurer

CONTENTS.

	PAGE		PAGE
Questions Answered in Regard to the American and Foreign Christian Union,	353	The Lord's Purse,	1
Lafayette and the Priests. No II.,	359	Titles of the Virgin,	
Cardinal Wiseman in Court,	365	Modern Miracles,	
A Voice from the Rio Grande,	370	Dr. Bal'd's Departure,	
Letter of an Agent of the Society,	373	HOME FIELD:	
The Power of Romish Priests Declining,	377	Report of Rev. I. C. Sinclair,	
Corpus Christi in New-York,	379	Report of Rev. T. Murray,	
Maynooth,	381	Rev. R. R. Kellogg, and Rev. C. Durfee,	
Recollections of the General Synod of the Reform- ed Dutch Church,	382	Present Persecutions,	
Ordination at Verriers in Belgium,	382	Religious Doings,	
		NOTICES OF BOOKS,	
		Receipts,	

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VI.

SEPTEMBER, 1855.

No. 9.

POLITICAL PRETENSIONS OF THE POPEDOM.

THE Hon. Mr. Chandler would fain make us Protestants think, that the Pope never claimed supremacy over temporal rulers; or, that if he ever did assert any such claim, he has long since quietly dropped it. The hardihood of such assertions is sufficiently shown by the fact that history affords a list of at least sixty-four emperors and kings whom different Popes undertook to depose, and to release their subjects from the vows of allegiance. Whatever Jesuits may say, under the sanction of their dispensation to use deception in support of their Church, it is very certain that the Popes themselves have never ceased to maintain their temporal as well as spiritual supremacy. No other proof of this needs to be given, than the words of Pius VII., who was Pope nearly all the first quarter of the present century. In his instructions given to his Nuncio at Vienna, he says:

“Not only has the Church succeeded to prevent heretics from possessing themselves of ecclesiastical property, but she has established the confiscation and the loss of goods as the punishment of those guilty of the crime of heresy. This punishment, as it respects the goods of individuals, is decreed by a bull of Innocent III.; and in respect of principalities and fiefs, it is a rule of the canon law, (Chap. Absolutos xvi., De Hæreticis,) that the subjects of an heretical prince are *enfranchised from every duty* towards him, and dispensed from all fealty and homage. However slightly one may be versed in history, he can not but know that sentences of deposition have been pronounced by pontiffs and by councils against princes guilty of heresy. Indeed we have fallen upon such calamitous times, times of such humiliation to the Spouse of Jesus Christ,(!) that it is not possible for her to practise, nor *expedient* to invoke, HER MOST SACRED MAXIMS OF JUST RIGOR against the enemies

and rebels of the faith. But, if she can not exercise HER RIGHT of deposing heretics from their principalities, and of declaring their goods forfeited, can she ever positively permit herself to be despoiled to add to them new principalities and new goods? What occasion of deriding the Church would not be given to the heretics and unbelievers themselves, who, insulting over her grief, would say that means at length had been found out TO MAKE HER TOLERANT!"

The above is drawn from no musty document, or worm-eaten parchment of the middle ages. Its ink is comparatively fresh. It belongs to the history of the nineteenth century. When Bonaparte had conquered Italy, he removed the archives of the Vatican to Paris, and committed them to the care of M. Daunou. This gentleman, a layman and a Romanist, found among them the Instructions of Pius VII. to his Nuncio at Vienna, in relation to certain claims for indemnity advanced against the ecclesiastical property by some Protestant princes in Germany. Daunou published the Italian original in the second volume of his "History of the Court of Rome;" and it is from that authentic source, that the above extract is taken.

It is astonishing that any one, even if he be nothing but a Congressman, can venture to deny that the Pope, for ages past, has claimed paramount power over all Christian governments, however his claims may have been by them restricted or denied. In the third canon of the renowned Fourth Council of Lateran, held in the year 1215, it is decreed that "the temporal lords are to be admonished, and, if it should be found necessary, compelled by censures to take an oath in public, to exterminate heretics from their territories." And it is further enacted, that, if the temporal lord shall neglect this duty, he shall be solemnly excommunicated; and if, within twelve months after such censure, he shall fail to give satisfaction, his case shall be reported to His Holiness, and thereupon "His Holiness shall denounce the offender's vassals to be absolved by law from their obligation of fealty, and expose his lands to be occupied by Catholics, who, having exterminated the heretics therefrom, shall possess them without any contradiction, and preserve them in the purity of the faith." This explains what Pius VII. means by the Church's "most sacred maxims of just rigor against the enemies and rebels of the faith." "Her right of deposing heretics from their principalities" may be held in abeyance; but it has never been renounced, and stands ready to be asserted wherever and whenever prudence may permit the attempt.

When we find his Popeship lamenting in such doleful tones, that

"We have fallen upon such calamitous times, times of such humiliation to the Spouse of Jesus Christ, that it is not possible for her to practise, nor expedient to invoke, her most sacred maxims of just rigor" against Protestant governments and magistrates, we can not but think of the following passage in Bunyan's glorious dream:

"Now I saw in my dream, that, at the end of the valley, lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men, whose bones, blood, ashes, etc., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learned since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he can not come at them."

Pius VII. tells his Nuncio: "However slightly one may be versed in history, he can not but know that sentences of deposition have been pronounced by pontiffs, and by councils, against princes guilty of heresy"—that is, what is called *heresy* by the old heresiarch at Rome. His language seems to flout the Hon. Mr. Chandler, and other sciolists in history, who have denied this notorious fact. But other Papists, better informed or more honest, do not mince this matter. They swallow it entire. Thus the consistent Brownson, after arguing that there is a right use and a wrong use of all temporal things, which makes them subjects of moral or spiritual accountability, asks triumphantly:

"Tell us, then, even supposing the Church to have only spiritual power, what question can come up between man and man, between sovereign and sovereign, or sovereign and subject, that does not come within the legitimate jurisdiction of the Church, and on which she has not by divine right the power to pronounce a judicial sentence? None? Then the power she exercised over sovereigns in the middle ages was not a usurpation, was not derived from the concessions of princes or the consent of the people, but was and is hers by divine right; and whoso resists it rebels against the King of kings and Lord of lords. This is the ground on which we defend the power exercised over sovereigns by Popes and councils in the middle ages." (*Review*, Apr. 1854.)

If it were needful, we could furnish a long list of monarchs whom

the Popes of Rome, in the madness of their pride, have undertaken to hurl from their thrones; some of them Catholics, like Philippe le Bel of France, and some of them Protestants, like Elizabeth of England. This practice has been vindicated by Bellarmine, and a vast majority of the Roman theologians, notwithstanding the dissent of Bossuet, and other eminent Frenchmen, and a few more liberal divines of other nations. At the present day, almost the whole body of Romanist divines, including all the Jesuits, hold that the power of the Pope extends over all temporal matters, all modes of governments, constitutions, laws, and usages, so far as the same may have any moral influence, or tend to produce any spiritual effect.

Nor is this claim as yet become a dead letter. In an Allocution, or circular letter to the Bishops, issued January 22d, 1854, in opposition to certain laws enacted in Sardinia for the more just and equal distribution of ecclesiastical revenues, the present Pope declares: "We reject and condemn not only all and each of the decrees of that government hurtful to the rights and authority of religion, of the Church, and of the holy see, *but likewise the law lately proposed.* We declare all these acts to be absolutely null and void." There is nothing but *policy* to prevent His unholy Holiness from nullifying the laws passed last winter by several of the States of this Union, in regard to the tenure of church property. As it is, Dr. John Hughes contents himself with intimating, in his "Brooksiana," that he expects to effect the same nullifying result by means of legal chicanery. "Professional gentlemen," he says, "may discover some defect in the framing and wording of the enactment, which will render it inapplicable."

The *Civiltà Cattolica* is a periodical issued at Rome, and conducted by the Jesuits with much ability. Coming from under the eye of the Pope, and his rigid censorship of the press, and slavishly devoted to the support of his power, it has almost an official character; and is generally deferred to by European journalists as virtually the organ of Popish sentiment at head-quarters. In Professor McClintock's admirable little book on "The Temporal Power of the Pope," there is transcribed, in the original Italian, with a translation in a parallel column, an elaborate article, devoted to the vindication of the extreme Romanist opinions on this subject. Here the idea is scouted, that the Church has abated one jot or tittle of her mediæval claims. As a sample of its tone, take the following sentence: "Petty politicians may conclude that the Church has lost her power, because she does not enlist artillery, cavalry, and infantry; *but the*

truth is, that the artillery, cavalry, and infantry of the Catholics are in the hands of the Church, inasmuch as in her hands are the mind, the reason, and the power of every true Catholic." A precious confession this, for all those time-serving politicians and editors, and those semi-Protestant preachers, who would fain have us believe that there is nothing to be feared from the antiquated claims of the Beast, to whom the apocalyptic kings once gave their power.

Bishop Kenrick, and the other Fathers of the late Baltimore Synod, in their Pastoral Letter, assert that, in a letter sent by them to the late Pope, they plainly told him they owed him no political subjection in this country. Perhaps they did! We would like to see that document, and the terms in which it was expressed. Perhaps they did! And it is not impossible that they accompanied the declaration with such qualifications or explanations, either in the same document or in some other, as would neutralize all its force, and give His Holiness no offense. Perhaps they did! *And if they did*, we would like to see what sort of answer their Master sent back. In default of the proper document, we can not but imagine that His Holiness answered them in some such style as this:

VENERABLE BRETHREN: I have read with amazement your audacious and impious intimation that you, in that land of detestable license, miscalled liberty, where you dwell, owe no submission to my will and pleasure in political matters. You have begun to forget, amid the depraving influence of your democratic institutions, that I am the vicegerent on earth of that God, whose Providence extends to material things, not less than to religious. You have forgotten the oaths of office taken by you, when you, with my approbation, were admitted to the episcopate. That oath, even if any of you of recent appointment may have taken it according to the "Simpler Formulary," binds you to "*preserve, defend, and promote the rights, honors, privileges, and authority of the Holy Roman Church, of the Pope, and of his successors.*" Each of you has sworn upon the holy sacrament in these plain terms: "WITH MY WHOLE STRENGTH I SHALL OBSERVE, AND CAUSE TO BE OBSERVED BY OTHERS, THE RULES OF THE HOLY FATHERS, THE DECREES, ORDINANCES, OR DISPOSITIONS, AND MANDATES OF THE APOSTOLIC SEE." It is needless that I remind prelates so well instructed as you, how constantly my predecessors have asserted, and how often they have exercised, so far as prudence permitted, their supremacy, direct and indirect, over the temporal and political affairs of the kingdoms of this world. And now, if you shall dare to dispute this my ancient right as head of the

visible Church, (unless it be done in the way of godly pretense, to throw dust in the eyes of foolish Protestant heretics and politicians in your country !) I hereby forewarn you, that I shall account you as rebellious sons and perjured ingrates, and shall depose you from your respective bishoprics, and excommunicate you with the "major excommunication," sometimes called the "Curse of Blessed Ernulphus;" and, shutting the doors of purgatory, as well as of heaven, against you, shall leave you to sink without pity into the bottomless pit. Praying our Lady of the Immaculate Conception to teach you better dispositions than your last mutinous round-robin would indicate, I close, for the present, with *Pax vobiscum !*

A BRAND FROM THE BURNING.

IN our last number, under the head of "Present Persecutions," we referred to the arrival in this country of the Rev. Francis Zastera, a Bohemian priest formerly, whom God has brought out of the Romish Babylon, that he might not be made a partaker in her plagues. Since then Mr. Zastera has been received by the Reformed Dutch Classis of New-York, to preach on the customary terms of probation. We give a translation we have made for these pages, of a brief personal narrative, drawn up by him in the German language. It bears internal marks of truth; and we have verified by examination the various documents mentioned therein as brought by the writer to this country. He has already preached to several German congregations in this vicinity, with the highest acceptance; and we have great hopes as to his usefulness in the ministry of reconciliation. Let him be remembered in the prayers of our readers.

MR. ZASTERA'S NARRATIVE.

I herewith present a brief account of my life:

I was born on the fifteenth of December, 1815. My native place is the city of Kutsch, in the kingdom of Bohemia, and diocese of Königgrätz. I finished my lower and higher gymnasium-courses at the town of Leitomischel. Though my parents were very poor, and though, on account of this poverty, my progress in study was much impeded for lack of private instruction, yet, notwithstanding these

hindrances, I was so fortunate as to go over almost all the above-named gymnasium-studies with the more advanced classes.

Now came the time when I must make choice of a calling. My preparatory studies had been attended, not in a capital city, but only in a country town, where I saw nothing but the splendor of the Roman Catholic priests; and it was this splendor which dazzled me, being but an inexperienced youth. I regarded it as a sort of sublime and superhuman life. My poor parents favored these notions. And so I chose the unchristian office of a *priest*, which has dazzled both the bodily and mental vision of so many millions of Adam's race. The theological studies I attended at Königgrätz with very good success. My testimonials I can not exhibit. All my certificates from all my schools are deposited in the archives of the episcopal consistory. In Bohemia they are not issued to any priest. This is a measure of precaution adopted by all the Bohemian bishops, who are especially careful not to confide them to the younger priests. They are well aware that many, if they had in hand documents of this nature, would be sure to break loose. They forget not that Bohemia has been very justly called the cradle of Church-reformation. John Huss and Jerome of Prague remarkably stirred the Bohemian mind, which is strongly inclined to reflection. This historically important kingdom of the Austrian Empire is still shaking here and there. The spirit of those great champions of the faith is not extinct, but is only repressed. It lives in many sons of mourning Bohemia, even of such as are still devoted to Romanism.

Let it not be thought strange that the Bohemian bishops rob their submissive slaves, the priests, of the precious sweat of the brow, the certificates and diplomas, which are the reward of their studies. This is only one of the methods by which they seek, in Bohemia, to preserve Peter's half-sunken boat, with its torn sails, tangled cordage, and gaping seams, from utterly sinking. I can only present my certificates for philosophical studies, because I *accidentally* received them in duplicate from the philosophical faculty, and secretly retained one of the copies. That I prosecuted my theological studies with good success can be confirmed by the following proof: Scarcely had I been consecrated as priest, in the year 1841, on the Feast of St. James the Apostle, by the still living Bishop Karl Hanl, when I was pronounced *capable* of serving in the capacity of colleague with a pastor who had been bed-ridden for four years, Franz Tuzinsky by name, in the town of Trbow-Kamenitz, a parish numbering four thousand souls. This may be reckoned as

an indication, since among us such a place is confided only to reliable and practical priests, because, in such cases, not the sick pastor but his vicar is held responsible for every thing. For supplying the place of the sick and aged pastor I drew half the local income of the pastor, together with an annual allowance of two hundred silver florins from the Bohemian appropriation for religious purposes. That what is here alleged is true, and that I did not disappoint the confidence which the bishop placed in me, and that I was qualified for this large parochial charge, there is incontestable proof. For, when the sick pastor died, the administration of the same parish was committed to me, with all the privileges of an independent pastor. This can be verified by a certificate of jurisdiction relative thereto, which I fortunately retain and have brought with me.

My pastoral experience is further confirmed by the following proof. When my term as administrator ceased, the same parish was bestowed upon a new pastor, named Joseph Raschek; yet I continued to act as a vicar and colleague, responsible for every thing, under the new pastor as I had done under the sick one. The reason was, not only his advanced age, but also the circumstance that he, although a native of Bohemia, had lost the Bohemian speech during his long abode as a pastor in Austria. In short, the cure of souls in this large parish lay for nine full years on my shoulders alone. It is clear, therefore, that I had opportunity enough to gain experience in the pastoral work. Because I had conscientiously attended to the state of the schools during the nine years I was at this station, I was promoted to attend the same duty in the county-town (Unter-Kreisstadt) Horic, where the schools were in a very poor condition. This parish numbers above six thousand souls. Here, as chaplain, I had to apply all my energies to the neglected schools. My zeal in school affairs did not remain without good fruits. In a short time the citizens, out of gratitude, conferred upon me the honorary freedom of the city; which document, likewise, is filed in the archives of the episcopal consistory.

Here, in this large provincial town, I began to labor upon a considerable work, to wit, a sort of encyclopedia of the truths of Christian faith and morals in parables. Here it was that some dissatisfaction with the Roman Catholic system began to rise in my mind. Here it was that I drew upon myself the attention of many Papists by a sermon on one of the great feast-days. The sermon was received with applause, and was printed three times; once at

the expense of a number of civil officers there, once at the expense of several wealthy citizens, and once at the expense of the young students. I had to vindicate myself in the Bishop's Court, because in this sermon I had made a comparison between the true faith with the true light and the false faith with its false light. The substance of this sermon was also published in the favorite constitutional journals of the day. Because, by this discourse, I had somewhat opened the eyes of the people in those parts, in relation to the Church, and because the citizens had openly showed their gratitude by frequent, and public, and even exalted tokens of respect, I was removed by the bishop. This took place in the year 1851.

I went to Mricna, near the borders of Prussia. It was, to be sure, a very small promotion. But here the proverb may apply: *Promoveatur, ut amoveatur*. (Let him be moved up that he may be moved off.) I went there as a curate. There I labored diligently on the above-named encyclopedia. I extracted largely from the Church-fathers. The Church-fathers introduced me to the knowledge of the Bible, and the Bible brought me to the conviction that the Romish Church can not stand with the Bible. I found that the world is too narrow for Pope and Bible both, seeing that each of them claims undivided supremacy. I found that to believe in their union inside of the Romish Church pre-supposed an impossibility. I found that the supremacy of the one is the banishment of the other. I now, for the first time, understood why the Papists dislike the Bible. I understood at last why it is, that when a Bible encounters them, they cry out, full of anguish, like the demon: "What have we to do with thee? Art thou come hither to torment us before the time?" I saw that I could not complete my encyclopedia. I adhered to the Romish sacraments and way of salvation just as a heavy-laden wagoner sticks fast in some bottomless bog. My head began to swim dizzily in view of the great gulf between the Romish and the Scriptural systems. I learned that the Romish Church contradicted the Church-fathers as well. Aye, I discovered that the Church-fathers themselves held only to the Bible, and full often taught the very contrary of what is taught by the Church of Rome.

Finally I sought satisfaction in Protestant writings, which were numerous on the Prussian borders, where I was now stationed, and had valuable acquaintances; and from thence I reached a deep conviction that I, as well as the whole Romish Church, stood in need of a complete regeneration. I was now convinced that with me Christ had been thrown into the background, while the Pope had

held the foreground. I now found out the machinations of Rome, her inventions, and her abortions. I regarded myself no longer as a teacher of the Christian religion, but as a defamer of it. I looked upon myself as the chief of sinners, seeing that I had not only sinned like all other men, but also, by concealing the light, had led thousands, confided to my guidance, into the guilt of superstition and idolatry. It seemed to me that I was the vilest of men while I had been teaching others. A dreadful struggle raged within me. I seemed to be haunted by the thousands whom I, as a Romish priest, had blinded for full twelve years. At last, on the third day of July, 1853, just before the early Divine worship, I declared, solemnly, both verbally and in writing, my exodus from the Romish bondage. My cousin and fellow-student, a doctor of theology, very celebrated in my fatherland, and even beyond it, John Nowotny, had taken the same step about a year before, and was already a Protestant pastor in Prussia, at Petershain near Niesky. This Dr. Nowotny is a correspondent of Dr. Marriott of Basle, who furnished me, when flying to America, with a letter of recommendation to Mr. Secretary Cook in this country.

As to the circumstances of my secession above mentioned, I must confess that it was not effected with the caution which is so extremely necessary in the Austrian Empire. I had been privately counselled to take refuge in Prussia, whose borders I could have reached in five hours' journey. But I relied upon a law published by the Austrian government during the time of the Constitution. I wished to tarry in my fatherland. But scarcely was the revolution in the Austrian States suppressed before the Constitution was abrogated, and thereupon the law which granted liberty of secession from the Romish bondage was made to mean something very different. I was, in compliance with orders from high authority, seized by the *gensdarmie*, and escorted to the episcopal consistory at Königgrätz. At every town where we halted, thousands and thousands of people were on the look-out for me. Many shed tears of compassion; many gave me a nod of encouragement; and others, again, here and there, spit at me, and took up stones to stone me. Upon reaching Königgrätz I was shut up in the Bishop's Seminary. The examination lasted for several days. In the course of it I was satisfied that all the letters sent to me by Dr. Nowotny had been opened at the post-office. The end of the business was, that I was sentenced, for an indefinite period, to strict confinement and fasting.

In my seclusion I reflected much upon myself, and found some-

thing that may serve for a warning to every one. I recognized the great fault into which I had fallen. My secession from the bondage of the Romish Church ought to have taken place in humbleness of heart. I ought not to have leaned so proudly to mine own understanding. In my seclusion God said to me full often, by an inward voice: "I am that I am!" In my seclusion I discovered that I was not mature enough, and that in me it was not Christ that lived so much as it was the knowledge that puffeth up.

I bewailed my pride, and found refuge in believing and fervent prayers to my Redeemer. And my Redeemer heard me. After one half-year there happened to be a deficiency of priests, so that the bishop and his consistory were constrained to employ me, at least, as a writer (*domvicaristen*) in the consistorial court. But notwithstanding this, I continued during the whole year under close inspection and discipline, and was treated only as a prisoner. At length I fell sick, and this sickness brought about my liberation. My medical attendant pitied me. He knew that my disorder was the effect of an internal malady. He wrote to the consistory that nothing would benefit me without change of air and mental diversion. For the sake of these he recommended my removal to the general hospital at Prague. The consistory was the more disposed to consent, because a report very prejudicial to my Roman Catholic and ecclesiastical rulers had spread among the people. So I was sent to the general hospital of Prague, at the expense of the appropriation for religious purposes in Bohemia. To secure my reception into the hospital it was necessary to furnish me with a certificate of good moral character. This certificate I fortunately got hold of, and have brought it with me. I was in the general hospital above six weeks. This time was well employed. After the six weeks the Prague physicians declared, in writing, that only a residence in a milder climate, with freedom from disagreeable impressions, and all possible indulgence, could benefit me. On the ground of this declaration I became a pensioner, receiving two hundred silver florins from the Bohemian fund for religious purposes.

At Prague I formed an acquaintance with the family of Prince Windischgrätz. This acquaintance was the occasion of my being favored by the young Princess Gabriele Windischgrätz (who two years before was wedded to the heir of a Prussian Protestant count) with food and lodgment in a castle of Lower Styria, and also in Hörberg. But when the bishop learned that I was living among Prussians and Protestants he sent me a recall. This letter of recall

I have brought with me. But because I had heard of what happened in Bohemia about that time, namely, that priests going over to Protestantism had been confined in the mad-house at Prague, I took to flight. Though aided as much as possible by noble and other great benefactors, with money and letters of introduction, I escaped, with very great difficulty, through Switzerland and France, and by way of Havre to America.

It is a grief to me that, though in free America, I must not give the names of my kind benefactors. For here, too, there are Jesuits, and if the names of my helpers and deliverers were divulged, they might be exposed to serious injury. They are, as I have said, partly nobles, partly official personages, and partly Protestant preachers. I may not even give the names of ecclesiastical gentlemen at Basle, although they paid my passage to America and gave me letters of introduction, because of the existing relations between Switzerland and Austria.

Thus have I given a brief abstract of my personal history, but which I intend by and by to give more at large, having been requested to do so by Dr. Marriott.

FRANZ ZASTERA.

NEW-YORK, July 16, 1855.

POPISH BAPTISM.

FEW of the people of this country, we are persuaded, are aware of the extent to which the doctrines of the Bible are corrupted and falsified, by the Popish priests, and the authorized teachers of the Romish corporation. In their hands scarcely any of the teachings of the Scriptures remain unchanged from their original form, and are presented to their flocks as divinely revealed; while some of them are so metamorphosed as to become "another Gospel," and the instruments of the most fatal delusions. A specimen of such, are the teachings of Papal authorities on the subject of Baptism.

Our selections, on this topic, are from a volume entitled, "Doctrinal and Scriptural Catechism; or, Instructions on the Principal Truths of the Christian Religion. By Rev. P. Collot, Doctor of the Sorbonne." This work is translated from the French, as we learn from the title-page, "with the approbation of the ecclesiastical authori-

ties of Montreal." It is published in that city and also in New-York and Boston, and it is dedicated by the translator "to the Brothers of the Christian Schools." It is used as a text-book in the religious or rather irreligious instruction of the children and youth in their connection, and is doing its work of delusion and death all around us, and wherever Papists are found.

The extract which we give is in the form of question and answer, and relates to the doctrine, the mode, the subjects and effects of Baptism. All, who read it with care, we think, will cease to wonder at the state of things which usually obtains in Romish communities—at the absence of experimental, spiritual religion, in general—and at that earnest and unequalled zeal which is manifested by the majority of the members, in the observance of outward forms. And we trust that they will learn too, to look upon the deluded subjects of the Papal system with sentiments of pity, and as those to whom evangelical teachers should be sent without delay. But to the extract :

Q. Which is the first of the sacraments? A. Baptism.

Q. Why? A. Because there can be none received before Baptism.

Q. Which is not only the first, but the most necessary of the sacraments?

A. It is Baptism.

Q. Why? A. Because without Baptism no one can be saved.

Q. What is Baptism? A. It is a sacrament which regenerates us in Jesus Christ, by giving us the spiritual life of grace, and which makes us children of God and of the Church.

Q. What is meant by regenerating in Jesus Christ? A. That it gives us a new birth in Jesus Christ.

Q. How does Baptism give us a new birth in Jesus Christ? A. By giving us the spiritual life of grace.

We then pass from death to life—from the spiritual death of sin to the spiritual life of grace.

Q. What is that spiritual life of grace? A. It is a life of faith, hope, and charity.

Q. Of whom does Baptism make us children? A. It makes us children of God and of the Church.

Q. What right do we receive from our quality of children of God? A. The right of calling God our Father, and styling ourselves his heirs.

Q. What right do we receive from our quality of children of the Church? A. We become entitled to all her spiritual goods, which are the sacraments, the word of God, the prayers and good works of the faithful.

Q. How is it that this grace gives us spiritual life? A. By uniting us

with God who is the spiritual life of our soul, as the soul is the life of the body.

Q. How is God the life of our soul? *A.* As the soul is the life of the body.

Behold all that the soul does in the body for the life, the motions, and the natural actions: God does as much in our soul, for its life, its motions, and its supernatural actions.

Q. Does Baptism efface all sin? *A.* Yes; in children it effaces original sin; and in adults, besides original sin, it effaces all the actual sin which they may have committed before being baptized.

Q. What does Baptism efface in children? *A.* It effaces original sin.

Q. Why does it only efface original sin? *A.* Because it is the only sin of which they are guilty. Not having the use of reason, they can be guilty of no other.

Q. What does Baptism efface in adults? *A.* It effaces, besides original sin, all the actual sin of which they may be guilty.

Q. What do you understand by adults? *A.* I understand all those who have the use of reason.

Q. Does Baptism remit all the penalties due to sin? *A.* With regard to actual sin, it remits all the temporal and eternal punishments.

Q. What punishment does it remit with regard to original sin? *A.* It remits the eternal punishment, but does not do away with the consequences of that sin.

Q. What punishment does original sin deserve? *A.* It deserves eternal punishment. Hence, any one who dies without Baptism shall undergo eternal pains.

How great should be our gratitude to God for having given us the grace of Baptism!

Q. What does Baptism with regard to those eternal pains which this sin deserves? *A.* It remits them entirely.

Q. How is the sacrament of Baptism given? *A.* By pouring natural water on the head of the person baptized, plunging him in the water, or sprinkling it on him, saying at the same time, these words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Q. What water is used for baptizing? *A.* Natural water.

Q. What do you mean by natural water? *A.* I mean just as God created it.

Thus, water from the sea, from a river or stream, from a well or fountain, rain, snow, or ice, is good for the purpose.

Q. How does the Church sanctify it? *A.* She employs prayers, the sign of the cross, and sundry ceremonies, with holy oil and the sacred chrism.

No other water can be used for solemn Baptism; but in case of necessity, any natural water may be used.

Q. Can wine, brandy, or any other liquor, be used in case of necessity?

A. No, it could not; and if it were used, even in case of urgent necessity, the Baptism would be null.

Q. In how many ways can Baptism be given? A. In three ways.

Q. What are they? A. 1st. By pouring natural water on the head of the person baptized. 2d. By immersion. 3d. By sprinkling.

The water must be poured three different times in the form of a cross; so must the baptized person be immersed three times, or sprinkled three times, pronouncing the names of the three Divine Persons. It is true that this is only a ceremony which every public minister is bound exactly to observe, but of which the omission would not render the Baptism null.

Q. Which of those three methods is the most in use amongst us? A. That of pouring the water on the person baptized.

Q. On what part must the water be poured? A. It must be poured on the head; because the head being the seat of all the senses, the whole person is accounted washed when the head is.

If it can not be poured on the head, it must at least be poured on a considerable part; for if the water only touched the hand or the foot, the baptism would not be certain, and it would be necessary to re-baptize the person conditionally.

Q. What words must be pronounced while pouring the water? A. These: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Q. Who is to say these words? A. The same person who baptizes.

Q. Why are the names of the three Divine Persons distinctly pronounced? A. To show that by Baptism we are consecrated to those three persons. A consecration which should be very dear and very precious to us, and which we should never falsify by afterwards devoting ourselves to the devil by sin.

Q. Is Baptism necessary for salvation? A. Yes; it is so necessary for the salvation of men, that even children can not be saved without receiving it.

Q. Can children who die without Baptism go to heaven? A. No; they can not.

Q. Are those mothers very criminal who are the cause of their children not receiving Baptism? A. Yes, criminal in the highest degree.

Q. Why? A. Because they are the cause of their children being lost.

They are guilty of a double murder, since they kill both body and soul of their children. Theirs is a reserved case.

Such are the teachings by which the holy ordinance of Baptism is turned into a magic spell; and forgiveness of sins, the new birth, and perfect sanctification are made to be the effects of priestly* conjuration. The Romish Doctrine as to sacramental grace degrades

the religion of the Holy Ghost, the religion of the heart, religion in spirit and in truth, into a mechanical operation, a mere work of the sacerdotal craftsman.

DECAYS OF THE POPEDOM.

THE Pope's affairs in Spain are in a bad way. His charge d' affaires had demanded his passports, which the Spanish government gave him very willingly. The Bishops are doing all they can to thwart the law for the sale of conventual property, preparations for which are nevertheless going steadily onward. A military force has been sent with orders to take the turbulent Archbishop of Toledo into custody, in case of his attempting to obstruct the execution of the law. The Bishop of Urgel has been sent by the Captain-General of Catalonia to the Balearic Isles, where he will stay till he promises good behavior.

The King of Naples, who till of late has been accounted a toe-kissing Papist of the most servile stamp, has been behaving quite independently. He has picked a quarrel with the Jesuits for advancing some political notions not to his taste, and they are likely to be expelled from his dominions. He also refuses to pay a certain annual tribute any longer, which has been heretofore claimed and bagged by the Roman Sec. The "Successor of the Fisherman" is much grieved by these indications, and especially at the withholding of his modicum of cash.

The progress of Evangelical Protestantism in France, has never before been as great, and the prospects never as promising, as within the last year. One complaint, however, is repeatedly made by the Evangelical Societies. They need more laborers, more means. From all sides, we read in a bulletin of the Société Centrale, we are called upon to send ministers of the Gospel and to establish schools, and alas! the greater part of these calls for assistance can not be responded to by us, for want of means. Several congregations of converts established a few years since, count already at this time a number of fifteen annexed filial congregations. Thus Grand Fresnoy, (Department du Nord,) where an Evangelical congregation was founded in 1851, counts already five filial congregations, in one of which, at Grougies, from two to three hundred have declared them-

selves Protestants. From the ministers of Josnes three other places receive regularly religious instruction. In the vicinity of Tours, a whole village, la Chapel-aux-Naux, has asked for a Protestant minister. In Elbeuf, the church, that one year and a half ago, when it was built, was too capacious for the congregation, needs already an enlargement. From the provinces, bordering on the Pyrenees, it is reported that thousands of poor Catholics come to the Evangelical ministers to seek aid from them. The word of God, and tracts, have been circulated in a great number of places, and numerous persons have laid aside their prejudices against Protestantism. The proclamation of the Papal decree on the Immaculate Conception, and the dissatisfaction of the Gallican party, begin to prove efficient in the promotion of the Evangelical movement.

In Sardinia, the liberal Constitution gained in 1848 still stands, despite the reactionary efforts of monkcraft and priestcraft. The *Gazette del Popolo* has had much to do in producing this result. It circulates fifteen thousand copies; and is conducted with great talent and good sense. Though its conductors are not Protestants they cherish an intense hatred for the Papacy as an all-enslaving power. Dr. Wylie states, that the *Gazette del Popolo* is published on Sabbaths as well as other days; adding, that "there are worse things done on that day, in Italy, even by priests." "On the Sabbath-day," he says, "they print their weekly sermon. 'You won't preach,' say they to the priests, 'therefore we will;'" and it is in their Sabbath sheet that they make their bitterest assaults upon the priesthood. They quote Scripture at great length. As we have said, they do not understand the Gospel; consequently, they are unable to advocate religious truth; and it would seem as if their very defects were principal qualifications for the efficient discharge of their present mission. With more light, perhaps, they might become less fit; the people are unable to bear more than they now present to them. They find the Prophets and Apostles to supply the most powerful weapons against the Papacy; and these weapons they wield with skill, vigor, and courage. Our author tells us, that, in this way, they have advertised the Bible to their countrymen, many of whom had never heard of such a book till then!

Among "the signs of the times" may be reckoned the following statements, for which we are indebted to the *Boston Daily Transcript*: Popery, it will be seen, has almost lost the ground it was the first to occupy in this country. It has had, indeed, a vast and dangerous increase in States originally settled by Protestants; but the Popery

in these is, for the most part, an imported article. The Papists there being mostly immigrants, add nothing to the real numerical strength of Popery, being only a local transfer of persons already subject to it. We wish that the ecclesiastical condition of California could be given, in addition to those afforded by the *Transcript*. "Maryland, the first State where the Roman Catholic Church gained a footing, now contains eight hundred and seven Protestant Churches, and only sixty-five Catholic congregations. In Florida, the Catholics early made settlement. Now there are one hundred and seventy Protestant and only five Catholic Churches! Louisiana was settled by the Catholics, who now have fifty-five churches in the State, while the Protestants have two hundred and forty-seven congregations. In Texas, the Catholics were the first sect in point of time; they now have thirteen churches, but the Protestants report three hundred and seven societies in the State." The numbers of Episcopal, Lutheran, and Roman Catholic Churches are nearly the same throughout the country, but each of the three denominations have about *one eleventh* of the number of the Methodists, scarcely *one eighth* that of the Baptists, and not *one fourth* that of the Presbyterians. The entire Protestant population of the country, compared with that of the Catholic, is about as twelve to one.

POPERY AND PRAVITY.

IN our July number, we gave a brief article on Popery and Pauperism, which attracted some attention, and was transferred to the columns of some of the prints, both secular and religious. The subject is a sore one for the Jesuitical casuists of Rome. When compelled to admit the too palpable fact of the poverty of Papist, as compared with Protestant, populations, they gloss it over by saying, with sanctimonious airs, that "the Gospel is preached to the poor," and among them finds its sincerest and most exemplary disciples. This is true. But it is not to their purpose, unless they can show that it is the intent and tendency of the Gospel to make men poor, keep them poor, and render them poorer and poorer to the very brink of starvation. So far from this, it can be morally demonstrated, that true religion, as an enlightener of the mind and a refiner of the heart, promotes intelligence, virtue, industry, and

health; and therefore has a natural and necessary tendency towards temporal comfort and prosperity.

Ignorance is neither the mother of devotion nor of thrift. As to devotion, the ignorant worship they know not what; and as to thrift, it is truly said by Solomon, "Much food is in the tillage of the poor; but there is that is destroyed for want of judgment." Not ignorance, but the knowledge of the true God and of his revealed will, is the parent of piety. But Romish devotion is the direct source of popular ignorance, resulting in much squalid and beggarly pauperism, and in general pravation of morals. Having heretofore briefly discussed the former of these results, we go on to the consideration of the latter.

The great and insolvable difficulty in the way of the Popish casuist is, that the poverty which prevails amid his co-religionists and prevails most where his Church is most prevalent, is *not a virtuous poverty*, the poverty which is often made honorable and venerable by exalted piety and the rich treasures of grace divine. On the contrary, it is that style of poverty which is made sordid by laziness, by unthrift, and by dirt; and is allied to brutish sensuality, to vice, and moral profligacy. Let us be understood. We say not that there are no upright rich men among Romanists; nor do we say that there are no virtuous poor among them. We fully concede that there are many *individual* cases of the one class or the other. But what we say is, that, as compared with Protestant populations, there is a vast preponderance of low vice and crime of every grade chargeable to the whole body of Romanists.

In pursuing our remarks, we shall first state the *facts* in the case, and then trace this state of facts to its origin and cause in Popery itself as a system of religion and morals.

As to the *facts*, we shall abide by a rule early learned and long practised by us, namely, *to be sure of them*. They will be drawn from responsible and reliable documents.

The most conclusive mode of treating this branch of the subject would be, to institute a series of comparisons; as, for instance between the republics of Southern America and the United States of North America; or between the Papal cantons of Switzerland and the Protestant cantons, all being under the same civil government; or between Popish Ireland and Protestant Scotland, both of these also being under the same civil government; or even between those counties of Ireland itself where the Papacy prevails, and those in which the Reformed religion predominates; or the comparison might

be made between Popish Austria and Protestant Prussia, lying side by side; or between Romish Belgium and Protestant Holland, also next-door neighbors. But this would require a view so extensive as to take up a volume in its description, and is altogether too wide a scope for the space we can spare. Whoso wishes to survey all this ground will find it laid fully open to him in a most valuable work by Rev. Napoleon Roussel of Paris, entitled, "Catholic and Protestant Nations Compared in their Three-fold Relations to Wealth, Knowledge, and Morality;" translated into English, and recently reprinted in this country in a densely-printed octavo. It is a perfect *thesaurus* on this subject. We would also refer to Dr. Dill's "Ireland's Miseries;" and to Mr. Wylie's treatise on "The Papacy."

But here we must go a shorter way to work, contenting ourselves with a brief but conclusive array of facts bearing upon the question. In England the population is twenty-one millions. Of these, less than a quarter of a million were Romanists when the last census was taken. By Parliamentary returns, obtained and printed by the zealous Popeling Lucas in his "Tablet," the whole number of prisoners in the jails of England on the 25th of September, 1852, was twenty-one thousand six hundred and twenty-two, (21,622.) As to six hundred and sixty-two (662) of these, the religious belief was not known. Of the rest, two thousand nine hundred and fifty (2950) were what are called Roman Catholics. That is to say, the latter, though but one eighty-fourth part of the population, furnished a seventh part of the criminals; or *twelve times* as many as they would have done, had the morals of the Romanist part of the population been as good as those of the Protestant part. In Ireland, in the year 1851, in the six Protestant counties of the north, Antrim, Down, Londonderry, Tyrone, Fermanagh, and Armagh, with a population of 1,700,000, the number convicted of crimes was 2038; or eighty-six less than were convicted in the single and thoroughly Popish county of Tipperary with a population less than one fourth as numerous.

By the last census of the United States, the whole population was returned at almost twenty millions, (19,984,347.) Of these, 2,216,828 were foreign-born. The number of criminals in confinement at that time was about twenty-seven thousand, of whom more than half, or fourteen thousand, were foreigners. Hence the latter furnished about *ten times* as many criminals as they would have done, if the standard of morality had been as high among them as it was among the natives. By the prison-statistics of the four cities of New-York,

Albany, Buffalo, and Brooklyn, in 1853, it was found, that out of 5256 criminals, 4005 were foreigners, and of these last 2690 were of Irish birth. A very striking case is afforded by the returns made last year by the City Marshal of Jersey City, who states the whole number who have been committed to the city-prison from the beginning as four thousand and one hundred, (4100;) of whom only *seventy-five* were natives. Of the rest, three thousand five hundred were from Ireland, the other foreigners being but five hundred and twenty-five.*

Now the religious connections of all this population are not given. But as the whole number of Romanists in this country, according to their own statements, say three millions, does not very greatly exceed the number of foreigners here, and as it is known that the vast majority of immigrants who land on our shores is Popish, especially of those from Ireland, the inference is irresistible as to the vastly inferior morality of the Romanists.

But our labor in this inquiry, is greatly lessened by the investigations of the Rev. H. Seymour. This gentleman was a clergyman of the Church of England. Stumbling into Puseyism, "that *cross-road* to Rome," he went over to that "seat of Satan." Visiting Rome itself, where he, in his sincerity and exalted fervor, expected to find the very air fragrant with the odor of sanctity, he found the atmosphere redolent of corruption, heavy and dank with the foul stench of Papal pollution. Shocked and astonished, he reviewed his religious convictions, and, as the result, went penitently back to the Church he had forsaken. Moved by what he had felt of the effect of this practical argument upon his own mind, he busied himself in collecting the authentic criminal statistics of various European countries, confining himself to offenses against the Sixth and Seventh Commandments, or offenses against life and chastity. From an able review of this pamphlet in the "Bulwark," we give the following condensed summary :

1. As to Murder.—From tables laid before Parliament, and published by order of the House, in 1852, it appears that the total number of *committals* for murder in England and Wales, for the ten years ending 1851, was 718, which gives an average of less than 72 for each year—not four to each million of the population.

* The Master of the Almshouse in the same city reported that, last year, 242 were admitted; of whom but *twelve* were Natives, 2 Scotch, 3 German, 4 English, and 221 Irish! Of nearly 500 families of out-door poor relieved, only *six* were American. Thus, but for the foreign population, the city might almost dispense with almshouse and prison both.

Again, from a return laid on the table of the House of Commons, it appears that from July, 1836, to April, 1839, the total number of committals for murder in Ireland was 645—being a yearly average of 235, or **THIRTY-THREE** murders to each million! And it is a remarkable fact, that within the last ten years, *just since* the relative proportions of the Protestant and Popish populations of Ireland have begun to change in favor of the former, Ireland's moral condition has been getting *so much better* that, according to another return laid before Parliament in 1851, the annual average of committals for murder in the previous seven years was only 130, or about **NINETEEN** to each million!

Again, from the last returns laid before the King of Belgium, by the Minister of Justice, and published in 1852, it appears that the yearly average of murders in that country is 84, which gives **EIGHTEEN** murders to the million, or *four and a half* times more than in England.

Again, from the "*Compte general de l'administration de la justice criminelle en France, 1851*," presented by command to the Emperor by the Minister of Justice, and printed in 1853, and also from the "*Statistique morale de la France*," by M. Guerry, himself a member of the Church of Rome, which has been approved and adopted by the Royal Academy of Sciences in Paris, we find that the annual average of committals for murder in France is about 1089, which gives **THIRTY-ONE** murders to each million, or *seven and a half* times more than in England.

Again, the criminal statistics of Austria are most carefully kept by an "Imperial commission for statistics." From the latest of these, published last year, in two volumes, and entitled, "*Die Statistik des Oesterreichischen Kaiserstaates*," we find that the yearly average of murders in Austria, one of the most intensely Popish countries in Europe, is 1325, being **THIRTY-SIX** murders to each million, or *nine* times more than in England!

Farther, the governmental returns of crimes in Bavaria, which are also regularly published, and the latest of which are entitled, "*Beitrage zur Statistik des Konigreichs Bayern, von Hermann, Munchen, 1853*," shows that the yearly average of murders in that country is 311, which, when compared with the amount of the population, that by the census of 1849 was 4,520,751, gives about **SIXTY-EIGHT** murders to each million!! or *seventeen* times more than in England.

It appears that there are no official or governmental returns from Spain or Portugal; therefore Mr. Seymour, whose figures are drawn exclusively from such sources, is obliged to pass them by. But in order to give some proximate idea of the state of crime in that peninsula, he quotes, in passing, a French authority, who states that in Spain the murders and attempts at murder amount, on the yearly average, to about 250 to each million of the population!

And now as to the Italian States. The first of these is Sardinia, which is at present so distinguished above all the rest for its progress in free institu-

tions. And it appears by the returns of crime given from the police in Alfieri, and cited by him in Mittermaier, that in that kingdom the yearly average of murders is 101. So that the moment we come to a Popish country in which the struggles of the people have somewhat relaxed the Papal yoke, the proportion of murders instantly drops down to *twenty* in the million. The next Italian province is the Two Lombardies, where the Pope is still supreme, and accordingly the proportion of crime instantly rises again; for by the returns of Mittermaier, the yearly average of murders in the Lombardies is 225, or about *forty-five* to each million of the population! Next in order is bigoted Tuscany, in which, according to the same authority, the returns of all crimes for the nine years ending 1838, give 84 murders on the yearly average, making *fifty* murders to each million, or *twelve and a half* times more than in England! In Sicily again, the returns for several years, as given in Mittermaier, make the annual average of murders 174, which gives about *ninety* to each million, or *twenty-two and a half* times more than in England.

And now as to the Papal States. The Pontifical government, naturally anxious to enshroud in darkness the dreadful state of the country, have taken care to publish no official returns of crime. But, happily for our subject, from the statistical information which Dr. Bowring procured some time since, by order of the British government, for commercial purposes, and which has been printed by order of Parliament, the annual average of murders in the Papal States can be safely reckoned at 339, which, as the population is only 2,908,115, gives above *one hundred and thirteen* to each million of the population, or *twenty-eight* times more than in England! But it seems that Popery owns a more fearful Aceldama than this. For in the neighboring kingdom of Naples, which is, if possible, more Popish than the Papal States themselves, and in which, in 1848, the Pope took refuge when flying from his own subjects, the criminal calendar of one year, as given in Mittermaier—and that the year 1832, long before the scenes of the last revolution—contains the awful number of 1045 murders; which, as the population was then little over 5,000,000, makes *one hundred and seventy-four* murders to the million, or *forty-three and a half* times more than in heretic England! While in the whole of Italy, where the Church of Rome is supreme, and where neither Bible nor heretic is tolerated, we gather from the same authorities that the yearly average of murders is 1968! We ask Dr. Wiseman if he can find any thing to equal this among the Mohawks, the Cherokees, or the Caffres; and this is the land in which there are upwards of 120,000 priests and monks and nuns! And yet there are still found Popish priests and newspaper-editors who have the ignorance, or the audacity, or both, to raise the question of the comparative morality of Protestant and Popish countries.

For the sake of greater distinctness, we now present our readers with a tabular statement of the foregoing most valuable statistics:

Place.	Population.	Average number of murders in a year.	Period for which average struck.	Proportion to each million of population.
England and Wales.	Census '51, 17,927,609	72	The 10 years ending 1851.	Four.
Ireland before famine.		235	From July, '36, till April, 1839.	Thirty-three.
Ireland since famine.	Census '51, 6,515,794	180	For 7 years ending 1851.	Nineteen.
Belgium.	4,337,673 (Census '46.)	34	A period of 10 years.	Eighteen.
France.	35,400,486 (Census '46.)	1039	11 years, namely, the 10 years ending 1853, and the year 1851.	Thirty-one.
Austria.	26,514,466	1325	20 years.	Thirty-six.
Bavaria.	4,520,751 (Census '49.)	311	5 years.	Sixty-eight.
Sardinia.	4,916,084	101	7 years before late Revolution.	Twenty.
Lombardy.	5,047,472	225	2 years.	Forty-five.
Tuscany.	1,489,000 (Census '41.)	84	9 years.	Fifty-six.
Sicily.	1,936,033 (Census '34.)	174	Several years.	Ninety.
Naples.	6,066,900	1045	1 year, 1832.	One hundred and seventy-four.
Papal States.	2,908,115 (Census '46.)	339	1 year.	One hundred and thirteen.

Who is not struck with horror at this comparative disregard of human life in lands which are, and ever have been, under Popish teaching and control? Popery is as she was in the days when she wielded against the Reformers the potent weapons of the torch and the sword, as if they were diseased limbs for which no remedy was left but the knife and cautery. Cruel and murderous as ever, she still paints her own portraiture in blood, though now it is mostly the blood of her own hapless children.

We proceed with the second branch of Mr. Seymour's investigation, availing ourselves of the same condensation of his statements:

2. As to *breaches of the Seventh Commandment*.—Mr. Seymour takes first a few of the great capitals, commencing with London. The Registrar General's returns to Parliament of the number of births in England and Wales for 1851, gives 78,300 for the London division, which contains a population of 2,362,236. Of this number 75,097 were legitimate, and 3303 illegitimate, which shows that only *four* per cent of the births in that great metropolis of the world are illegitimate; and the returns for the previous year give the same proportion.

Now, in Paris, twenty years ago, according to M. Guerry, in the *Statistique Morale*, the proportion of illegitimate to legitimate births was 1 to 177-100; and the Prefect's returns for 1850, published by the *Bureau des Longitudes*, give the total number of births in Paris for that year as 29,628, of which 19,921 were legitimate, and 9707 were illegitimate. In other words, in the capital of France, twenty years ago, 35 per cent, or more than *one third* of the native population were bastards!

Turning next to Belgium, the constant boast of Popery: The government returns for 1850 give the total number of births in BRUSSELS at 5281, of which the legitimate were 3448, and the illegitimate 1833, making the illegitimate births about 35 per cent, or nearly *one third* of the whole! Yet, even this deplorable state of things is better than the condition of Popish MUNICH, the capital of Bavaria. By the returns for the year 1851, the total number of births in that city was 3464, and of those 1762 were legitimate, and 1702 illegitimate! In other words, *forty-eight* per cent, or near one half of the population are illegitimate!

Turning next to VIENNA, we find from the statistical tables prepared by the Imperial commission, and published there in 1852, that the total number of births in that city in 1849 was 19,241, of which 8881 were legitimate, and 10,360, or considerably OVER ONE HALF, were illegitimate: and, from the same tables, it appears that the average yearly proportion of illegitimate to legitimate was, from 1830 to 1838, 44 per cent; from 1839 to 1847, 48 per cent; and from 1848 to 1851, FIFTY-ONE per cent. In other words, in one of the most Popish capitals in Europe, we see bastardy steadily increasing for twenty-one years, until more than ONE HALF of the births are illegitimate!!! Does the reader exclaim: Can this have any parallel in the civilized world? Yes, it HAS a parallel—aye, and is far outdone in another European capital—and that is the *holy city of Rome*. We have found that the Pope and his Cardinals have taken good care to publish no criminal returns of their country. But from the Italian statistics collected by Mittermaier, it appears that the yearly average of foundlings exposed in the city of Rome is 3160, while the annual average of its births is 4373!!! This is a city containing, exclusive of priests, monks, and nuns, about 130,000 souls. And it is stated in Dr. Bowring's Report, that 73 per cent of these wretched foundlings die in the Roman foundling establishments. One may well question if Sodom and Gomorrah ever exceeded this. And

yet this is the *city of the Church*, containing in 1852 a Pope, many Cardinals, twenty-nine bishops, 1280 priests, 2092 monks, 1698 nuns, besides numbers of ecclesiastical pupils!! Nearly three fourths, or about SEVENTY-THREE per cent of all the children born at Rome are *foundlings*, while in Protestant London the number of illegitimate births is only four per cent!!!

The foregoing statistics are arranged in the following table :

Place.	Year.	Number of births in the year.	Number of legitimate births.	Number of illegitimate births.	Proportion of illegitimate.
London.	1851	78,300	75,097	3,203	Four per cent.
Paris.	1850	29,628	19,921	9,707	Thirty-three per cent, or one third.
Brussels.	1850	5,281	3,448	1,833	Thirty-five per cent, or more than one third.
Munich.	1851	8,464	1,762	1,702	Forty-eight per cent, or nearly one half.
Vienna.	1841	16,682	8,941	7,741	Nearly one half
	1849	19,241	8,881	10,360	Upwards of one half.
Rome.		4,373	Number of foundlings exposed in one year, 3,160.		Proportion of foundlings to births, seventy-three per cent, or nearly three fourths.

Mr. Seymour, having thus contrasted the moral results of Protestantism and Popery respectively in the great *capitals* of Europe, proceeds to exhibit a similar contrast between *ten* of the principal cities of Protestant England and as many of Popish Austria; and shows that in the former the average of births out of wedlock is *six* in every hundred, which is sad enough to tell; while in the latter, it is *forty-two*, or seven times as bad as in the English towns. Mr. Seymour then institutes similar comparisons between other countries, with the like disadvantageous results as to the immorality of the Romish religionists. But we are disposed to shorten these painful details, which only show too plainly how well Rome has earned her Apocalyptic title: "*Babylon the Great, THE MOTHER OF HARLOTS, and abominations of the earth!*"

Having exhausted the space we can allot to the subject in the present number of this Magazine, we close our array of facts, as to Popery and pravity, omitting a mass of others we had intended to bring in. Where the proofs are so conclusive, a needless accumulation of them is worse than superfluous. Here we rest this branch

of the subject, reserving for another occasion the presentation of the *causes* of the degraded state of morals in Popedom. These, we think, can be set in a clear light, and distinctly traced to the *moral theology* of the false Church of Rome.

POPERY AND ITS PRACTICES.

THE *Univers*, the ultramontane organ at Paris, giving an account of a late tumult at Rome, draws our attention to a popular vice, generally reprobated in these times, but which seems to have found a shelter in the bosom of unerring and infallible Popery, to wit, lottery-gambling. The Pope's government authorizes these *tombolos*, has them managed by dignitaries of the Church, and pockets the infamous profits. At one of these lotteries in Rome, not long since, presided over by the Cardinal Borromeo, assisted by many other cardinals and bishops, the crowd was so great and so keenly excited, that, in consequence of a false alarm, serious accidents took place, and the wildest commotion prevailed. These ecclesiastical lotteries cause the utter ruin of thousands, and are, as this vice is everywhere, a fruitful source of misery and crime. Thus the Holy Father speculates most profitably upon the sins of his devout children, whether by way of lottery or purgatory.

It is stated in the *Ere Nouvelle*, that it is customary to invite the whole bar of Montreal, numbering some two hundred and fifty members, to attend the procession of *Fete Dieu*, (Corpus Christi,) in costume. But this year, only twenty-three lawyers' gowns were seen in church. It is said also, that most of these are briefless barristers, who resort to this mode of advertising for clients; and have to borrow for the chance, the robes of their more thriving brethren.

Bishop Spalding, of Kentucky, in a recent historical lecture at Cincinnati, tried to make it out, that Popery, in all ages, had been favorable to national freedom and popular rights. He set forth that all the grand principles of constitutional liberty, trial by jury, habeas corpus, no taxation without representation, were decreed by an assembly of Catholic barons three hundred years before the

Reformation. Aye! but the wily Bishop carefully forgot to add, that this Magna Charta, wrung by the British barons from King John of England, *was annulled by the Pope of Rome!*

In allusion, as we suppose, to a rumor that the King of Sardinia was negotiating for a marriage with the Princess Mary of Cambridge, the *Armoria*, a priestly mouth-piece at Turin, publishes a serious warning against Protestant alliances. The writer, as he thinks, shows quite clearly, that the death of the late Duke of Orleans, and the subsequent loss of the French throne to that branch of the Bourbons, was owing to his having married a Protestant princess.

No marvel that the Pope and all his members mislike a Book, which represents the Man of Sin as enjoining idolatry, forbidding to marry, and commending to abstain from meats which God has made; a Book which says of images, "Thou shalt not worship them!" of unknown tongues in religious services, "Thou shalt not use them!" of the sacramental cup, "Drink ye all of it!" of the Holy Virgin, "Woman what have I to do with thee?" and of marriage, "It is honorable in *all!*"

Some zealous daughter of Rome has lately made a suggestion, that the entire city of Dublin should be sprinkled with holy-water, to counteract the influence of Gavazzi's next visit! We doubt whether this lustration will scare off the worthy *Padre*, for he is too well acquainted with the manufacture of the article to stand in awe of it. A friend of ours was once reproved by a Romanist lady for omitting to cross himself with the holy-water as he was entering a mass-house with her. Upon this he called her attention to some little "pollywogs" which were disporting themselves in the sacred element, and quite disconcerted her by asking if these were holy too! Blessings on the holy pollywogs!

A correspondent of the *Christian Advocate* says, that the liberal party in Belgium is very much opposed to all this parade about the Virgin Mary, and is bitter against the Jesuits. There is a continual warfare going on between the two parties. The liberals also oppose the accumulation of Church-property. One "good Catholic" said, that a Jesuit was worse than a murderer, as he always worked in darkness and treachery, and even mangled his victim after he was killed. Belgium is a rich field for the right kind of Christian work.

Dr. Wiseman's weekly organ and the *Dublin Review* have both adopted the course of ignoring the rank, style, and titles of the Archbishop of Canterbury, who is legally the first peer of the realm. They simply call him Dr. Sumner. This seems to be consistent, as they deny that he is what he claims to be. We submit that it will be equally consistent for all honest Protestants, who regard the Popish ecclesiastics as wolves rather than pastors of the flock of God, to withhold from them their high-sounding titles, and to talk only of Dr. Wiseman, Mr. John Hughes, and so forth.

The commune of San Quisino, in Piedmont, has just devoted itself to the Holy Virgin, by a legal conveyance in good and due form, in the presence of a notary-public and other legal witnesses. It is to be feared that the poor people have been "sold."

There is a General Verge in the French army at Sebastopol, whose wife wrote to him, entreating him to make a vow to the Virgin. He received the letter just as he was about to lead his brigade to the assault of the Mamelon. So he vowed on the spot, that if he were not knocked on the head that day he would openly acknowledge the dogma of the Immaculate Conception. The point being thus settled by this "wager of battle," he has fulfilled his vow by publishing a *sonnet* to our Lady! Very French that!

It is stated that in the French churches Mariolatry is gaining very fast on the worship of Christ. For that whereas formerly the images of the Virgin used to hold in their arms the infant Jesus, who was thereby somewhat associated with her in worship, she is now exhibited without him. He has quite yielded the place to her, so that the little doll is almost forgotten in the deference paid to the big doll.

An old soldier, named Rasez, advertises in the French papers that, "for a consideration," he will make pilgrimages for the benefit of those who have not time, strength, or inclination to perform those pious acts for themselves. This going on pilgrimage by proxy, or hired substitute, is one of the many Popish modes of purchasing merit with money. This goes beyond the old Yankee farmer, who made it a rule always to go to church on Sunday, or else send a hand!

In Lower Brittany there is a very badly-carved stick of wood,

about two feet long, called St. Servais. This piece of lumber is annually carried in procession through the neighboring villages, the superstitious populace believing that they shall thus obtain more abundant harvests. Hence there are great disputes as to which villages shall have the preference in the visits of the saintly stock, the disputes being commonly settled by club-law. This year the conflict was more than usually bloody. Three gendarmes and several soldiers were wounded in trying to restore peace; one pilgrim was killed and several have been committed to prison. What sort of religion is this? A wooden devotion to a wooden idol!

PREACHING THE WORD.

Not long since, we listened to a sermon pronounced before an ecclesiastical body, by a very distinguished gentleman, who is at the head of a most important institution. It was an excellent discourse in its way, wise and weighty, strong and solid, eloquent and scholarly, and on a subject appropriate to the occasion.

It had one peculiarity about it, considered as a Christian discourse. It savored little of the Holy Scriptures, though its teachings were entirely Scriptural. The sermon, as usual, began with a text, and a good one, and one suited to the subject of discourse. But after the first formal citation, the text was not repeated, nor once referred to, either in a way of explication or application.

Nor was this all. Through the whole discourse, and it was quite extended, there was but one other passage quoted from the Bible, and that not correctly given, and not bearing directly on the subject, but serving rhetorically to round a period.

Since hearing this production, we have often reflected upon the apparent neglect of the Bible in it,—not because it was singular,—but, alas! for the opposite reason, because it is only too common. Surely nothing can be more inconsistent with Protestantism, whose boast is,—and it has nothing else to boast of,—that “the Bible is its religion.” The true business of its ministers is to preach, not traditions and commandments of men, not scientific or philosophical lectures, not moral or historical disquisitions, not literary or poetical essays, *but the revealed truth of God.* Without the Bible, Protestant-

ism, as professed in the churches of the Reformation, is a non-entity. The grand commission of Christ's ambassadors is, **PREACH THE WORD.**

A nobler or most useful commission than this there can not be. It is next to inspiration, and but little short of it. He who fulfills it is a mouth-piece for God, an oracle of heaven. This is the preaching which has the sublimest character, the most rousing eloquence, the most melting pathos, the most of stimulating force to move the soul to action, and nerve the whole man for his highest and holiest deeds.

It is true, the substance of the sentiments uttered in the word of God may be given in other terms, and without the use of a single Bible-phrase. But can it be given so surely, so safely, so powerfully, as in the free use of words which the Holy Ghost speaketh? Can we improve upon the divine methods of expressing divine truths? Can we frame a better Bible than God has made? It is for the preacher to furnish varied and interesting illustrations, with personal and practical applications, of Scriptural doctrines and duties. But can he do this so effectually, with such manifestly legatine authority as a message-bearer from God with such a grasp upon the intellect, conscience, sensibility, and will of his hearers, as when he freely refers to his "letters of instructions," and appeals distinctly to those documents divine from which both his teaching and his right to teach are drawn? Let Protestant preachers be Bible-preachers. If they will stand by the Bible, the Bible will stand by them. And the Church of the faithful will stand by them, too; for Christ's sheep know his voice best in the familiar terms of his own most precious word. The grateful experience of the Church has taught her, that, as Luther said, "Where the word flourishes, there flourisheth the Church."

A BIG REWARD FOR A SMALL KINDNESS.

A gentleman about going on board of one of the Brooklyn ferry-boats, some years ago, was asked by a small newsboy, in very earnest tones, to buy a paper. The paper was one that the gentleman did not like, and he declined to take it. The lad spoke again very importunately: "Do buy the paper, sir; it is the last I have; do take it, sir!" Moved by the entreaty, and the apparently extreme poverty of the child, the paper was accepted, and a sixpence given for it. The boy began to get out his pence to make the change;

but the purchaser kindly said: "Keep it, my lad; you need it more than I do." The boy, surprised, paused a moment, and eagerly seized the gentleman's hand, and kissed it. Affected by this impulsive token of gratitude, which seemed to indicate unusual poverty and need of relief, the gentleman gave the boy another piece of silver; and before any thing more could be said or done, hurried into the boat, with that pleasant feeling about the tip of his heart, which usually results from having given a gleam of cheerfulness to one in a dark and desolate plight.

But the gentleman's next thought was not one of self-satisfaction. He felt that he ought to have inquired into the case, and perhaps he might have found it his duty to attempt something more for the benefit of that forlorn thing whose lively gratitude for such slight relief had touched his feelings. He resolved to keep a look-out for that newsboy, when he should pass the ferry again. He often afterwards looked for the lad, but never saw him more.

Seated in the cabin, he glanced his eye over the newspaper; when, to his extreme surprise, he saw an advertisement, that the house he lived in, and of which he supposed himself the undisputed owner, *was to be sold that very day*, under foreclosure of mortgage to an insurance company. He was now thoroughly aroused, and attending at once to the business, found that this unpleasant affair was owing in part to a mistake made by the lawyer whom he had employed to search the title before purchasing, and partly to an error made by the company. With little difficulty he succeeded in preventing the sale; and escaped a great deal of trouble and perhaps vexatious litigation; and all this in consequence of buying a penny paper as an act of charity.

He saw, as all may see, the hand of Divine Providence in this thing. He felt that he had received a large over-payment for a little act of kindness. He resolved, that, in future, he would be more systematic in works of charity, and endeavor to practise them on impulse and principle both. That resolve, we trust, he has kept with a good degree of Christian fidelity.

C O R N E R E D .

WE translate the following, from the report of a Missionary among the German Catholics of New-York:

In the afternoon I visited eight families in the same street where I was in the morning; but took no fish in the Gospel-net. Only in

one house, I had an opportunity to begin a conversation. Seeing an image of Mary, adorned with artificial flowers, I asked whether it had been purchased in America.

"No, in Europe," was the answer of a mother, playing with her children.

"And did you bring no other images from across the sea; for instance, some to illustrate the history of Jesus?"

"No," she replied; "I had a peculiar confidence in Mary, the Mother of God. I knew that she was our special advocate. I greatly dreaded the sea-voyage; and so I took her with me, that I might have her to pray to on the perilous passage. And I had a fine sail to America, without ever suffering from sea-sickness. This I ascribe to her."

"But does Mary know when people pray to her? and what they pray about? Is she omniscient?"

"She is not omniscient," was the answer; "God only knows all things."

"How then is she aware of the innumerable prayers that are offered to her?"

"She is full of grace," were the woman's words; "and God makes known to her the prayers we utter."

"Ah! dear madam, I can not think that it is as you say. I do feel that your opinion dishonors our only Lord God. *For you make the great God to be only a mediator between the sinner and the virgin!* What can you say to this? To be sure, a man who has a favor to ask of another would be glad to have the intercession of that man's mother. But what if the man can hear very well, while the mother is deaf? How is the petitioner to gain his wish? Shall he tell it to the person who can hear, so that he may make his deaf mother understand it, and then invite her to intercede with him? Would this be a reasonable procedure? Beware, then, dear madam, of committing the absurdity of seeking the mediation of a mother of God who can not herself tell when you appeal to her for her aid."

Here the woman lost her patience; either because she saw her error, or because her house-maid, who was within hearing, could not keep from laughing. "Sir," she sharply exclaimed, "give me no trouble about my religion!" She spoke in a tone of vexation, and would converse no further at that time. I was contented with having dropped the seed. Time will show whether it fell upon a rock or on fruitful ground. So I left her with an assurance of my good wishes.

HOME FIELD.

THE following extracts from the reports of our Missionaries show the nature of the work they perform, and that their labors are not in vain in the Lord. We trust that the churches will not forget to pray for them, that they may be sustained and become increasingly useful. The Rev. Mr. Hoff, who is stationed in Detroit, Mich., says:

"The prospect of the Missionary work here becomes more and more interesting. The Lord seems about to give us a revival among the Canadians. He has much refreshed us by the bestowment of his grace in some few cases. The two recent converts, who were Romanists, and of whom I wrote in my last report, give us much satisfaction by their zeal and devotedness in the Christian life. They are often much tried, but remain firm. In illustration of this, I give you the following incident in reference to one of them:

"When it was known that he was about to leave the Romish connection, some of his friends told him he must go to the priest and inform him of his purpose, and obtain information about his duty, etc., before he withdrew. To this he agreed, and went. But when the priest heard that he was lately in the habit of reading the Bible, he refused to talk with him. The young convert, however, insisted upon a conversation, saying: 'I want to know whether I am right or not in the new views I have gained from reading the Scriptures.' The priest then said to him: 'You can not be right, for you did not read it under the care of the Church; and further, you can not be right, because our doctrines are taken, not only from the Bible, but also from Councils.'

"'What Councils do you mean?' inquired the young convert. 'I mean,' said the priest, 'among others, the Council of Trent.' 'Well,' said the inquirer, 'it is the teaching of that Council, so at variance with the Bible, that led me to determine to leave the Roman Catholic connection.' The priest was surprised to hear a Canadian speak in this manner, and demanded what he had found in the teachings of that Council that would lead him to such resolutions. The young man proceeded to tell him several things, when the priest became exasperated, and violently broke up the interview, saying: 'You are damned by your Bible and Council reading.'

"This visit of the young man to the priest, and the manner in which it broke up, was soon known to many Canadians, and it is doing much good. Many have been much shaken by it in their faith in the Romish system, and

we can not but hope that God will overrule it for the advancement of his cause among the people.

"We have also many good things to say in regard to the other convert. He is a Frenchman by birth, is zealous and active in Christian duties, and through his agency we have now the pleasure of seeing a number of his family relatives attending our religious meetings, and manifesting a deep interest in them.

"The time is now come to have a Sabbath-school in the French language, both for adults and children, and for that purpose I have applied for and obtained the use of a public school-room in the city. I have also been much occupied in trying to obtain a house of worship in a more convenient place than we now occupy.

"In regard to my labors among the Germans in Detroit, I may say, I have some encouragement. There are several families which it gives me great pleasure to visit. I lately found another family (Roman Catholics) to whom I sold a copy of the Bible. The husband and wife read it with much pleasure, and I hope they will soon find in it the blessed Saviour.

"Our Bible-class in the German language becomes more and more interesting. Yesterday evening I had one of the best of these meetings; not on account of the great number, for there were only about *fourteen* persons present, but because of the serious attention of every hearer, and the active part that many took in the common edification."

Since the foregoing was written we have received another interesting letter from Mr. Hoff, from which we learn that a more commodious house for public worship than the French and Germans now have is greatly needed. They did not succeed in obtaining the house they recently had in view, and the work of evangelization among the people, for whose benefit the Missionary labors, is consequently somewhat retarded. He is, however, not discouraged. He is kindly received in most of the families he visits, whether French or German, and with the aid of American friends there, hopes eventually to collect a congregation that will be able to sustain itself.

From the city of Cincinnati, Ohio, the Rev. Mr. Winnes, who labors among the Germans, writes:

"I have found during the past month much resistance to the truth; but notwithstanding, I have had great happiness in my visits, especially among Roman Catholics. In several instances I have seen the truth triumph over the dark and gloomy doctrines of the Romish Church; and I have found many who have closed their whole hearts against the Bible, just because of the lives and teachings of her priests. And some whom I know, I think are

so infatuated, that they would lay down their heads under the axe, and die for the doctrines of the Papacy, rather than abandon them.

"In some of the families which I visited I was received kindly. In others I was treated very rudely, and ordered 'out of doors.' In all these cases of violence the Lord's hand has covered my head, and I have suffered no harm. I have realized the fulfillment of his promise to be with his ministering servants.

"My preaching services and Sabbath-schools are continued without any change.

"The Sabbath-school held in the engine-house, now consists of about *one hundred* children. Last Sabbath morning we had ninety-seven children, and the Sunday before, ninety-three in attendance.

"The Sabbath-school in Clinton street has about *fifty* children in attendance every Sabbath.

"I have preached occasionally in the prison and in the city hospital.

"During the month I have made 265 family visits for religious purposes. I have distributed 280 tracts and 14 New Testaments to Roman Catholic families, and 2 Testaments to Protestants. I have also distributed 15 religious little books."

Mr. Winnes has recently formally organized his congregation of Germans in Cincinnati, and the prospects of usefulness there are daily becoming more bright and encouraging. It is now but about a year since he was introduced to that field, and the Sunday-schools and congregation with which he is connected are the fruit of his own labor, under the direction of the Board and of the "Local Committee" resident in that city. Such results should animate the friends of the cause, and lead to vigorous efforts to multiply our Missions, till all the deluded Papists of our land, of every tongue, are adequately supplied with evangelical teachers.

Mr. J. Murphey, who is stationed at Dubuque, Iowa, to labor among the Irish Romanists, and to sell the Society's books in that city and vicinity, has prosecuted his labors, as the state of his health would allow. The field which he occupies is one of great interest. The Papal influence within it, is very considerable, and there are many obstacles there to hinder the progress of his work. He says:

"I felt sorry that I could not be present at the Anniversary of the Society, as I have always been, since I came to the country, till this season.

"I have seen some ministers and got a list of churches, which I would have visited before now, but I took sick, and am not well yet. My health is often very poor. Besides travelling to sell the books of the Society, I have held 150 conversations with Roman Catholics, and distributed a goodly number of tracts this month.

"Many of the Catholics call me into the shops where they work, or invite me into their houses to speak with them on the subject of my mission. But in some parts I meet strong opposition from the political party that is opposed to the 'Know-Nothings.' That party, and the Catholics connected with them, think that 'Anti-Popery' means 'Know-Nothingism,' and in order to be consistent they must be in some degree 'Pro-Popery,' as well as 'Anti-Know-Nothing.'

"Money was collected in one place as I have learned, to purchase one of our Sunday-School Libraries, but objections were raised of the above-named nature. I must go there and explain the matter and set the good people right in respect to it."

The object of the American and Foreign Christian Union, in the language of its Constitution is, "to diffuse and promote the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists."

This is sufficiently plain, and it places the institution and its ends, entirely beyond the pale of political communions. It exists and operates for the accomplishment *not* of political but of great *moral and religious* purposes, worthy of the countenance and cordial support of every American citizen, of every name, and of every shade of political faith. And it is to be regretted that any, especially of American birth, through ignorance, misapprehension, or any other cause, should so under-value the blessings of Religious Liberty, and an Evangelical Christianity, as to be found under any pretext embarrassing or hindering their universal diffusion.

The Society, we repeat it, takes no part in political matters, but gives itself entirely to its constitutional and appropriate work. In doing this, it indeed seeks to enlighten and to secure the spiritual welfare of Romanists, who by the system of religion under which they have been reared, especially those of foreign birth, are deprived of the use of the Holy Scriptures, and are otherwise oppressed. And it seeks in a Christian spirit to give them the Gospel, to which, under God, the prosperity and happiness of our nation are chiefly to be attributed.

Reflection upon these facts, and knowledge of these objects of the Society, we are persuaded, will commend our operations to the hearty approval of all philanthropists, patriots, and Christians. And we do protest against being mixed up with any of the political parties of the nation, and thus placed in a false position, and consequently hindered in our work.

We trust that our Missionary, whose report has rendered the above

paragraphs necessary, will be able to place the Society in its proper position in the minds of the people within the sphere of his labors. In a note just received from him, he says :

"I have reason to hope that I will sell many libraries in this vicinity. Several Sabbath-School Superintendents and Ministers have engaged to aid me in the work of getting them into their schools. Since I last wrote, I have visited *one hundred* Roman Catholic families for the purpose of religious conversation, and the distribution of tracts and books in the English and German languages. I have visited Galena, Hazel Green, and some other places, with usual success, but nothing demanding special attention in reference to the Romanists."

Other reports from other stations will appear in our next number.

FOREIGN FIELD

HAITI.

OUR active Missionary by our last advices, had not yet made his expected removal from Don-don to Cape Haïtien, though all his arrangements for that measure are completed, and it will shortly take place. He has good prospects of usefulness there, and hopes for the best results. During the delay, he seems to have suffered no further from those who had stretched forth their hands to vex him. Meanwhile the Baron and his wife, who had been foremost in their opposition and wickedness, appear to be converted, and happy consequences seem likely to ensue in their vicinity.

FRANCE.

The twenty-second annual meeting of the Evangelical Society of France was held on the 18th of April. From the printed report, just received, we learn many interesting details. The chair was taken by the Rev. Louis Bridel, so well known and esteemed by many in the United States. In the course of a fine introductory address, he said, that, in France, among a nation that styles itself Christian, we may say without any exaggeration, Christianity is that which is most alien from the minds and hearts of the people. It is hard to realize the gross ignorance of the people concerning that

work of salvation which Jesus Christ came to accomplish. There are in France numberless places, where you could not find one person able to answer in a Christian manner the question, "What must I do to be saved?" The priests—what did they do to stem the spread of materialism and indifference? They get up the decree that the Virgin was immaculately conceived, to excite the superstition of some and the scoffings of others! On the other hand, the agents commissioned by the Evangelical Society preach a Gospel which may be summed up in the following doctrines: The fall of man, his condemnation, justification by faith, regeneration, the necessity of sanctification;—in a word, salvation as a work of the grace and mercy of the Father, the Son, and the Holy Ghost. Old tenets! But they *have* life, and *give* life. All true Protestants, of every denomination, the world over, feel them and love them. In this they are as one man. Herein is the unity of the faith, and of the brethren, and of the work of God.

When Mr. Bridel had closed his animating remarks, the annual report was read by M. V. de Pressensé. Of this admirable document we must give a condensed account. It asserts, that never was the Bible so actively sold as last year, never was there such a demand for religious tracts, never were the consciences of all more responsive to the calls made in the name of God. War, disease, and worldly excitements engross the minds of the great mass of the people. It is only a small minority who evince truly religious wants, but they evince them from all quarters. The converts have remained true to their convictions, and have added some eloquent pages to the ecclesiastical history of our times. In five departments of France, their places of worship have been closed by the police, and their schools prohibited. Still the Society, which is supported by those Protestant churches which are independent of the State and its treasury, has succeeded in obtaining from the Emperor and his Minister of Public Instruction and Worship, an acknowledgment of their rights, though this acknowledgment has not yet been recognized in practice to the full extent.

Two members of the Evangelical Committee repaired to the Department of the Haute-Vienne, where the brethren had suffered the most. These gentlemen obtained the most gratifying testimony from the civil authorities of the Department, as to the excellence of the character of the Evangelists. At Villefavard, all the heads of families declared that they would never abandon the word of God. The same answer came from every quarter. It was resolved in

concert with all the independent churches in France, Baptist and Wesleyan, to address a joint memorial to the Emperor, soliciting him to interfere in behalf of their religious liberties. This movement was warmly seconded by the brethren of the State-paid Protestant churches of France, though no persecution of this kind had fallen upon them. In this matter, there was an extemporaneous "Christian Union," highly honorable to all the parties. The Emperor obtained very fair speeches in reply from his Napoleonic Majesty, to the effect that he had perused their Memorial with interest and kindness, and that "his will was that every religion should enjoy such freedom as was consistent with public order." His Ministry also conceded that permission was due to every meeting whose object is solely religious, on the conditions of procuring a license from the public authorities, of having a place of worship in a good state of solidity and salubrity, and of being always open to the inspection of the police.

While the chapels were closed, the brethren, in many places, met for worship out of doors, in secluded spots. Here they gladly worshipped Him whose temple is the universe, and praised him in a sanctuary no tyranny could shut up. As a sample of the spirit of these brethren, who have always, on principle, scrupulously refrained from being mixed up with political affairs, we give the following:

"The eagerness of our friends to attend the meetings, in spite of the rain, and the frost, is truly admirable. Last Sunday the meeting had been appointed at eight o'clock. At half past seven I went, with one friend to the appointed place. The ground had been hardened by the frost. We were near the appointed place, and we saw no body coming. I said to my friend: 'Bad weather will probably keep our friends at home.' Yet, I went on, and we soon perceived through the brooms, a row of heads peeping above the wall of the meadow. The congregation were waiting for us. We put some of our friends on sentry, and we peacefully performed our worship. Never had I presided over so numerous a meeting. It is not the men or who brave the rigor of the season to hear the preaching of the Gospel, but also the women, girls, and children."

This state of things has now lasted for two years. It is, therefore, no momentary excitement produced by persecution; but a manifestation of steady perseverance under very great difficulties.

Many of the missionary stations have been much prospered. A few new churches have been organized. The mission-stations

in Paris have been quite successful, and are extending their operations and influence. The Christian schools have afforded particular encouragement, and the normal school for student-teachers has already been highly useful. The greater part of the scholars consider their calling as *a holy mission which they have to fulfill among children*, and in which much good may be done. They regard the school as the seed-plot of the Church. Feeling that a devout teacher can do much towards evangelizing the adults, they devote themselves to that self-denying agency.

The number of laborers, in different stages, sustained by the Evangelical Society is one hundred and two. The expenses for the year were nearly \$27,000. The receipts, of which about one tenth part was from the American and Foreign Christian Union, fell short of the expenditures nearly \$2000. Would that we had the means of doing more for those excellent and faithful brethren.

GENEVA.

We have a recent communication from the Evangelical Society in this famous city. They express their thanks for the kindness with which their delegate, William Rey, Esq., has been received by us. He appears to be much pleased with the Christian friends he has found in this country. The Committee say: "We earnestly wish his mission" (which was to collect some extra assistance to relieve that Society from its debts) "may be successful; for, after having passed in France through a time of persecution, we have now, at least in the Department of Saone et Loire, greater liberty for evangelization since our Society is become known to the French government, than we ever had under Louis Philippe or the Republic. But *the want of funds* prevents us from availing ourselves of this liberty as we should wish to do."

We hope that our readers who have the means of supplying some part of this "want," will bear in mind this closing remark, of melancholy tone.

THE SAINT-TRAFFIC.

WHEN Pius IX. recently decreed that the Virgin Mary was conceived immaculate, the Queen of Spain, who is quite another sort of a woman, sent His Holiness a splendid crown, much costlier than her bankrupt treasury and credit could afford. The Pope returned the compliment by sending her the bones of St. Felix the Martyr.

The gift could not have cost him much, for old skeletons are abundant in the Catacombs of the Eternal City. But the value even of this donation has been reduced more than sixty *per cent*, by the discovery that there were already *two other veritable* skeletons of the same saint in "Catholic Spain"!

The *ultramontane*, alias thoroughly Popish journal, "La Speranza," gives the following explanation of this mystery: "When the piety of the faithful has recourse to His Holiness to solicit a holy body, it is the custom to gather up in the Catacombs the bones of martyrs of either sex, to make up a skeleton from them and to fasten it together in the natural shape by means of suitable ligatures. After this, the sovereign Pontiff gives it one of the generic names which are equally applicable to all the martyrs of the faith; as St. Fidelia, because all the saints have showed fidelity to their vocation; St. Victor, because all the saints have been victorious; St. Felix, because they have all been crowned with the halo of eternal felicity." A precious explanation this! and adapted, wherever known, to heighten the market-value of these rotten wares! This is equal to the story told by Martin Luther, of an impudent relic-monger at Rome, who sold to five different Germans as many legs of the ass's colt on which our Lord rode into Jerusalem. "And so," quoth the Reformer, "the Pope used to make ass-heads of us all."

This comical process of making up one composite Saint out of the scattered bones of several, and then dubbing it with a generic name, reminds us of the poor fellow who, in one of Addison's "Spectators," describes his dismay on seeing his "made-up" bride undress herself for the first time. First she pulled off her elegant head of hair, and hung it over the mirror. Then she picked out her teeth, all in one set, and placed them in a glass of water. Next she plucked out a glass-eye, and deposited it in another tumbler. From this, she proceeded to hang her hips over the back of a chair, and her breasts alongside of them. But when she unfastened her cork-leg, and made it stand up in a corner, the amazed bridegroom began to doubt whether any thing would be left that could be called a wife. Verily, it seems to us, that the Queen of Spain was grossly insulted, to have such an infelicitous Felix, so apocryphally constructed, sent as a requital for her gorgeous gift. This is surely one of the last tricks of the Romish trade. When we consider that these relics are supplied, in order that they may be made objects of religious faith and veneration by deluded worshippers, how can we repress our indignation at such diabolical imposture?

LEAKING OUT.

THE marshals are now taking a census of the State of New-York. The returns thus far indicate a very large increase in this city, a fair increase in the other commercial towns, and a considerable *decrease* in the agricultural population. Various explanations have been devised to account for this latter circumstance. The *Freeman's Journal*, after reciting these explanations, rejects them as insufficient, and offers to "put its finger" on the "disposing cause" of this undesirable change. And what is it? Why, as the *Journal* will have it, it is the "onerous taxation for the support of State Schools levied upon real estate." The intelligent farmers of New-York, it seems, are emigrating to the distant West to get rid of this burden! The absurdity of this reasoning is evident from the fact, that these migrating farmers go to new States where the same free-school system is ready to meet them; and also from the fact, that free schools *enhance* very greatly the value of real estate in their neighborhood. Destroy these schools, and the valuation of property around them would sink at once. All the families having children to educate would begin to move off till they could find free schools again, and the childless families left behind would not very greatly help to swell the next census. In this argument there is a *leaking out* of the bitter hatred borne by Dr. Hughes and his mess-mates against the free schools of our nation. Those schools have the Bible in them; and if not, at least raise up those who can and will read the Bible. And so they must be an abhorrence to anti-biblical Popes and their supporters.

THE PERSECUTED.

MUCH feeling has been excited, especially among British Christians, by the imprisonment of Domenico Cechetti, in Tuscany, for the sin of having a Bible and using it. When the Madiari were imprisoned there for similar transgressions of Popish law, their liberation was effected with extreme difficulty, and it was feared that this new prisoner of Jesus Christ might long be held in durance. But the energetic intervention, at the urgent instance of the Committee of the Protestant Alliance, of Lord Clarendon, one of the most laborious of British statesmen, has proved effectual, under God, to

the opening of the prison-doors. On the 10th of July, Cechetti's oldest son was notified that he might visit his father on the morrow, preparatory to his father's quitting the prison of Imbrogiana, and that larger prison, the Tuscan State; for he is released only on condition of expatriating himself. Surely it must be a sorer punishment to be compelled to live in such a country than to leave it. At the intercession of the British Envoy, the King of Sardinia has given Cechetti an employment in the Royal Tobacco Manufactory. The London *Christian Times* says: "There is reason to apprehend that an understanding is growing up in Southern Europe, that Protestants must not be killed, ought not to be imprisoned, but may be banished. They are like stray cattle, caught in trespass. They are not to be knocked on the head, but only driven off the ground; or, perhaps, the exact arrangement will be—first to impound them, and then give them up to any that are bold enough to come and claim them."

The cruel incarceration of Cechetti has brought to light another similar deed of darkness. It seems that another Italian, Eusebio Massei, has been impounded for the last nine months in the same prison of Imbrogiana, which bids fair to become as famous in the history of persecutions as the "Lollard's Tower" in London of old. Massei is a native of Pontedera, a journeyman baker, and father of a large family. He was formerly a dissolute man; but two years since, simply by the teaching of the Holy Spirit while reading the Bible, he became a new creature, and all around him were struck by the reformation in his conduct. In the beginning of last November, he was dragged before the Prefect of Police for the Department of Pisa, and *without being tried in open court, or confronted with any witnesses*, was condemned to a year's imprisonment. He was at once sent off, and with such stern secrecy, that his family have not dared to speak of his arrest and sentence, and have never since heard from him. His wife and seven children have meanwhile been cared for by his fellow-Protestants at Pontedera, whose existence was not known till Massei's confinement has revealed them. We know not what trials may be in store for them. Let us hope that the same powerful intercession which has opened the prison-doors to Cechetti may effect as much for his brother in bonds.

Forasmuch as the Constitution of the American and Foreign Christian Union obligates us "to diffuse and promote the Principles of Religious Liberty," as one of the grand objects of its organization, we feel compelled to protest, with all earnestness, against religious

intolerance wherever it exists, and is exerted under color of law. We consider intolerance as more odious and inexcusable, because more inconsistent, in Protestant than in Papal countries. We are indignant to learn that a law has been lately enacted in Sweden, inflicting a heavy fine, or four weeks' imprisonment upon bread and water, for the observance of the Lord's Supper, otherwise than in the parish church. Among other cases of gross violation of the rights of conscience, a colporteur has been condemned to fines amounting to one hundred rix dollars, *only* for reading the works of Luther in Lutheran Sweden!

A memorial has been addressed by the officers of the American and Foreign Christian Union to the President of the United States, praying him to cause the worthy Minister of the United States, who so creditably to himself, and honorably to this country, represents this nation at Constantinople, to urge upon the Turkish government the abrogation of the laws which make it a capital crime for a Mohammedan to embrace the Christian faith, and to grant entire religious liberty to all its subjects, without distinction.

ST. BARTHOLOMEW'S DAY.

THE Officers of the American and Foreign Christian Union have issued a circular to the Pastors of Churches which coöperate in our labors, calling their attention to the twenty-fourth of August, known in the calendar as St. Bartholomew's Day, and known in the history of Protestant sufferings and martyrdoms as the day when, in the year 1572, the Huguenots of France were abandoned to assassination and pillage, and the blood of more than seventy thousand human victims flowed to satiate the burning thirst of the Romish Moloch. The object of the Circular was to invite the Pastors to take occasion from the return of that day of tragical memories to preach in such a manner as to revive the true Protestant spirit, and to renew their exertions for the conversion of the Papal world to Christ and his Church. We trust that all have received this appeal in season; and that a great multitude has been rallied to a combined and strenuous effort to help onward the cause in which we are engaged. If any may have failed to enter upon the theme on the Sabbath nearest to that memorable day, we earnestly hope they will take it in hand at the earliest opportunity.

NOTICES OF BOOKS.

THE CONTROVERSY BETWEEN SENATOR BROOKS AND "† JOHN," growing out of the Church Property Bill. In our July number, we took occasion to comment with just severity upon the impudence and trickiness of Dr. Hughes, in publishing his "Brooksiana" as a full report of his controversy with the New-York Senator, *and omitting from it three of the most important letters of the latter*. All our readers ought to be furnished with a *complete* copy of this important correspondence, which is carefully edited by W. S. Tisdale, Esq., and published in an octavo pamphlet of 80 pages by De Witt & Davenport, of this city.

From Messrs. Carlton & Phillips, Publishers, 200 Mulberry street, New-York, we have received the following valuable works, all of them well got up:

1. THE TEMPORAL POWER OF THE POPE: containing the Speech of the Hon. Joseph R. Chandler, delivered in the House of Representatives of the United States, January 11, 1855. With Nine Letters, stating the prevailing Roman Catholic Theory in the language of Papal Writers, by John McClintock, D.D. Thanks to Professor McClintock for this admirable little book! We would warmly commend it to all who wish to find out, with little trouble and small cost, the *exact truth* in regard to this grave subject.

2. THE LIVES OF THE POPES, from A.D. 100 to A.D. 1853. A stout duodecimo, containing what was first published by the London Religious Tract Society in *four* small volumes. Excellent both for reading and reference. Full, condensed, accurate; a first-rate book for a family library.

3. THE GREEK AND EASTERN CHURCHES: Their History, Faith, and Worship. Revised by D. P. Kidder. Re-published from an English copy. Small and lively. Brim-full of information as to the religion of Russia and the East. Good for any library, whether the Clergyman's or the Sabbath-School's.

4. THE BRAND OF DOMINIC: or, Inquisition; at Rome "Supreme and Universal." By Rev. William H. Rule. The Author, we believe, is a Wesleyan Missionary, long stationed at Gibraltar. He has travelled much in Spain, where the "brand" of the red-hot Dominic had "burned in" as deep as anywhere. This duodecimo volume contains much new matter, cautiously compiled, and the authorities distinctly cited. It gives the history of the Inquisition as it was and is, showing that it belongs necessarily to the very life and spirit of the Romish Corporation, and must last while that lasts. It shows conclusively, *that the Inquisition now exists, and acts throughout Christendom, less repulsive, indeed, but not less effectively, than when it paraded its penitents, and openly burned its victims*.

5. THE YOUNG MAN ADVISED: or, Illustrations and Confirmations of some of the Chief Historical Facts of the Bible. By E. O. Haven, D.D. 12mo, pp. 329. This book is written expressly for the young skeptic, who is all afloat in his religious views; and it aims to help him "feel his feet" upon the solid bottom of Inspired Truth, where alone he can find rest and safety for the soul. Professor Haven, by this labor, has earned an enviable place among the benefactors of the young.

6. A MANUAL OF BIBLICAL LITERATURE. By W. P. Strickland, D.D. The subject is systematically treated, and in a manner suitable for popular use.

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8. **CHRIST AND CHRISTIANITY: A Vindication of the Divine Authority of the Christian Religion, grounded on the Historical Verity of the Life of Christ.** By William Lindsay Alexander, D.D. A most conclusive confutation of all that mythic school of infidel theologues, of whom Strauss was the chief teacher. It demonstrates that their system is unscientific and unphilosophical.

9. **PORTRAITURE OF THE NEW-TESTAMENT CHURCH-MEMBERS.** By Charles Adams. A series of well-written reflections upon nearly two hundred brief Scripture phrases, each descriptive of some trait of Christian character.

THE BOOK OF POPERY. A Manual for Protestants; descriptive of the Origin, Progress, Doctrines, Rites, and Ceremonies of the Papal Church. By Ingram Cobbin. An English work, re-published by the Presbyterian Board of Publication. It is very small, but there is a great deal in it. It is full of the curiosities of the subject, and of explanations of Popish practices. It goes to show that Rome is always herself; and though that Jezebel sometimes washes her face, and puts on clean attire, she is at heart the same inveterate foe of Christ, his truth, and his people, as ever.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1855.

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CONTENTS.

	PAGE		PAGE
Political Pretensions of the Popedom,	401	FOREIGN FIELD,	423
A Brand from the Burning,	406	Haiti,	426
Popish Baptism,	412	France,	433
Decays of the Popedom,	416	Geneva,	441
Popery and Pravity,	418	The Saint Traffic,	441
Popery and its Practices,	427	Leaking Out,	443
Preaching the Word,	430	The Persecuted,	443
A Big Reward for a Small Kindness,	431	St. Bartholomew's Day,	445
Cornered,	432	NOTICES OF BOOKS,	446
HOME FIELD,	434	Receipts,	447

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VI.

OCTOBER, 1855.

No. 10.

PRIVATE JUDGMENT.

ALL persons much acquainted with the writings of the Romanists must have observed how often they harp upon this string. They profess to be guided by the common consent of the Fathers, by the harmonious decrees of the General Councils, by the accordant decisions of the holy chair of St. Peter, as uttered by his successors in an unbroken series of apostolical spirit and power; or, in more general terms, by the unanimous voice of an infallible Church, speaking by the promised continuous inspiration of the Holy Ghost. In strong contrast with these high-sounding claims of theirs, they speak of Protestants as guided wholly by the light of *private judgment*, in the case of each individual, who determines for himself the sense of Scripture, and the obligations of faith and morality. And as all individuals, except, perhaps, one old man at Rome, are confessedly very fallible, it must follow that all Protestants shall be necessarily liable to much uncertainty, changeableness, confusion, and fatal error in their views and practices.

This specious argument, so often and so confidently repeated, has been usually met by proofs that the Papist, even on his own grounds, is as badly off as the Protestant, or rather something worse. As to the pretended "consent of the Fathers," learned Protestants have printed folios full of demonstration, that the Fathers, or the chief writers during Christian antiquity, were full of contentions among themselves as to the vitals and essentials of religion. Many of their interpretations of Scripture have been held up to scorn as supremely ridiculous; as where Jerome explains the words of the Psalmist,—“Upon an instrument of ten strings will I sing praises unto thee,”—to mean the entrails of holy David, macer-

ated by fasting, till they should become tense, and twisted, and vocal as the chords of a lyre! There is scarcely the simplest point in the Gospel, in respect to which the Fathers have not been quoted in opposition to each other; and the poor Christian who should attempt to follow them all, would be truly "a child of many fathers," and the servant of a multitude of masters, whose conflicting directions, instead of smoothing his obedience by any thing like "common consent," would drive his soul to destruction. A "Bibliotheca Patrum," or library edition of the Fathers, would make a Bible a thousand times bigger than the one we now have, and ten thousand times more perplexing as a "rule of faith." Luther, who had sought their guidance with anxious care, went at last so far as to say, as reported in his Table-talk: "When God's Word is by the Fathers expounded, construed, and glossed, then, in my judgment, it is even like to one that straineth milk through a coal-sack, which must needs spoil and make the milk black." Without going so far as this, for we would venerate the Fathers discriminat-ingly, notwithstanding their numerous mistakes and weaker fancies, we do not hesitate, after pretty extensive reading of them, to say, as one of the greatest scholars of our times has said of Luther, Melancthon, and Calvin, "the least of them was not inferior to Augustine; and worth a brigade of the Cyprians, Firmilians, and the like."

Other Protestant divines have laboriously collated the canons of the Œcumenical or General Councils; in which they have encountered two grave and insuperable difficulties; the first in ascertaining what Councils are really general or catholic, and not merely provincial or partial representations of the Church; a point on which Romanist theologians themselves are much divided. The other incurable difficulty is in finding that harmony in their canons or decrees, which is needful to make them suffice for the spiritual direction of one who feels a holy horror of following his own private judgment. Certain it is, that Councils have very often been "quite by the ears" among themselves; and that the wisdom and the grace of them has not always been on the side of the majorities. It is also certain that different Councils have decided the same question in opposite ways, and have nullified each other's decisions.

If we turn to the decretals which have issued in vast numbers from the occupants of the papal chair, we shall find as little encouragement for the poor soul who is seeking a reliable substitute for his private judgment. On various subjects, and some of great magni-

tude, different popes have decided all around the board, and in diametrical opposition to each other. This might be curiously illustrated, if present space permitted, by going through the history of the "recently defined" doctrine of the immaculate conception of the Virgin Mary. Authors who, like Basnage and Edgar, delight in exhibiting the "variations of Popery," have collected numerous examples of conflicting papal decisions, many more than enough to upset the pretense that infallibility resides in the opinions of the occupant of that interesting piece of furniture known as St. Peter's chair.* Most of the men who have been popes for the last eight or nine hundred years were such notorious characters, that it seems strange how any sane man of decent morals could value the religious opinions of the whole of them, had they been ever so harmonious, above his own comparatively uncorrupted private judgment.

If we go in search of that other form in which the doctrine of ecclesiastical infallibility has been stated, namely, as found in the voice of the whole Church speaking everywhere and always the same things, we shall be no less at a loss. In the first place, is the Church the whole body of baptized believers? If so, where and when has this entire body uttered its sentiments on all the disputed points of truth and duty? Or does this utterance, if any such there be, include good and bad together, blending into one compound the visionary, superstitious and barbarous notions of the vast majority of "weaker brethren," as well as the sounder sentiments of the more enlightened few? Or, if it be not this, but only the unanimous utterance of those things wherein they are and always have been agreed, who shall winnow out all the chaff so as to leave us infallibly nothing but the pure wheat, a feat much too hard for our despised private judgment? Or, if it be not this, are we to understand by the Church a holy corporation of priests personating the Church, a sacerdotal representation of the whole fraternity, acting and speaking for all Christendom? Yet the Roman hierarchy is far from sufficient to serve as the reality of this idea, and leaves the mind dissatisfied with an establishment whose history shows but faint indications of agreement in any thing but the lust of money and of power, and in grasping at the means for obtaining and securing them.

* This antiquated article, long the subject of many superstitious and foolish legends, has, of late, been discovered to be of Saracenic workmanship, probably a part of the spoils of some Eastern crusade, and bearing Arabic inscriptions in honor of Allah and Mahomet his prophet! Verily "the heast" and the "false prophet" may fitly take turns in the use of this famous *cathedra*.

Again we ask, What is that Church which can dictate infallibly, and in the name of God, its demands upon the conscience and the heart? And where is the organ or instrument through which its divine oracles are authoritatively delivered? This is an extremely pertinent and practical question, to which the Papist, when challenged, can make none but an evasive or illusory answer. The Protestant is apt to think that if the inspired Scriptures, those lively oracles of God, can not speak conviction to the mind, it must be the mind's own fault. If God can not speak in human language, his own divine gift to man, so as to make himself intelligible to the humblest capacity as to all things needful to salvation, it is in vain to expect that any man, or company of men, can succeed in the attempt. "The Pope," says Luther, "attributeth more power to the Church, which is begotten and born, than to the Word, which hath begotten, conceived, and borne the Church." When the inquirer asks, What am I to believe? the Papist eagerly replies, "Audi Ecclesiam! Hear the Church!" The Protestant solemnly answers, "Give ear to God himself, who speaks to you, as *He* has thought best, in his own sacred Word." Now, as Coleridge says with truth, "We all know what we mean by the Scriptures; but how know we what the Papists mean by the Church, which is neither thing nor person." And therefore the Reformers said wisely, "Let the Word of God establish the articles of the faith, and no one else, not even an angel from heaven." God alone is infallible; for he only knoweth all things. God alone is true; for of him only can it be said, that, by a glorious moral inability, it is impossible for him to lie.

Such, for substance, are some of the answers which have been made to the arguments of Romish polemical writers as to the substitutes they are so ready to urge in place of that private judgment whose exercise they so petulantly deride and decry.

It seems to us, however, that a very simple and conclusive reply may be made to all their pretenses upon this point; and as this reply has never, to our knowledge, been distinctly stated, we have been induced for that reason to draw up this present paper.

Our general reply is, *That God has so constituted his creature man, and placed him in such moral relations, that it is impossible for man to divest himself of the exercise of his private judgment even in the highest province of religious truth and responsibility.*

The simple fact is, that the Papist of most implicit faith in the dictates of Rome exercises his private judgment in that matter just as much as does the devout Protestant reader of the Bible; nor can it,

in the nature of the case, be otherwise. To make this plain, it needs only to be asked, Why is this man a Papist, and that other a Protestant? The only possible answer is, That the former, in *his* private judgment, has decided that it is the Pope's business to settle his faith and ritual for him; and the latter, in the same way, has decided that this can only be done by the Bible sincerely and honestly consulted. The Papist, by his decision, may make shorter work of it; but he has not thereby abandoned his right of private judgment, nor could he if he would. He can not stay a Papist for one hour longer than his despised private judgment keeps him one.

For example, take the case of Mr. John Hughes, that lucky Irishman, who owns such a vast amount of real estate in New-York and elsewhere. Not to impute to him any unhandsome motives, such as the love of mammon, the lucre of gain, personal ambition, a spirit of domination, or any thing of the kind, we merely ask what it is that leads him to take all his religious ideas from Roman dictation? The sole reason which can be given for this phenomenon is, that his private judgment, by some means or other, has satisfied him that this is best for him, and must be done. Now it is of no consequence, in this argument, what the motives, reasons, or considerations may have been, whereby his judgment as to his personal duty may have been brought to such a decision. Let these have been what they may, right or wicked, wise or foolish, thus much is certain, that if they had not convinced him, he could not have been what he is or professes to be. And for him, and for no other man, is there, or can there be, any escape from this necessity to exercise his private judgment as to the rule and basis of his faith. He can abide in Popery no longer than he is kept there by the bonds of his individual convictions, however produced, that there he ought to remain. And if ever the time should come, (would that it might!) when his private judgment, being more enlightened, and moved by holier influences, shall take a different view of his obligations as a being responsible to God, there will be an end of all his Popery. He is held to it by no other bond than that which he so much condemns as that which attaches conscientious Protestants to their evangelical belief. For him and for them, there is but one law; all must alike exercise their private judgment on the great themes of religion and morality, and all must alike answer to God for the manner in which this is done, and the results that must follow in time and eternity.

Nor is this any thing but what ought to be looked for under the moral government of a good and holy God. He is infinitely intel-

ligent; and from his intelligent creatures he requires an intelligent homage. To him there can be no such thing as a blind, mechanical or slavish obedience on the part of beings whom he made in his own image. He must have the heart, or he will have nothing. So Jesus said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father *seeketh such* to worship him. God is a spirit: and they that worship him must worship in spirit and in truth."

LAFAYETTE AND THE PRIESTS.—No. III.

THE discussion going on between Bishop Spalding, the metropolitan of Kentucky, and Professor Morse, the cosmopolitan of the magnetic telegraph, possesses both a historical and a moral significance. The distinguished Frenchman is enthusiastically venerated by the great body of the Americans, as a most generous benefactor of our country in the day of her need, and as a true lover of our free institutions. They have named towns and counties, halls and colleges in his honor. His opinions naturally carry great weight with our countrymen. In his later years he was known to speak in very sharp terms of the Romish priests as being, for the most part, deadly foes to popular freedom. An expression uttered by him in conversation on this subject with Professor Morse, has for thirty years passed current as a proverb, and without contradiction. The priests, who used to hate the old hero for his liberal sentiments, and were wont to revile him in very bitter and abusive terms, made no attempt to rebut the influence of his declared opinions, or to deny their authenticity, till this late day, when living witnesses are getting to be few by reason of death. Professor Morse still survives to make good his representations, and has called forth the testimony of two other gray-haired men, to whom at least Lafayette avowed the sentiment so long imputed to him. One of these is a venerable divine, whose testimony, though inaccurate as to some of the *circumstances* detailed by him after such lapse of time, is most clear and vivid as to the *substance* of what he relates. The other is an honored merchant of Virginia, whose straight-forward statements bear the plainest imprint of integrity.

Three such witnesses ought to be enough to silence a Sadducee;

especially as they are backed up by quotations equally pungent, adduced by Professor Morse from authorized editions of the public speeches of Lafayette.

But on some men all testimony is thrown away. Bishop Spalding has printed a letter from the historian, Jared Sparks, which is merely negative, and to the effect that he never heard Lafayette intimate his dislike of the Romish priests, and would not believe that he ever uttered such a sentiment to any one else, preferring to think that he must have been misunderstood. Mr. Sparks, as we understand, is an old-fashioned Socinian; a sort of men who believe very little of any thing; and what little they do believe, they believe as if they believed it not, because it is part of their belief that the man who does not believe as they do stands an even chance of being as much in the right as they are. Of what avail is the incredulity of such persons in opposition to clear and ample proofs?

Bishop Spalding tries to throw off the weight of evidence that his class was odious to Lafayette, by raising a great variety of side issues, as to his dying in the communion of Rome, and the like. Professor Morse chooses to *stick to the facts* in the case, and refuses to be drawn off from the real question by discussing collateral points about probabilities, consistency, and the like. Nothing is more common, in France and elsewhere, than to find men who detest the priestcraft of the Romish hierarchy without having reached such a deep conviction of the corruption of the whole system and communion of Rome, as to become avowed Protestants. To this class Lafayette belonged. And the only effect that can follow Bishop Spalding's attempts to relieve his priestly and Jesuitical fraternity from the burden of Lafayette's condemnation, will be to fix the fact more firmly and prominently before the public mind. All his use of forged documents, his quotations from books proved never to have been in existence, his disingenuous quibbles, and his abusive rhetoric, will only redound to his own confusion and shame. We here-with present Professor Morse's third and most excellent epistle.

From the Louisville Courier.

TO BISHOP M. J. SPALDING.

"If ever the liberty of the United States is destroyed, it will be by Romish Priests."—
LAFAYETTE.

PO'KEEPSIE, July 23, 1855.

I have read your remarks in the *Courier* of the 20th June. Perceiving your extreme sensitiveness, on the accidental publication of my communi-

cation, when you happened to be absent from Louisville, and learning by your last that you were to be absent for two or three weeks, I have delayed my reply, and now send it with a request to the editor that it may not be published till your return.

It is a paltry complaint on your part, sir, that my letter of June 8, from some fortuitous reason which I could not possibly know, was not published, as you say, "for more than a week" after it was received in Louisville, which period, "more than a week," turns out to be "three and a half days!" In the excitement of debate, sir, you should not be betrayed into such reckless exaggeration, especially on a point of no consequence whatever.

I am sorry to see, sir, that your disposition to indulge in low personalities, a disposition manifested in the very outset of this controversy, in your first attack upon me, increases as you proceed. You seem to be quite unconscious that your witless flings at the telegraph, your sneers at my academic title of LL. D., your forced and impertinent allusion to "Maria Monk's disclosures" and to "spirit-rappings," and your insulting scoffs at my supposed old age, and similar jeers, are but examples of that "vulgar abuse" you profess to denounce. Your numerous insinuations of falsehood against me, your groundless intimations that I was not in correspondence with Lafayette; that I was not on the Polish Committee with him; that I was instigated by sordid motives in editing the confessions of the French Catholic priest; with other gratuitous inuendoes of like complexion, are examples of that "low suspicion" which you condemn, and which you justly consider as the evidence of "distrust in the soundness of one's cause." I can adopt your language, sir, but shall leave the public to make the proper application. "When a man so far forgets himself as to resort to a species of warfare so utterly discreditable, it is a sign that he distrusts his own cause, and is forced to substitute low suspicion and vulgar abuse for calm statements of fact and dispassionate reasoning."

And what, sir, is the occasion of this special little homily which you intended for my benefit? You call for a retraction. A retraction of what? How is it you have forgotten all the unworthy insinuations towards me in which you have indulged, and to which I have just alluded, and have fixed your mind exclusively on the solitary and *complimentary* insinuation which I expressed in the following words: "Can the public be fully assured, when they know the principles of allowed equivocation and perjury on which your entire corporation is known and proved to be based, and the systematized fraud and falsehood authorized by it, that there has not been a convenient collusion between you, sir, and this same Mr. Old Line? Acts of this complexion, in the annals of your corporation, are not so uncommon as to make it impossible." Why does this solitary insinuation so disturb your temper, as if it were an insult, while none of your numerous insinuations against me have given me the least anxiety? You would do well to study the philosophy of that uneasiness which my compliment has created in your bosom.

Conscience may have something to do with it. Why, is it not a compliment, if you are sincere, to say that you act in conformity with the standard of morals you have so deliberately adopted? Your system of morals authorizes equivocation and *perjury*, (you dare not deny it,) abhorrent as is and ought to be the fact in any community. If, therefore, you equivocate and falsify, you but act in conformity with your principles. Why should you complain if you are taken at your word? Since you seem fond of dilemmas, here is one whose terms are not ambiguous. You accept the system of morals approved by your hierarchal head, or you do not. If you do accept it, then to be charged with collusion in equivocation and perjury is a compliment, which you should receive with complacency, for it but affirms that you act consistently with your standard. If you do not, then you are at variance with your infallible head. You can choose on which horn of this dilemma you will be tossed.

But, sir, you have no excuse for any like insinuations against me. I am not amenable to your standard, nor have you any right to judge me by it. I claim to be judged by the standard of Christian morals which I profess, and which, as yet, is recognized throughout the length and breadth of this land, except alone by your corporation, as the very foundation of all law.

While so many disparaging insinuations against me, which imply violations of my own standard, are not only unconfessed and unapologized for by you, with what face do you call upon me to retract the single insinuation, which, to your own conscience, is a praiseworthy act on your part, if you are conscious of the soundness of your own standard, and an infamous one only if your conscience condemns your standard as infamous?

There is but too much evidence in your last communication that the corrupt school in which you have been educated influences (as is quite natural) your tone of thought and your argument. You act consistently with the standard of your corporation. You seem to be perfectly at home in the sophistry of equivocation and falsification. That I may not seem to do you injustice, in this language, I shall support my assertion by a few examples from your last article.

You falsely state that I published the confessions of the French Catholic priest as "a fit companion of the awful disclosures of Maria Monk." This you must have known was untrue.

You state that I acknowledged that I could not remember the identical words of conversation in interviews with Lafayette, and yet that "I had published to the world those identical words." This you knew was absolutely untrue, yet you assert it, not once only, but several times.

You state that when I was challenged to produce the letter received from Lafayette at Havre, and to exhibit the original, that "I backed out," "that I took special pains not to publish it," when you knew that the letter had been published; that you had been told where it could be found; that the original was in my possession, and had been exhibited to thousands.

You state that my quotations from the patriot's writings "are nearly all of them *garbled*." You have not specified, and can not specify a single instance of this nature.

You state that in my translations "I foist in or leave out words and phrases at will," meaning (if you mean any thing) that I have perverted Lafayette's sentiments. You specify nothing, and can not specify a single instance of the sort. These few examples of your proneness to falsification will suffice for the present.

But now to the main issue, from which the necessity of administering a salutary rebuke to your reiterated importunities for retraction have for a moment detained me.

And what, sir, is the main issue? It is distinctly: "Did General Lafayette ever express the sentiment that the influence of the Romish priesthood was fatal or dangerous to the United States"? The phrase so often quoted is a concise embodiment of this sentiment, and has been used, and properly, as a significant motto. The precise words in which Lafayette expressed these sentiments are comparatively of little moment. Were the controversy merely on the precise words in which Lafayette expressed his well-known opinions, I should not waste further time on the subject. You contend that the motto falsifies his sentiments, while I maintain that it truly expresses them.

To sustain my position I have already produced declarations from

1. My own declaration from personal knowledge — from direct intercourse with Lafayette in the years 1831, 1832. He expressed the sentiment to me.

2. The testimony of one living witness to Lafayette's having uttered the sentiments of the motto, even in the very words in which it has been so often quoted.

3. I have shown these sentiments to be in accordance with those of Lafayette's published speeches.

And what have you brought forward to disprove this position?

1. You endeavor to invalidate my personal testimony by insinuations against my veracity, the soundness of my memory, my age, etc., which I certainly shall not condescend to repel, further than I have already repelled them, by waiving them as impertinent, whatever inference you may choose to draw from my silence in this respect.

2. You have adduced a pretended letter of Lafayette, without date or address, vouched for by no body, quoted from a phantom book, of a phantom author, and published nowhere; a letter surrounded with such palpable evidences of being fabricated, that every man of any discernment discards it at once as a barefaced forgery.

3. To rebut the testimony of the living witness to Lafayette's utterance of the very words of the motto, you allege that there is such an error in Dr. Vanpelt's statement as to invalidate his whole testimony.

To this I reply that the only point on which your prowess has as yet met with any success, is the discovery of a mistake in an unimportant part of Dr. Vanpelt's testimony. Immediately on being apprised of this mistake, I took measures to ascertain the facts, and to seek from the Doctor an explanation.

The Doctor unquestionably associated the fact of Washington and Lafayette's worship together in a Protestant church, with Boston. It is an error. Lafayette's wish to attend the Protestant church in which Washington worshipped in Boston, was the important incident of this unimportant part of his testimony. Dr. Vanpelt misapprehended, in supposing that Lafayette spoke of his worshipping *in Boston* with Washington. But it is a misapprehension on the part of Dr. Vanpelt easily explained, and, in the minds of candid men, can have no effect on the main point of his evidence, which point is, that Lafayette used to him the very words of the motto, in expressing his opinions of Roman Jesuit priests, and this from its very nature would, from its importance, be likely to be remembered with accuracy, while the other, from its comparative unimportance, might easily be misapprehended.*

Lafayette, when in Boston, in 1824, was there on Sunday, August 29. The New-York National Advocate of September 2, 1824, giving an account of his progress, says "and on Sunday (August 29) he attended service in the church in Brattle street, where in olden times he attended the preaching of the eloquent and patriotic Dr. Cooper." This corroborates Dr. Vanpelt's testimony so far as it shows that Lafayette attended the Protestant, and not the Catholic Church at that time, and incidentally that he attended that church in the days of the Revolution.

But, sir, to take away all occasion of cavil on your part, I shall not insist on Dr. Vanpelt's testimony. The point on which it bears, the uttering of the sentiments of Lafayette in the words of the motto, is comparatively indifferent. So far as his testimony bears on the *sentiments* of the motto, as being Lafayette's, it is simply cumulative. It is unnecessary for the purpose of proving the opinions which Lafayette entertained of Romish priests. I have in a former letter stated that, setting aside the testimony of a living witness, (which after a period of twenty years you had no right to demand of any one, least of all of me,) my argument loses none of its conclusiveness, should I not be able to find one.

Throw Dr. Vanpelt's testimony aside then, sir, if you will; every man can judge of the degree of weight to be attached to it; the evidence that Lafayette uniformly expressed himself hostile to the Romish priesthood, on

* Since you deem passages I quote from Lafayette "interpolations and forgeries," unless you find them in his "Memoirs," be so good as to point out the page of the Memoirs in which you find that pretended letter of his recorded, and on which you rely as your historic authority for denying the genuineness of the motto.

account of their anti-republican principles, is amply conclusive without it, and without any living witness to his utterance of the motto.

Yet I will not leave this gap, unimportant as it is, unfilled. I have recently been apprised that there are other living witnesses to the utterance substantially of the words of the motto by General Lafayette when in the United States in 1824. I wrote to obtain their evidence, and having just received the reply of one of them, I will no longer detain this from the mail.

Learning that Charles Palmer, Esq., of Richmond, Virginia, had been often in company with Gen. Lafayette when in the United States in 1824, and had often related the fact that the General had used similar language in his presence, I requested him by letter to state the circumstances under which he made use of the expressions. J. W. Palmer's reply is as follows:

RICHMOND, Va., July 24, 1855.

DEAR SIR: I duly received your note by the hand of our mutual and respected friend, and have reflected over the long past, that I might give answer the more correctly to your inquiries.

It was my good fortune in early life to make the acquaintance and friendship of Mr. J. A. C., a distinguished son of France, who was sent to this country as an agent of his government and of many prominent citizens who had aided our Revolutionary struggles for independence, and was an intimate friend of Washington and Lafayette. It was at his house that I first met the illustrious Lafayette in 1824. On several occasions I had the honor to dine with him, with the family of my friend, Mr. C.; the last time, I think, was in October, a short time before the fete at Yorktown.

While at dinner, some sympathy was expressed by the family for "poor old Madame G——," who was quite ill and in much trouble on account of the absence of her priest, who had been called or ordered to some other congregation, I think.

General Lafayette, in a quiet, yet peculiar manner,—distinctly remembered by me—said: "Her loss is small, and a blessing if she could know it; these Romish priests are dangerous men, and will destroy the liberties of America if they can." These were his words as well as I can remember, lowly, yet emphatically expressed. In a short time after, I was one of the Masonic fraternity who invited him to a dinner, given at the Union Hotel, in this city, an occasion ever to be remembered. We first met him in Lodge John Marshall, Chief Justice of the United States, and Past Grand Master of the State of Virginia, presided, and General Lafayette was made an Honorary Member of this Lodge, No. 19, having been a member of No. 22, at Alexandria, of which General Washington was Master. The old parchment, charter, etc., with the signature of Washington, was introduced and looked upon by General Lafayette and Marshall, and all of us, with deep interest.

I have frequently spoken of these incidents of life, which has, I presume, called for this communication by you. I desire to offend no man, nor his religion. I am not a Romanist, but respect the religion of all who piously and conscientiously aim to do justice and love mercy and human liberty.

I know not why you have asked me for this communication, yet I give it without fear or reproach; remaining most respectfully,

Your very obedient servant,

CHARLES PALMER.

To SAMUEL F. B. MORSE, Esq., Po'keepsie, N. Y.

You have here, therefore, another witness to Lafayette's utterance not only of the sentiment, but nearly of the words of the motto, and this witness sustains, as you must perceive, sir, the main point of Dr. Vanpelt's

testimony. This should satisfy you that Lafayette did express himself so extensively and openly, on various occasions, in this language of warning against Romish priests, that it cannot be doubted.

But I proceed to notice your other remarks.

4. You endeavor to destroy the effect of the quotation I have made from Lafayette's speeches, and how?

To the passage cited from Lafayette's speech in 1821, in which he exults in the overthrow of your clerical corporation, because of its disastrous influence on all the best interests of society; because of its insatiable avarice and extortion; because of its outrageous intolerance; because of its brutal disregard of all the natural and benevolent instincts of humanity; you have made a remarkable reply. You have throughout this controversy strenuously contended that the motto in question could never have been uttered by Lafayette, because he, being a Catholic, could never have used language implying such strong disapproval of the influence of the Romish priesthood as disastrous to the liberties of the State. This, sir, has been your strong tower, your chief argument, since the demolition of your forged authorities has driven you from that untenable ground. And now, sir, what do I find? You here distinctly admit, in reply to the argument from the quotations from Lafayette's speech of 1821, that "he disapproved, in language more or less strong, of clergymen having political power." Why did he disapprove of their attaining political power, if it was not because it was dangerous—because of its fatal effect on the liberties of a people? This whole argument is based on the fact that it had been thus fatal for centuries, and he gives a rapid historical sketch of the monstrous evils of wholesale plunder, extortion, intolerance and bloody persecution which such priestly power had produced. Hence his rejoicing at its overthrow. And what class of clergymen did he thus denounce? Do you reply that he included clergymen of all creeds in his denunciation, while the motto confined it to Romish priests? No, sir, read his speech: it is exclusively aimed at the Romish priests. The motto is in perfect accord with sentiments which you admit are Lafayette's. Unconsciously it may be to yourself, sir, you have here surrendered the point in debate.

To the passage I cited from his speech of June 23, 1828, in which he commends to France the Protestant religion, as displayed in its benign influence in the United States, and as in contrast with the Romish system, how do you reply? Why, sir, while charging me untruly with garbling, you yourself garble the extract I have given to distort it to your own purpose; you leave out the first part which I had quoted, and which is essential to show that the system which Lafayette was commending was the Protestant religion, to wit, that which he describes as "the Christianity of which social equality is the primitive basis;" you leave out the rebuke which he gave to "pretended defenders of the altar," those of your own corporation, because of their attacks on this Protestant Christianity, and

thus you would pervert, by this dishonest garbling, his eulogy on American Protestantism to mean a eulogy on Catholic priests.

Truly, sir, the "open dealing, straightforward" Kentuckians, as well as the community generally, will appreciate at its value this characteristic artifice.

What do you oppose, sir, to the passage I cited from his speech of the 20th September, 1831, in which Lafayette denounces the Romish priests in terms as severe as those contained in the motto, to wit:

"Behold the success with which we abolished the system of robbery which has since been resumed with more audacity than ever. Robbery, in fact, will always subsist in a country governed by priests and aristocrats, enemies of every liberal sentiment."

How do you meet this decisive passage?—a passage which you very properly admit is "the strongest and most important." Yes, sir, it is the motto itself, expressing, in other language, the same identical sentiment.

The motto denounces the influence of Romish priests as necessarily hostile to the liberties of a country. And this passage from his speech also denounces the influence of Romish priests as necessarily productive of acts subversive of all free government. Truly, sir, it is as you say, "the strongest and most important" passage.

But you avoid its crushing weight against your position, by denying that Lafayette ever said it! You believe it "to be an interpolation—perhaps a forgery!" You say, "The first part of the speech is indeed found therein," (in the Memoirs,) "but the only part which proves any thing is not there!" and because you have not found it in his Memoirs, you raise the cry, "There is an interpolation or a forgery somewhere; let Prof. Morse explain the mystery if he can!"

Softly, sir, you have raised your shout too soon. Your "low suspicion" of an "interpolation or a forgery somewhere," may be natural, fresh as you are from your unsuccessful experimenting in that line upon the public credulity. But the passage, sir, in question, that which you admit proves the point, if it is genuine; that which you admit is the strongest and most important, you will find in the Astor Library of New-York, in a work entitled "Lafayette et la Revolution de 1830, histoire des choses, etc., par B. Sarrans, jeune, ancien redacteur en chef du Courier des electeurs, Aid-de-camp de Lafayette, etc. Paris, Libraire de Thoismier Desplaces, rue de l'Abbaye, No. 14, 1832," at page 260, vol. ii. The aid-de-camp of General Lafayette, M. Sarrans, would not be likely to interpolate or forge so strong and important a phrase without any ostensible motive. But, sir, to leave you without hope or chance of cavil, I made a further search for the original reported speech of Lafayette, made public the day after it was delivered, and given in full in the *Moniteur* of September 21, 1831; and on page 1635 of that journal, midway in the first column, you will find this part of Lafayette's speech verbatim et literatim, precisely as I have quoted it.

Further examples from Lafayette's speeches and correspondence might be almost indefinitely multiplied, all tending to show incontestably his uniform antagonism to the principles of your corporation. I might quote from his speech reported in the *Moniteur* of February 2, 1832, to show his opinion of the Pope for thwarting the plans of liberty in Italy, his charge against him of falsehood, his denunciation against him for "reëstablishing the Inquisition, and other means of deception and vengeance" in Italy. Or I might quote the speech he delivered on December 3, 1832, shortly after the farewell interview I had with him, a speech he specially sent to me in a letter of December 8, 1832, to direct my attention to his public condemnations of the French Ministry for their anti-republican policy in Italy, in collusion with the Pope against the liberties of Italy; but this would simply add to the already overwhelming mass of evidence that the motto, "If ever the liberty of the United States is destroyed it will be by Romish priests," truly embodies the opinions of the illustrious Lafayette.

5. Further to rebut my quotations from Lafayette's speeches, you have quoted, with much pretension and gasconade, as if the controversy were thereby closed, a sentence from a speech of Lafayette, alluding to the *Jesuits of Georgetown*, from which incidental allusion you infer that Lafayette could not have considered Romish priests dangerous to the liberties of the United States.

Grant, for a moment, sir, for argument's sake, to this quotation from Lafayette, the interpretation you assume for it. Grant that he intended, in its fullest sense, to say there was no danger to the liberties of the United States from the Jesuits of Georgetown, instead of saying, as he did, that they were "not more dangerous" than the Irish Papists; this does not dispose of the numerous passages in which he asserts a contrary sentiment. Had he said there was no danger, you might, in such case, have proved against Lafayette inconsistency; you might have proved that he said at one time what he contradicted at another. That is the utmost that would be proved. You, yourself, sir, (and justly,) deprecate charging Lafayette with inconsistency, nor will the charge dare to be made. But the very fact that your interpretation proves too much, proves conclusively that Lafayette intended no such sense as you have put upon his words.

But are you indeed serious, sir, in quoting a passage from Lafayette which is of necessity based on the admission that Jesuits are enemies to the Republic, as a proof that he did not consider them such? Rightly understood, the passage you have quoted is not only not inconsistent, but is in perfect harmony with all the other passages I have cited, showing his hostility to your corporation, and confirms the sentiment of the motto.

What was the case in debate in the chambers upon which Lafayette was taking the French ministry to task?

Some Irishmen had entered the Abbaye de la Meilleraie, (a fraternity of

Trappist monks.) They were hostile to the existing government of France, for they would certainly not have incurred the opposition and proscription of the government if they had been its supporters and friends. The government expelled them from the country, as a measure of "wise administration," and on the plea of defense against enemies.

Lafayette rebukes the government for what he considers "extreme rigor," an unnecessary exercise of "physical force" against these enemies of the state; he commends an opposite course to abate the evil, and assures the legislators that they would have no need of such "extreme measures of precaution," if the milder mode of opposing enemies of the country, pursued in this Republic, were adopted by the French government; then, he declares, would the government have no more to fear from its enemies, the Irish Trappists, than has the United States to fear from their enemies, the Jesuits of Georgetown. Both Irish Trappists and Georgetown Jesuits are in the same category, as enemies, not friends, nor even neutrals in their relation respectively to the governments under which they live. The whole force of the passage depends on considering them alike enemies. If the Jesuits of Georgetown were not considered by Lafayette as enemies to the United States, his rebuke to the French government has no point whatever.

I find but one remaining point which requires notice.

It seems to be a part of your tactics, sir, to misrepresent me as "bigotedly prejudiced against the Catholic Church." I can not allow you thus to falsify my sentiments. You will look in vain for any evidence of your calumny in any thing I have ever written. To your corporation, sir, as one of the most monstrous political usurpations that ever cursed the earth—a corporation rendered the more dangerous because of its perpetual cant of religion, arrogantly claiming, under this plausible disguise, exclusive immunity from attack because of its assumed sacred character, I am indeed opposed. It is a political despotism, sir, in disguise, and as an American Republican, I must oppose it. But, to the *Catholic Church*, sir, in the true sense of the words, and to which I profess myself to belong, I have never opposed myself. I know and highly esteem many in all branches of the Catholic Church, by whatever specific name they may be known, among whom are also many so-called *Roman Catholics*, to use a contradiction in terms, though a time-sanctioned solecism.* I may and do believe them to be in great error, but I neither hate nor despise them for it. I respect true sincerity, even in error, and however constrained by the dictates of my own conscience, and in accordance with my moral and civil rights to resist error, I can yet appreciate the virtues of him who holds it, and shall ever respect his rights as a man and a citizen. Mistake not, therefore, my opposition to you as one of that

* It is certainly a solecism to speak of a finite infinite, but no more so than is implied in the use of the terms *Roman Catholic*. A part can never include the whole, by any mere illogical affix of the name of the whole to the name of the part.

arrogant corporation, for opposition to the *Catholic* Church. Your corporation, sir, is not the Catholic Church, nor indeed is it any church at all. It is but a close political and commercial corporation for the attainment of wealth and power; cloaked in the canonical cant of religion, the better to escape rebuke and to deceive the unwary. You may prefer for it a claim to exclusive churchship, but it will never be allowed. Its position, sir, is now well understood by the intelligent, thinking minds of the country, and ere long will be universally understood by the whole American people.

Respectfully, sir, your obedient servant,

SAMUEL F. B. MOREK.

PROTESTANTISM IN ITALY.

THE leaven works. And if as yet there be but little of it, in due time, by God's blessing, it shall "leaven the whole lump." In the nature of the case the process must be silent and insensible; but there are many indications that it goes steadily on. Among them we place the following letters, read, with others of similar purport, in a recent meeting at Dublin, by one of the deputation from the Waldensian Church to the Presbyterian Church in Ireland. The first extract is taken from the letter of an Italian convert, a school-master.

"My wife's arrival in the city of Savona produced an almost incredible disturbance among the monks and priests. After having secretly had my mother-in-law called, and declaring to her she was in a state of *mortal sin* as long as she kept her daughter (my wife) in her house, they declared that she was under excommunication—that she had the devil in her house—that if her daughter was unfortunately to die in her father's house she could not be received into the burying-ground with others, and her corpse must remain there and moulder away; and they were warned in all the principal houses not to receive her, nor give heed to her smallest words. My mother-in-law, however, (thank God,) did not reject her daughter. Providence willed that my wife should go to visit an acquaintance of hers, where she was courteously received. The curate came to visit the family while she was there; imprudently he began immediately to attack the heretic, trusting more in the logical sophisms and decrees of Councils than in the truth of the Word of God. He thought his victory over a weak woman, young and ignorant of bulls and Papal decrees, certain. He rushed into the conflict; but, contrary to every expectation, he met with a powerful resistance—indeed, he was driven into a corner. Not to show himself conquered, he

cut short the question under the trifling pretext of not wishing to discuss any longer with a woman. As during the discussion my wife held her New Testament in her hand, he answered the poor foolish people—the women and others who were wondering at the reputed divine being silenced by a woman, ‘armed,’ as they said, ‘with a little book in a black cover’—by assuring them that it was a Satanic book of magic!

“On Sunday, an old acquaintance of mine invited me to the service at the Oratory, and I went without showing any repugnance, that he might not think I had become an unbeliever, (the service consists only of the morning psalms, etc.) After the service, this friend (a prior of the confraternity) was told of one of the brethren being ill; I offered to go to him with them. On our arrival, I went up to the sick man and asked permission to speak to him. I began to console him by repeating the most comforting passages of the Bible, pointed out to him how sickness and trouble are proofs of God’s mercy, His paternal and loving visitations to prove our docile and obedient resignation and as trials of our constancy and faith. I concluded my discourse with a prayer for the sick man and his family. The devout prior confessed to me, before all, that he had grown old and never heard any thing like this. While I spoke, I felt the consoling words, as it were, spring to my lips. I thus could refute the accusation of impiety and infidelity brought against me. The members of the confraternity, however, soon perceived my intentions, and forbade me to frequent the Oratory. I submitted, content to have rectified some ideas of theirs on the subject of our religion.”

The next extract is especially interesting, as showing, with the notice subjoined, that the convert is not a mere proselyte from one outward form of belief to another; but that he is one “turned from darkness unto light, and from the power of Satan unto God.”

“We all rejoice that the Lord has called our beloved pastor to take our salutations in Christ Jesus to our holy brethren in the churches of Ireland, Scotland, England, France, and Switzerland; to exchange with these, our dearly beloved, some words of comfort in the Lord Jesus, which will fill us with joy at your return, in which you will give us information of all the churches you have visited in different countries, which have been placed by God as lights of the world—who have descended the valley of humiliation with the Lord Jesus Christ—who dwell in Zion. Tell them we love them in Jesus Christ—tell them that one day we shall sing together the praises of the Lord our God, and of the Lamb that was slain for us, who has made us victorious over hell and death. In the midst of us there is peace, in spite of the darts which Satan tries to throw at us; but the Lord will guard us. May the Spirit of the Lord be with you in all your journey.

“This man, a workman in the arsenal of Turin, was described by his companions before his conversion as ‘a compendium of all vices.’

"Since his conversion, all have been witness to his entire change of life and conduct. A Romanist said of him, 'He has turned like that —,' turning over his hands—'he is quite transformed.'"

It is stated on good authority, that no less than five thousand persons in Florence failed to come forward at the Easter communion. The priests visit every house, and an accurate register is kept, and reported to the Government, which is quite alarmed at a defalcation so much greater than was ever known before.

PADRE RAFAELLE.

MR. WISELEY of Malta, a missionary of the Free Church of Scotland, has several converted priests and monks on his hands, for whom he is trying to find employment and subsistence. This is difficult, though they are willing to exert themselves. Their monkish education makes them about the most helpless of all mortals. One of them, a Sicilian monk, still wears the Franciscan garb, because he can get no other clothing. This poor Padre Rafaele is past sixty. For some weeks he sold Bibles to the sailors in the harbor; but the Maltese rabble were so enraged to see this thing done by a cowed friar, and raised such a tempest of persecution, that he is forced to give it up until he can procure a change of raiment. One day he was nearly murdered by a crowd of idlers. The public boatmen in the harbor combined to refuse him passage to the shipping. He applied to the harbor-master, who sent an officer to protect him from insult, and see that he was conveyed where he wished to go, according to the laws of the port. The boatmen were prepared for this, and no sooner did the ex-monk make his appearance than they glided off, shouting at him in the most abusive terms. One old man, who was not aware of the plot, came along and took him on board. The other boatmen then came flocking around, and told their comrade that his passenger was the devil in a monk's frock, and insisting that he should be thrown overboard. This the boatman would have done, if Rafaele had not pointed him to the officer who was watching the proceedings from the shore. So he was sulkily taken to the ship he desired to visit; but was not able to regain the shore till after a very tedious detention.

REFORMATION IN THE WEST OF IRELAND.

A CORRESPONDENT of the Dublin *Warder*, referring to the many conflicting and contradictory reports which have been lately circulated regarding the progress of the Reformation in Connemara, gives the following, as the result of his own inspection, on a recent tour. He writes under date of Connemara, August 8:

"Mr. Dallas arrived in Clifden on Saturday evening, the 28th ult. He preached a most impressive sermon to a large congregation, in the new and beautiful parish church, in the morning. A report having been circulated that he would preach in the Derrygimla school-house on that morning, a congregation of more than two hundred converts from Rome had assembled, to see and to hear him at the morning service. He arrived only in the evening, when he delivered a most appropriate and affecting sermon to a congregation of one hundred and forty persons, principally converts from Romanism.

"The Lord Bishop of Tuam arrived in Clifden on Monday evening. On the following morning he and Mr. Dallas, the rector, Rev. H. D'Arcy, and the clergy of the surrounding parishes and missionary districts, started at an early hour for Moyrus, to consecrate the new and beautiful church there erected through the exertions of Miss Moore of Warren Cottage, Lisburn; and also to hold a confirmation of the advanced children of the mission school. The day was most lovely. The beautiful bay was as smooth as glass. The surrounding mountains were reflected as in a mirror. The Benbola Mountains—those majestic Irish Alps—appeared more sublime than ever I recollect. The sea was dotted with boats of all sizes and all shapes—hookers, yachts, and rowing-boats—all full, moving in procession across the bay—while elegantly-dressed ladies might be seen in animated conversation with the intelligent and cheerful children who were candidates for the rite of confirmation.

"The priest had hurled his anathemas, on the previous Sunday, against any of his flock who should have the impiety to give the use of a boat to the heretics. He came to the sea-shore to see his anathema respected; but to his horror he beheld that no regard whatever was paid to his altar denunciations; and his people told him publicly, and to his face, that they did not care a fig for his curses; he repeated the curses, but the boatmen treated them with the most sovereign contempt.

"I had the good fortune to be one of the party. When we landed we were agreeably surprised at seeing his lordship and Mr. Dallas before us. They had left Roundstone after us, yet were in Moyrus before us, having crossed the bay in the coast-guard's gig. The service was partly in Eng-

lish and partly in Irish. The church was crowded to inconvenience. The Rev. A. Dallas preached a most eloquent sermon from Zach. 4 : 6, 7. The rite of confirmation was administered to fifty-one persons, nearly all converts from Rome. The sacrament of the Lord's supper was administered to sixty-eight communicants. The burial-ground was afterwards consecrated, and an address from the missionary and parishioners to Lord Plunket, Mr. Dallas, Miss Moore, and the subscribers, was read by the missionary, full of gratitude and heartfelt thankfulness for the signal blessings of a new church, new parsonage, and a new female school-house.

"There was only one incident which cast a gloom on the proceedings. The parties present were made conscious of their proximity to Popery by lifting their eyes to the church-windows, parts of all of which had been broken on the previous night by some faithful sons of the 'Holy Mother' of Rome.

"On Wednesday his lordship consecrated a new church at Errislannon, and the Rev. Dr. Wall, of Hume street, Dublin, preached a most impressive and appropriate sermon to a large congregation assembled on the occasion.

"But the following day, Thursday, was *the great day*—a day I shall not easily forget. I have not witnessed for many years a day that afforded me more sincere pleasure. From an early hour groups of intelligent, clean, well-dressed boys and girls were seen wending their way towards Clifden. Romanists met and conversed with them. There was no shouting, no stone-pelting, no opprobrious epithets, as on the last occasion when his lordship held confirmation in Clifden—thus showing that a wonderful change has already come over the minds and feelings of the Romish population; or rather, that the priests have lost the power they once possessed.

"When his lordship stood up to administer the rite of confirmation, I took a *coup d'œil* of the congregation. It was a most cheering scene; 524 persons, principally converts from Romanism, were assembled within the new and beautiful church; 147 of the advanced boys and girls of the mission schools, all neatly dressed, holding papers in their hands, being certificates from their respective missionaries of their eligibility. They were all over fourteen years of age, and under twenty with few exceptions. They were nearly all converts from Romanism; and when we consider that the adult converts or the children of the other eleven mission stations in Connemara were not there, we shall form a pretty correct estimate of the great work the Lord is now doing in this once most Romish district.

"Any eye-witness of this glorious evidence of the Lord's blessing on the reading of his Word to the Roman Catholics of Connemara, in their native language, can not fail to acknowledge that it is the work of God, and not of man, which has wrought such results, 'by turning so many from darkness to light, and from the power of Satan unto God.' " (Acts 26 : 18.)

Ireland is fast losing its predominant Popish character. Rev. Dr. Baird, in a recent communication, gives the following statistics :

"Let me say, in passing, that the population of Ireland is now supposed not much to exceed six millions, of whom rather more than four millions, or two thirds of the whole, are Roman Catholics, and the remainder (nearly two millions) are Protestants. Of these, more than 800,000—perhaps 900,000—are reckoned to be adherents of the Protestant Episcopal Church, the established Church of the island. The Presbyterians, of all branches, number about 800,000 also. Wesleyans, Baptists, and Independents, with a few others, increase the Protestant population nearly if not to quite two millions. A great deal is doing by the Episcopalians, through their *Irish Missions Society*, to spread the truth among the Roman Catholic population, by the employment of pious school-teachers, Bible-readers, colporteurs, evangelists, and ministers. No less than thirty-seven of these missionary preachers proclaim the Gospel in the Irish language. This Society is accomplishing a great work in the Northern and Western parts of Ireland. Its receipts last year were nearly £40,000, or \$200,000, a large portion of which came from the churches in England. The Presbyterians in the North of Ireland, are doing much in Connaught, the "dark West" of the country, for the spread of the truth by their industrial and Scripture schools, as well as by their missionaries, of whom they have fifteen or twenty—excellent men, worthy young men from the seminary at Belfast. Nor are the Wesleyans, the Independents and others, idle. It is believed that nearly, if not quite, 40,000 Romanists in Ireland have embraced the Protestant faith within the last seven or eight years."

THE PRIESTHOOD IN AMERICA.

THE quotation below is from the *Catholic Herald* of Philadelphia, the least exceptionable in its tone, perhaps, and the least deficient in courtesy and decorum, of any of the self-styled Catholic papers in this country. The passage is worthy of attention for several reasons. In the first place, it indicates that most of the priests in this country are imported from the Irish hedges. In the next place, the supply even of this sort of "cheap labor" threatens to be deficient. In the third place, the more enlightened Romanists in America despise the idea of training *their* children for the sacerdotal calling. And in the last place, it is conceded, despite the blustering boasts in some quarters, that "Catholicity is not likely to become a popular

creed in this country for many years, if, indeed, it ever becomes so." There will be no millenium for Popery in the United States!

"Whence come Roman Catholic priests to this Diocese of Pennsylvania? or rather from what quarter comes the material out of which they are fashioned? Few of these young men are from France, comparatively few are natives of this country, and, without doubt, the main portion of the supply is of Irish origin.

"Catholicity is not likely to be a very popular creed in this country for many years, if, indeed, it ever becomes so; and one of the last pursuits Catholic parents, rich or poor, are likely to desire for their children, is the ministry of Roman Catholicism. Weak, well-meaning fathers and mothers won't encourage their sons to an avocation that will bring to their offspring obloquy along with it. So that the States are not likely to supply the ranks of priesthood with many soldiers; and, though hitherto Ireland, in the exuberance of its Catholicity, has been supplying us with as many priests as would meet the exigencies of the mission here, still it can not be doubted that the Hibernian supply is on the decline; and every year brings us less priests from that country, and less young men desirous of becoming priests than the preceding year did. The excellent Seminary of St. Charles, in this city, which had in it, a year or so since, nearly fifty students, does not now number half that amount."

THE BISHOPS IN SPAIN.

In an Allocution to his Cardinals, the Pope had bitterly, with mingled tears and curses, the uncontrollable expressions of his impotent rage, denounced the actions of the Government in restraining the excessive claims of episcopal authority, or tyranny, rather; and also in *amortizing*, or secularizing conventual property. General Zavala, in behalf of the ministry, prepared an admirable refutation of the Pope's sophistries, intended to exasperate the bigoted populace against their rulers. It was calm and respectful, but conclusive. It has produced a most excellent effect in that country. "Several of the bishops," says a writer from Madrid, "disregarding the injunctions of his Holiness to violate the law of Spain, and to set themselves up in opposition to their Queen and Government, have yielded up the keys of their coffers, allowed the emissaries of the Government free access to the archives of their dioceses, and have submitted, some with a good grace, some with a bad grace, to

the decrees for the amortization of the Church property; there are, however, some exceptions. You were informed last week how one of these mighty mitred men had locked his palace gates, refused the Government agents all access to his church or premises, and would fain have stirred up the people of his diocese to join him in his insane and wicked resistance to the laws; but his flock remained deaf to his exhortations, and blind to all the whirlings of his crozier, and the bishop's palace yielded to crowbars and jemmies. The Bishop of Almeida is another of those recalcitrants. On being summoned to give up the Church property in his diocese, the haughty prelate requested the Government agents to repair to that place which is paved with good intentions. Not only has he refused to obey the Government summons, but has shut himself up, and dared the representatives of the law to violate the sanctity of his residence. The Government has sent forth orders that the episcopal palace is to be broken into, and the bishop sent to Madrid."

The Spanish nation *acts* against Rome, whatever its official documents may *say*. A thousand incidents combine to show, that if the powerful and liberal minority now striving to obtain the legal establishment of religious liberty is duly supported by Protestant aid and sympathy, Spain will soon cease to be an exclusively Papal country. Already, for the second time, has the Church been compelled to disgorge those enormous possessions, by the accumulation of which the State was so sorely burdened and disabled. The Papal nuncio is dismissed in disgust. Seditious bishops are coerced into silence, or sequestered from their sees. The new Constitution bears marks of a tolerant temper. For the first time in the history of the nation, a proposition for liberty of worship has been seriously entertained in the Cortes, and lost only by a majority of four!

AN IMPORTANT CONVERSION.

A YEAR ago the Lord took to himself the Marquis d'Aoust. Converted in his old age from Popery to Protestantism, rich, respected, and zealous, he exerted a great influence in behalf of the Evangelical Churches, who sustained a severe loss in his departure. But at the very time this only pillar of the Gospel among the Belgic nobility was taken down, the Holy Spirit was moving, in a foreign country,

on the heart of a nobleman of Brussels, and disposed him to join the little flock which rejects the pretended Vicar of Jesus Christ and the idolatrous worship of Mary, in order to serve Jesus Christ himself, and worship him in spirit and in truth. Lord Maximilian Jean Guislain, Count de Lalaing, the last scion of the house of Lalaing, so celebrated in the historical and religious annals of Belgium, France, and Spain, has been admitted to the communion of the Evangelical Reformed Church of Boulogne-Sur-Mer. He was at the time Minister Resident of His Majesty the King of the Belgians. It is gratifying to see even one of a class, but seldom under the influence of the Gospel, partaking of the benefits of the covenant of grace. May he have those who shall be followers of him as far as he follows Christ. Selina, the godly Countess of Huntington, was wont to say, that she blessed God for the letter *m* in the words, "not *many* noble are called!" Grace must have *some* trophies in all classes and conditions of men.

UPPER AUSTRIA.

FROM the accession of the Emperor Ferdinand II., the Protestants lived for two hundred years under the most rigid repression, their worship being wholly interdicted. And yet when the Edict of Toleration was published by Joseph II., in 1784, many Protestant communities arose, who reared chapels and called pastors. The political convulsions of 1848 procured them some further ameliorations, and they are now permitted to have steeples and bells to their places of worship. A Wurtemberg minister, who has lately visited the Archduchy, gives some details of interest. He found that the Protestant pastors received salaries of 1400 florins, and that the schools and chapels were neat and in good repair. Their new churches at Wallern and Wels are among the most beautiful in the country; and the Romanists, who at first laughed at these undertakings, now say with surprise, "That Protestants know how to sustain themselves!" These are erecting and enlarging other chapels. At Linz, there are members who go four leagues, let the weather be as it may, to attend worship; and even the poorest contribute toward its support. The Austrian Protestants receive no allowance from the State; and besides maintaining their own ministers, are obliged to pay tithes to the Romish clergy. At Gosan, the inhabitants have

remained silently, but faithfully, attached to Protestantism. In 1785, after the Edict of Toleration, the agent employed in its promulgation at that place did not suppose that any one would claim the benefit of it. To his astonishment, a man came forward and avowed himself a Protestant, and nearly all the community joined him in the declaration. Of thirteen hundred people in the village, not more than one hundred are Romanists. In Upper Austria there are ten thousand Reformed Christians, forming twelve congregations. In Styria there are five thousand, forming three communities. In Carinthia, there are eighteen thousand Protestants; and in the city of Vienna and Lower Austria, there are twelve thousand. In Bohemia are fifty-four congregations, exceedingly poor. Austrian Silesia contains seventy-six thousand Protestants.

SORROWS OF THE POPE.

THE poor man who inherits the fading relics of that magnificence which shed such worldly splendor around the proud pontiffs of the Middle Ages, is in sorrowful plight. His stay in Rome is made safe only by the presence of the French regiments; and these are at least as much his gaolers as his guardians. He is deeply dissatisfied with the restraints imposed by them on his domestic policy, and not long since plotted a flight from his protectors. The scheme was betrayed to the French commander, who notified his Holiness that nothing of the kind must be attempted; and that orders had been received from Paris, in case such a step were undertaken, to remove him as a prisoner to the French territories.

He can not even ride on a pleasure excursion without an escort of Gallican dragoons, who go along partly to *keep him from riding too far!* and partly to *get him home again in a whole skin!* Thus we read in the papers such intelligence as this: "Rome, May 26. The Pope effected his return from the country on the evening of the 23d inst. The road between Castel Gandolfo and Rome was strongly guarded by pickets of gendarmes stationed at short intervals, and patrols of horse-police, who perfectly succeeded in insuring the safety of his Holiness." *Effected* his return! Perfectly succeeded in insuring his safety! Pleasant riding this! What a comment on the sway of the Popes, which has generated in the hearts of their

immediate subjects a hatred so deep and deadly, that the only *policy of life insurance* for the Holy Father is a cordon of carbines and sabres.

In some recent "allocutions" addressed to the Cardinals in consistory, the Sovereign Pontiff most dolefully, but frankly, confesses that his power is on the wane. Piedmont, Spain, and the Papal cantons in Switzerland, once so servile to the sacerdotal sway, have laid hands on the conventual estates, and applied them to the public use. These estates the Pope has vehemently, but in vain, claimed as part of the patrimony of St. Peter, to touch which with secular hands is sacrilege. He has even threatened the once formidable terrors of the "major excommunication" against the offending governments; but they only laugh at the idea! He is also engaged in severe diplomatic squabbles with the governments of Naples, Baden, Belgium, and even all-popish Austria, with whom his relations are any thing but satisfactory. All which is a source of lamentation to the melancholy PIO NONO.

"Pity the sorrows of a poor old man."

A FAMILY JAR.

THERE has been a discussion, very amusing to those on the outside, between Dr. Hughes' organ in this city and the *True Witness* at Montreal, as to whether the Irishmen in the United States should stay where they are, or migrate in a body to Canada, where "Blessed Bedini" found the paradise of priests. The *True Witness* wants them in Upper Canada, so that the Papists may have the same predominance there that they have in the lower part of the United Province. And so it tells them to fly from the persecutions of American Protestants, and go where they are so much wanted, and can have every thing in their own way. The editor of the *New-York Freeman's Journal*, however, is much alarmed at the idea of such an exodus as is proposed, and which must ruin his master's flock in this "ecclesiastical province," as well as his own subscription-list, which is much too weak as it is. He even goes so far as to call Canada the "paradise of fools." Strange that it should not have the more attractions for him! There must be at least one

person in that same paradise, who, if not a fool, is very foolish; and that is the editor of the *True Witness*. He makes a very broad distinction between a Yankee and an American. He says that "Yankeeism is the extreme of Protestantism—the lowest stage of non-Catholic degradation." He holds that "the Irish Catholic can not become a Yankee without loss, firstly, of his distinctive religious character as a Catholic; and, secondly, of his distinctive national character as an Irishman. He may become an American citizen." According to this Canadian luminary, the Irish Papist, retaining both his religion and his nationality, is an American jewel of the first water; while a New-England Puritan, or a Southern Protestant, is no American at all!

FOREIGN FIELD.

FRANCE.

THERE seems to be a singular state of things in this country, as to the degree of religious liberty allowed to dissentients from the Romish worship. The Protestant churches there may be distributed into two classes. The first composed of such as stand related to the State very much as the Romish churches do, being formally recognized by the State, and the salaries of their ministers being paid from the public treasury. These churches, we believe, suffer but little interruption from the civil authorities, either in regard to their regular worship or their missionary enterprises. Of these churches there are several hundreds, of which perhaps a third or more are decidedly evangelical. The other class of Protestant churches is composed of such as are entirely independent of the State, and subsist altogether on the "voluntary principle," like the churches in this country. These are all thoroughly evangelical. Their missionary enterprises have been greatly thwarted by the Government officials, under the suspicion or pretense that they aimed at political revolutions under the cloak of religion. In five different departments of France, their chapels and schools have been closed, and fines and imprisonments have been inflicted upon the ministers, teachers and colporteurs.

On applications made directly to the Emperor and to his Minister for Worship and Instruction, assurances have been given, in the strongest terms, that the Government respects the rights of conscience, and will offer no hindrance to organizations purely religious in their character. In consequence of special directions issued to local authorities, some of the interdicted chapels and schools have been reöpened. But others still remain closed, and the authorities refuse any redress of these grievances.

These inconsistencies seem to be very difficult of explanation. Our own theory is, that the central Government at Paris is really in favor of complete religious toleration, such as is guaranteed in the Constitution. At all events, it wishes to be thought thus liberal by foreign nations, and by that vast majority of the more intelligent Frenchmen, with whom this idea of religious freedom is a fixed sentiment. At the same time, the Government is anxious to keep on as good terms as may be with the priestly faction and its blind adherents. Hence the open declarations made for effect at home and abroad in regard to the inviolability of conscience, on the one hand; and on the other hand, as we surmise, a secret understanding with the departmental or provincial magistrates, that they may do pretty much as they please within their own jurisdictions. If, then, a prefect of a department, or the mayor of a commune, happens to be a priest-ridden donkey, or if he be an infidel, eager to crush religion in any form, he may stretch forth his hands to vex the Protestant communities as much as he pleases, and it will be almost impossible for them to obtain any remedy for the wrongs they suffer. This is our solution of the inconsistencies we have mentioned. Meanwhile the persecuted brethren abide steadfast and immovable in their convictions, and make constant progress in the work of evangelizing their country, in the face of all opposition.

We have only to add, that we have very recently received a highly interesting report, in French, of the trial of ten brethren, three of them pastors, at Bellac, on the 11th of August, for holding and attending a public worship not licensed by the civil authority. The facts are, that they had made repeated, respectful, and earnest applications to the prefect of the department of Haute-Vienne for the authorization required by law, and which, in their case, ought to have been given. It was flatly refused. They persisted in rendering to God that worship which his own command and their consciences required. For this they were arraigned as above stated. The public prosecutor undertook to distinguish between the rights

of *conscience*, which he vindicated, and the rights of *worship*, which he called in question. He was eloquently answered by Mr. Leblond, a member of the Parisian bar; and also at considerable length by Mr. E. de Pressensé, a pastor from Paris, who was permitted to speak for his co-religionists. But their able pleadings were in vain. The accused were condemned to the payment of slight fines.

Oh! that the loud-voiced lovers of religious liberty in this favored country, where it is enjoyed in such high perfection, would furnish us the means to help and uphold those persecuted and maliciously prosecuted brethren, in the noble stand they have taken in behalf of the sacred claims of conscience. We hereby solicit special offerings in their behalf, and entreat any who may have the heart and the means, to send remittances for them to our treasury. They are greatly needed by our distressed brethren in France.

BELGIUM.

THE following letter, dated at Brussels, July 19, 1855, will be read with pleasure:

"MY DEAR SIR: It is with great pleasure we perceive, by a communication which reached us 23d June, that *The American and Foreign Christian Union* proposes to afford us aid regularly on certain conditions.

"*The Union* having laid down these conditions solely with a view to better success, and to be of greater use to us, it would ill become us to complain of them; I can assure you, moreover, that we accept them with gratitude, and shall endeavor to observe them as far as in us lies. We shall give attention to see that the reports be sent to you at the stated periods, and in the form you desire; although we can not promise you that they will always possess great or at least equal interest.

"My dear colleague, the Rev. Leonard Anet, in the report which he sent to you, under date of 26th April last, informed you that we had decided to apply to four of our agents the sum of 2000 francs, (£80,) sent us by your Society, namely: to Mr. Ledoux, evangelical teacher at Sprimont; Mr. Trivier, pastor at Mons; Mr. Augustin Lefèvre, teacher at Wasmes; Mr. Stephen Lecapitaine, colporteur for the Walloon part of the country, (Belgium is divided into the Walloon country, in which French is spoken, and the Flemish country.)

"He gave you details of the work of Mr. Ledoux, and has told you that the work at Mons is interrupted by the departure of Mr. Trivier. I must add, that up to the present moment we have not found a suitable person to put in his place; for as the work is in its infancy, we must be all the more particular in the choice of the missionary agent to whom we confide it.

"In the present report, I shall give some details respecting the work at Wasmes, a great commune (parish) situated six miles from Mons, and whose population amounts to upwards of 7000 souls.

"The flock at Wasmes owes its origin, under the blessing of God, to two men—the one an engine-man, the other a shoemaker. They were both brought up in the principles and faith of the Church of Rome. He who was the engine-man was the first among the inhabitants of Wasmes, all Papists, whom the Lord called to the knowledge of the truth. He was enlightened by the reading of a New Testament, which had been sold to him by a colporteur. These two brethren, feeling an earnest desire to procure for the inhabitants of their village the advantages they themselves enjoyed, distributed copies of the Holy Scriptures, and a great number of tracts, and invited those who felt desirous of being instructed in the Gospel to assemble in the evening at the house of one of them. They prayed, read the Bible by the light of a poor lamp, or by the reflection of the flame of a coal fire; and it was thus that the Church at Wasmes had its birth in 1846, in the house of a poor engine-man.

"From that time the little flock has increased in number, and, with the aid of different Christian friends, has built a chapel which was opened for worship on the 26th August, 1850. The congregation is composed of about fifty persons, of whom fifteen are communicants. Until last year, our brethren at Wasmes had maintained with us very friendly but unofficial relations; they then felt a desire to be more nearly connected with our churches, and to enter into official relations with them, in order to show by this approximation that they had the same faith and the same hope as we, and desired to labor with us in the same missionary work.

"The congregation at Wasmes has no pastor, but it is our brother, Augustin Lefèvre, the engine-man above mentioned, who, in the capacity of elder, presides at their worship. Feeling himself impelled to do something for the instruction of youth, he has given up his habitual employment, and has opened a school which numbers seventy-five scholars, belonging, for the most part, to Roman Catholic parents. But the priests are alarmed at his work, and, in order to ruin it, have promoted the foundation of several free schools in the commune, as you will see by an extract from one of his reports. Mr. Augustin Lefèvre receives no regular salary from our Society; but as the ten centimes (1d.) which he receives weekly from each of his scholars, are far from sufficient for his maintenance, and as, on the other hand, it would not be just to let it fall to the charge of his sister, (who herself derives her subsistence from a very small trade in groceries, lessened still more by the hostility of most of the Roman Catholics,) we have determined to grant him an allowance every three months, as far as the Lord shall give us the means. We shall be happy to be enabled to allot to him a part of what the Lord may send us through your medium. Here are two extracts from his letters, which will enable you to make a

fuller acquaintance with his warm and loving heart, with his school, and with the flock of which he is the leader.

"April 16. 'At our meeting of members the Sunday before Easter, a young man fifteen or sixteen years of age was received as a member of the flock; he took the Lord's supper with us in the presence of his family. The appearance of an awakening is manifest in a Roman Catholic family. The priests are using every effort to put an end to my school; their "Black Sisters," (*sœurs noires*,) divided into two bands, have opened two schools in the locality; a third school likewise, in opposition to mine, has been opened quite close to me, in order, if possible, to stop the children on their way. It is gratuitous, and therefore some of my scholars have left me to go to it. Thanks be to God, my school increases nevertheless, every week, and I have still at this moment more than twenty-five children belonging to Roman Catholic families.'

"June 15. 'I can say to the glory of God in Jesus Christ that, notwithstanding our unworthiness, he has abundantly blessed us. Four new members have been received, and have taken the Lord's supper. One of them is a pupil in my school, aged fifteen years. We had some fear in receiving him on account of his youth; but, God be blessed for it, he walks in an edifying manner, and does good in his family, which formerly belonged to the Roman Catholic Church. This dear young man is the joy of the flock: every one is happy to have a visit from him.

"'In one of the meetings of members, which take place on the last Sunday of every month, a young man presented himself for admission to the supper. He is about twenty-five years old, and formerly loved sports and taverns. For more than a year he has walked according to the Gospel, always rejoicing. We have postponed his admission to the next month.

"'A few weeks since, a man 73 years of age was called to the knowledge of the Gospel. This man was a Roman Catholic, superstitious, and an enemy of the truth. He was like that Bar-jesus of whom the New Testament speaks. Now he comes on Sundays to our worship, and attends our other meetings. He speaks to his children concerning the truth; in a word, he has laid aside all Popish ceremonies to attach himself to Jesus Christ.

"'A woman who has a numerous family, and who has for some years sent her children to my school, is beginning to frequent our worship as well as some of her children. Another family, also Roman Catholic, comes almost every Sunday to our meetings.

"'In short, our congregations are more numerous this year than the last, and there are often to be seen among us persons belonging to the Romish Church.

"'Along with these blessings, it has pleased the Lord to send us trials. A communicant has been in a state of relapse for many months, and shows little zeal for the Gospel. The cause of his fall originates, we think, in his working on Sundays. He has been many times admonished of it, but he

despises the counsels of his brethren. We do not cease to pray that the Lord in his mercy may restore this brother.

“The Rural Police (*Garde Champêtre*) have been to all the families, on the part of the priests, with notes to persuade the parents to send their children to the schools kept by the Sisters; but if by this means they succeed in taking from me some of the children, Christ is living and almighty, so that they can not destroy *His* work, as they would fain do. Thus, thanks be to God, the knowledge of the Gospel is spreading through the commune.’

“I need not tell you that with the greatest pleasure we shall welcome the arrival of the Rev. Dr. Baird, to examine our field of labor; and we do not doubt that the visit of this honorable and honored brother will contribute to the good of the work we are carrying on. His presence will delight us also in another point of view, as it will show that if he has seen it to be his duty to resign his functions as Secretary of Foreign Correspondence, (which we regret in common with you,) it is not, at least, that his interest in Foreign Missions is diminished. May the Lord be pleased to bring him in health and peace amongst us! May it please Him to bless your labors, and those of the American and Foreign Christian Union. This is, my dear sir, the prayer of your devoted friend and brother in Christ,

LOUIS DURAND,
Secrét. de la Soc. Ev. Belge.

CHILI.

THE following is part of a communication from our devoted and self-denying missionary at Valparaiso. It is dated June 28, 1855. The Board is for doing all it can to send another laborer into that region, who shall relieve Mr. Williams of part of his labors, and leave him at liberty to do more in preaching directly to the people the pure gospel of our salvation.

“My Academy is much the same as it has been for the last six months, except that it has now reached nearly the climax of what I thought it ought to be in religious instruction. The Bible is one of the text-books, yet my boys and young men continue to come in sufficient numbers to meet current expenses. There was a while that there was a *deficit*, in connection with some additional expenses which I had to incur in the way of furniture. I am not much in debt, however—\$250 about; which I hope to liquidate without drawing upon your treasury, and which I know is sufficiently taxed already. I at least will try to make the school self-sustaining.

“Lest you may not have received some of the letters sent, detailing the religious features, I will hastily repeat. The Bible is read every morning

with prayer; in the afternoon again, after it has been studied carefully. Every Friday afternoon is devoted chiefly to memorizing it, and catechetical instruction upon the portion recited. The lesson is then set, which I try to have them commit on the following Sabbath, but which I do not require to be repeated by memory till the next Friday. The few who live with me have, in addition, family worship every night and morning. On every Sabbath morning they likewise repeat from memory the Bible lesson, with questions particularly upon the same.

"It is pleasing to see how their minds have been coming to the light, and I have been hoping and praying that the Spirit of God would arrest the soul with powerful convictions of sin, and the need of a Saviour. I find much difficulty to convince them that to bear the name of Christians and to be such in heart, are two vastly different things. They are trained up from infancy to believe that they are already Christians; and because they have received absolution from the priests, therefore, '*All is well!*' They are coming to the light, however, as is manifest in various ways. An incident which lately occurred, and only one of many which might be related, will show this. One day I heard the boys debating rather warmly about something. Upon inquiry what was the matter, one of them turned to me and said: 'Mr. Williams, George is angry with me because I would not yesterday in church bow down and worship idols.' I replied, 'Richard, you are becoming too intelligent for the people of this country,' and that he was right, that no one can bow down to pictures and images without being idolators. On the next Friday, I think it was, they had repeated the Psalms 23 and 24; and while I was expatiating upon the phrase, 'Who hath not lifted up his soul unto vanity,' etc., the same boy turned to George in a taunting way, 'Ah! you are an idol worshipper.' 'No, I'm not,' said he, 'we do not worship idols,' (turning and fixing his eyes upon me,) 'but the pictures and images are only representations of saints and angels, etc.' This answer shows that he had been fortified by the priests against what they call *heresy*. I pointed them all to the second command, (which they had learned,) where God says: '*Thou shalt not bow down to them, nor serve them,*' etc., to prove that they could not do it without incurring his displeasure.

"On another occasion one of them said, while I was encouraging them to study the Bible, and to make it the great book of their lives, 'The priests say that it is a *bad book* to read,' etc. My indignation was aroused, and I said: 'The priests are liars! Whoever says the Bible is a bad book is a liar! It is God Almighty's Book, given to save the world!' and that the priests were trying to keep the people in slavery to them, that they might rob them of their money; and much more in the same strain. Where these things shall end God only knows. Many are astonished that I am permitted to go on with my labors. I know not how to account for it, except that God is with me, and that my acquaintance now is so extensive

with some of the most prominent Spanish families, who treat me with all the cordiality of their own household, that the priests fear to commit overt acts, lest there be a bursting of bombs in their own ranks. Some of the men, without doubt, have no confidence in their own priests, and never darken the door of their churches from one year's end to another.

"Another incident of late occurrence. I was appointing two young men their Bible lessons who are from the Argentine Republic, and who live with me. This was soon after they came. One of them being a lazy fellow, and not liking much the labor of committing to memory, said: 'We are not permitted to read the Bible.' I replied: 'That it is a disgrace—a burning shame—that you are not permitted to read it. Now read and examine the book for yourselves when you have the opportunity.' But why take up your time in relating the battles which I am here boldly fighting, both in the school and out of it, about every day of my life?

"I see signs of a coming victory. For example, two young men from Peru, who are now in one of the colleges of the city, have been wishing to come to my school, and will probably before long. Others would have done the same long since if they, had had command of their own means. My school evidently has reached a crisis which it has not had before, in the popular estimation. I try to commit all to the Lord. If the work be his, it will accomplish something; if it be not his, it will and ought to die.

"Thus have I labored with all diligence to carry out the plans of the Christian Union, with a great sacrifice of comfort, and 'wear and tear' of body and mind.

"I have before said that this school is wearing me out. Were I not as tough as a *raw hide*, it would have broken me down long since. My labor has been that of at least two persons—one man and one woman—for all the domestic cares of the concern fall upon me also. In fact it would keep one man busy merely to superintend and have every thing in the order it should be, to say nothing of the labor of teaching. Before the last session closed, I was so tired and worn down, that a few weeks more would have obliged me to quit; yet I did not abate my efforts a whit till the close. I then took a trip to Santiago. Took the bearing of things there. Took a trip on horseback of near one hundred miles into the Andes, and of more than that into the country south of Chili, in company with the American Minister's family. This quite reinstated my health. The trip was of great service to me. I would have to write you a book to tell you all I saw. Santiago is wholly given up to idolatry or infidelity. Soon as the people become intelligent enough to reject the mummeries of Popery, having no Bible, the natural and easy step is into infidelity. Why, I was told the priests themselves are, many of them, skeptics; and have no faith specially in the system of Popery, except that it is a good scheme to wrest money from the ignorant and superstitious people.

PROTESTANT ITEMS.

SOME years since, Baron Gebert founded a prize in the Academy of Belles Lettres and Sciences, at Paris, to be awarded to the author of the best work on French history which may have appeared in the course of the year; and this premium is to be annually repeated to the same work, until a better one shall appear. Last year the award fell to M. C. Weiss, who wrote the "History of the Protestant Refugees of France, from the Revocation of the Edict of Nantes down to our Days." This valuable work has been translated and published in this country. No work adjudged to be its superior having appeared this year, it has just received a second annual award.

The French pastor, Thomas, whose chapel at Estissac was shut up by a bigoted magistrate, a tool of the priests, and who was condemned to a fine for persisting in the attempt to feed the flock of God committed to his charge, has hit upon a novel plan to supply their spiritual wants. He has chartered an *omnibus* to carry a load of them every Sunday to Troyes, six leagues distant, where the Protestant worship is not interfered with. In the first two trips, twenty-nine of them had their turn in hearing the Word of God, and the police can find no law for preventing them. What a visible and energetic protestation against Popish intolerance is that crowded omnibus!

THE LAST OF LUTHER'S LINE.—A paragraph has been going the rounds of the press, stating that the last lineal male descendant of Luther has been received back into the Romish communion. It appears, however, that there now resides in Bedford, Pa., Mr. John J. Luther, a lineal descendant of the great Reformer, of the eighth generation, and his family consists of himself, wife, three sons, and one daughter; he has also five brothers and one sister residing in Saxe-Coburg, Germany, all with families. There is also one other family of the descendants of his great forefather in Saxe-Coburg, and a number of families in Bohemia, Germany; a family also in Harrisburg, Penn. They are all, both in this country and Germany, connected with the Lutheran branch of the Protestant Church, and it is not known that one of them has ever become connected with the Romish Church.

PRACTICAL POPERY.

THE agent-general of the St. Roch Lottery in France, (chief prize 100,000 francs,) puffs his scheme in an advertisement, not only for its *eminently moral intent*, but because it has been "strongly recommended by the clergy, and approved by a special brief of our Holy Father the Pope." The purchasers of tickets are stimulated by the double motive of piously helping to build a church to St. Roch, at Montpellier, and of pocketing a handsome prize into the bargain. This sacred lottery-gambling is an exquisitely ingenious solution of the problem, How can one serve God and mammon, in the same act, and at the same time!

In our August number, we gave an account of the slander-suit brought against Cardinal Wiseman, by one of his priests named Boyle, whom the prelate had first oppressed, and then calumniated. The defendant resorted to many curious measures to evade the difficulties, but was amerced by the jury in damages to the amount of one thousand pounds. After some hard forensic fighting between counsel, a new trial was ordered. When the case came on for the new hearing, the court was crowded; but, to the astonishment of all present, it was announced that the case was withdrawn from the docket, the parties having agreed upon terms. It turns out that, by these terms, the Cardinal Archbishop of Westminster, as he likes to be styled, is to pay one hundred pounds towards the costs of the first trial at Guildford, the whole of the taxed costs of the second trial at Kingston, and also the whole of the costs of the late trial at Croydon. It was also arranged that there should be some sort of apology or retractation as to the libellous matter. This ends the war. The costs which the Cardinal is to pay will amount, it is said, to nearly twelve hundred pounds sterling.

A correspondent of the *Herald*, a Chicago paper, describes the fortunes of three wagon-loads of Irish, who came, on the first Sabbath in July, from Sheffield, to worship in a little mass-house at Kewanee. In the morning they devoutly attended to all the rites of their religion. At noon they repaired to a rum-shop, and all, or nearly all, drank to intoxication. They then started for home; and to show their respect for the Sabbath, raced their teams. They had not run more than half a mile, when two of the wagons were

upset with great violence. The miserable worshippers of Rome and rum were thrown into a confused mass. Several bones were broken, and one man was killed on the spot. His wife, who had an infant in her arms, had one of her limbs broken, and lay bewailing her husband. She has since died herself.

When Dr. Murray, of Elizabethtown, N. J., was in Canada lately, he made no small stir in the Popish encampments. They did not forget the terrible blows he had dealt in his "Kirwan" letters at their rotten system, and his triple victories over the discomfited Dr. Hughes. And he did not fail to refresh their memories by delivering some of his rousing lectures as he passed along. The *Toronto Mirror* was greatly enraged at his appearance there; and spoke of him as "Kirwan," *alias* the Devil! "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household."

The grand organ of the Jesuits and the rankest sort of Popery in Paris is the *Univers*. Its editors are very bitter, and they have awakened a bitter opposition on the part of the Gallicans, or more moderate Catholics. The chief organ of the latter is *La Siècle*, which addresses the following invective to the editors of *L'Univers*:

"You are the men who wrote the Code of the Inquisition, the greatest crime of human kind; who shed blood like water in the wars of the Albigenses, of the Waldenses, and of the Hussites; who butchered old men, women, and children; and said, whilst treading under foot heaps of corpses, God will know who are his; who bled Spain to death, exterminated the Moors, and proscribed the Jews; who waylaid the Protestants on St. Bartholomew's day, blessed the dagger of Jacques Clement, let loose upon Europe the thirty years' war, concocted in secret the gunpowder plot, transformed Flanders, by the hand of the Duke of Alba, into an immense slaughter-house, burnt Giordano Bruno at the stake, tortured on the rack the genius of Galileo, extorted from Louis XIV. the revocation of the edict of Nantes, burnt four hundred villages in the Cevennes, signed a hundred thousand letters of cachet (warrants) against the Jansenists, condemned Calas, executed Labarre, flayed Fra Diavolo, killed at Rome Gen. Duphot, shook, in the nineteenth century, the law of sacrilege, as a trial torch of the Inquisition, and finally irritated France, during the restoration, to such a degree, that, after a long resistance, France indignantly punished you. Do you recognize yourselves in this description of your services, and in the long trail of blood you have left behind you on the road of the past? Do

you begin to find out what your family name is? Your name is not religion, for religion is *peace* in the State, whilst, wherever you set your foot, we find nothing but *discord*. No power, no people, has been able to live within the reach of your breath, without being poisoned, and vomiting you back."

TOLERATION IN TURKEY.

WE perceive by the late English papers, that our brethren in that country are strenuously urging the British Ministry to exert all its diplomatic influence with the Sublime Porte, to secure for Mohammedans in Turkey the right to embrace the Christian religion, if they will. At present this is a capital offense under the laws of that country; and it is not long since converts have been beheaded. Others have been forced to fly their country, that they might receive Christian baptism without being forthwith rebaptized in their own blood. Missionaries there have hesitated to preach Christ to the Moslems, because to make converts of them was to consign them to a speedy and cruel death. But of late many Turks have spontaneously sought to obtain the Scriptures, which have a circulation among them such as was never known before. The Word of God is evidently producing conviction; and if the intolerant law of which we speak be not repealed, many will demand the ordinance of baptism, to whom it can not be refused, and who will receive it at the cost of their lives.

We are glad, therefore, to find that British Christians are moving in this matter, and that their petitions seem to be well received by the Earl of Clarendon, on whom it devolves to give the requisite instructions to the ambassador at Constantinople. The latter also is disposed to do all he can in this great business.

The American and Foreign Christian Union, however, has been beforehand in this thing. Many of our friends, at home and abroad, will be glad to know that, more than two months ago, the following Memorial was addressed to the Honorable Franklin Pierce, President of the United States, signed by the officers of the Union, and several of the members of the Board of Directors:

"*Considering*, That by the laws of the Turkish Government the penalty of death is still denounced and enforced in case of a Mussulman's embracing Christianity;

"*Considering*, That the present is a favorable juncture for the Christian

Governments to call the attention of the Sultan to the subject, and to request him to secure the abrogation of such laws as are so contrary to the principles of justice and the rights of conscience, as well as to true wisdom and sound policy ;

"Considering, That Christians in England and France and other countries in Europe, are beginning to call the attention of their respective Governments to this subject, and to solicit their kind but earnest influence with the Ottoman Government in favor of the establishment of equal and complete religious liberty throughout its dominions ;

"And, considering, That the promotion of religious liberty abroad is one of the great objects of the American and Foreign Christian Union, as is set forth in its Constitution (Art. II.) — an object which it has lost no favorable opportunity of prosecuting ; therefore

"Resolved, That the following Memorial, addressed to his Excellency, the President of the United States, be signed by the officers of the Society, and by as many members of the Board as may have the opportunity to attach their names to it, and that it be forwarded to the President without delay, together with the above-given Preamble and this Resolution.

"To the Honorable Franklin Pierce, President of the United States :

"The object of this Memorial is to call the attention of your Excellency to the fact, that by the laws of the Turkish Empire and of other countries dependent on that Empire, a Mussulman is forbidden, under the penalty of death, to renounce the religion of the Koran and embrace the Christian faith. Nor are these laws a dead letter ; they have been enforced at Adrianople within a year. Within the same period an entire family, converted to the faith of the Gospel at Salonica, has been compelled to flee from the Turkish dominions and take refuge in Malta, beneath the British flag.

"There is good reason to believe that the present time is eminently favorable for calling the attention of the Sultan to this great subject, and for requesting him, in the most earnest manner, to cause the laws in question to be abrogated. The Ottoman Empire is at this moment upheld mainly by the arms of two Christian nations ; and it is now certain that if it is to continue to exist, it must owe that existence to nations who bear the Christian name. Under these circumstances, it would seem not to be difficult to make the Sultan and his ministers see that respect for the Christian Powers, as well as a regard for the principles of justice and right, ought to induce the Ottoman Government to renounce for ever the intolerance of the darker ages, and secure to all its subjects the sacred rights of conscience and religious worship. And from no quarter, it is believed, could the adoption of a truly liberal and just course be recommended to that Government, and even urged upon it with kindness and respect, better than from the President of these United States—a country which opens its gates to all who may choose to enter, and guarantees to all the rights of conscience and

religious worship. Our Government has maintained, almost without interruption, relations of the most amicable nature with that of Turkey. It is believed that the Sultan and his ministers would treat with no ordinary attention and respect, a request coming from such a source. We are strengthened in this belief by the well-known liberality of Abdul Medjid and some, if not all of his ministers, in reference to the subject in question.

"In view of these things the undersigned, in the name and on behalf of the Society which they represent, would pray your Excellency to cause the worthy minister of the United States, who, so creditably to himself and so honorably to the country, represents this nation at Constantinople, to avail himself of the first and every suitable opportunity to call the attention of the Sultan to the duty of granting entire religious liberty to all his subjects, without distinction, as a measure not only just in itself, but eminently grateful to this American people and to their Chief Magistrate. And your Memorialists will ever pray, etc."

POPISH BAPTISM.—NO. II.

IN the last number of the Magazine, in the form of extracts from an authorized Popish Catechism, we furnished our readers with a specimen of Rome's teaching upon the subject of baptism. A more perverted, false, and unscriptural view of the doctrine, its design and benefits, can scarcely be conceived than those extracts exhibit, and which the priests unscrupulously urge upon the faith of their followers continually.

But it may be of some additional interest to those not familiar with the usages of Papists and their rituals, to know "the ceremonies" with which the hierarchy have contrived to burden that ordinance, and effectually to deprive it of its original simplicity and meaning. They are puerile and heathenish, and highly disgusting and wicked in some of their parts. How intelligent people, who have access to the Scriptures, can tolerate such priestly mummary, and regard it as of divine authority, or entitled to a place among "Christian rites," is truly astonishing. But the Papists have not the Bible. If they had, and would study it, they would soon throw off these offensive and unwarranted things.

We now submit a few additional extracts from the same work from which the former were taken, that our readers may judge for themselves as to the estimate which should be made of Popish baptisms, and also of the religious or spiritual condition of the people with whom such usages obtain.

Our extracts comprise only such portions of the book as are likely to interest the Protestant reader. Here they are. Read and compare them with the teachings of the Scriptures.

1. Of the Ceremonies which precede Baptism.

Q. What water is used in solemn baptism ?

A. Water sanctified by the prayer and by the ceremonies of the Church. That blessing takes place twice in the year, on Easter Saturday and on the eve of Pentecost.

Q. Can any other water be used for solemn baptism ?

A. No ; because that would be disobeying the Church, which commands that only water so blessed should be used on those occasions.

Q. By whom is solemn baptism administered ?

A. By bishops and priests ; and, by commission, by deacons.

Q. What is the first of the ceremonies which precede baptism ?

A. It is to make the child remain at the door of the church.

Q. What does that signify ?

A. 1st. That the child is excluded from heaven, because of original sin.
2d. That in that state it is not worthy to enter the Church.

Q. What is the second ceremony ?

A. It is to bestow on the child the name of some saint.

Q. Why is that done ?

A. 1st. To give it a protector in the court of heaven. 2d. To give it a model for the life it should lead. God gives it, moreover one of his angels for a guide, and that from the moment of its birth.

Q. What is the third ceremony ?

A. To breathe three times on the child's face.

Q. Why is that done ?

A. 1st. To show how easily the devil is put to flight by the power of God.
2d. To indicate that the Holy Ghost, by his interior breath, is about to reanimate the soul of that child, dead in sin ; as God formerly animated the body of the first man by breathing on him.

Q. Why does the priest breathe three times ?

A. To show that this power is common to the three divine persons.

Q. What is the fourth ceremony ?

A. It is to make the sign of the cross on the forehead and bosom of the child.

Q. What does the priest afterwards do ?

A. He recites three prayers over the child, with his hand extended over it.

Q. What does he ask of God in those prayers ?

A. He asks him to conduct that child to holy baptism, and to fill his soul with the Christian virtues.

Q. Why does he still hold his hand extended over the child ?

A. To denote that the child is to be always under the protection of the Church, who has then taken possession of it.

Q. What is the fifth ceremony?

A. It is to put a little blessed salt into the mouth of the child.

Q. What does the priest then do?

A. He again recites two prayers.

Q. Why?

A. To solicit once more the protection of God for the child.

Q. What is the sixth ceremony?

A. To make exorcisms on the child.

Q. Why are those exorcisms made?

A. To adjure the devil and command him, in God's name, to depart from the child, and give up possession of him.

Q. How does the priest address the devil?

A. He addresses him with contempt, calling him an unclean, accursed, and damned spirit. He reminds him at the same time of the sentence of condemnation which God pronounced against him, and commands him to render homage to the true and living God, to Jesus Christ his Son, and to the Holy Ghost, by departing from that child, whom God has called to the grace of baptism, and forbids him ever to dare to violate the sign of the holy cross which he has placed on its forehead.

Q. Why is the priest uncovered during the prayers, and covered during the exorcisms?

A. 1st. He is uncovered during the prayers, because he speaks to God, to whom he addresses his humble prayers for the child. 2d. He is covered during the exorcisms, because he speaks to the devil, whom he commands with authority on the part of God.

Q. Why a second exorcism?

A. To make more clearly manifest the obstinacy of the devil, who would not yield, unless he were forced to do so by the authority of God.

Q. Why is it that, during that second exorcism, the priest and the sponsors have each their hand extended over the child.

A. 1st. To overshadow him, as it were, by the powerful protection of God and the Church. 2d. To represent the virtue of the Holy Ghost, who is about to descend on that child and take up his abode in its soul.

Q. What is the seventh ceremony?

A. It is to touch with a little saliva the ears and nostrils of the child, in the form of a cross. The priest says at the same time, *Ephphatha in odorem suavitatis*; that is to say, Be open to the odor of sweetness, which are the words used by Jesus Christ to heal a deaf and dumb man, placing his finger in his ears and touching his tongue with spittle.*

* St. Mark vii. 32. [The Saviour said, "Ephphatha, that is, Be opened." "To the odor of sweetness" is a Romish addition to the word of God. Christ did not utter these words.—Editor.]

Q. What does the priest say to the devil at the same time ?

A. He says to him : And thou, devil, go out quickly from this child and take flight, knowing that thy judgment is near. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Q. What does he then say to the child, touching it at the same time ?

A. Enter into the temple of God, that you may have eternal life. Amen.

2. Of the Ceremonies which accompany Baptism.

Q. What is the first of the ceremonies which accompany baptism ?

A. It is the repetition of the Creed and the Lord's Prayer.

These are repeated by the sponsors as soon as the child enters the church. They are repeated standing.

Q. What is the second ceremony ?

A. It is presenting the child for baptism.

Q. By whom is it presented ?

A. By its godfather and godmother.

Q. To what do the sponsors thereby bind themselves ?

A. They answer for the child, and become its securities to God and the Church.

Q. For what do they answer to God and the Church.

A. That the child will be faithful to all the promises which it is about to make.

Q. What is the third ceremony ?

A. To demand of the child if he renounces Satan, his pomps, and his works.

Q. What answer does the child make through his godfather and godmother ?

A. He answers aloud that he renounces him. Interrogated three times, he answers as often.

Q. What is the fourth ceremony ?

A. It is to make an unction with the holy oil on the bosom, and between the shoulders of the child, in the form of a cross.

Q. Why does the priest, after that, change his stole ?

A. To announce the change which is to take place in the child. It is going to pass from the state of sin to that of grace, and as the purple color denoted the mourning and melancholy of that former state, so does the white color denote the joy of the latter state.

Q. What does the priest afterwards ask the child ?

A. He asks it, in an abridged form, if it believes all the truths contained in the Creed, and if it will be baptized ?

Q. Why does he ask that question before it is baptized ?

A. To assure himself of its strength and of its will.

Q. What does the priest do, after they have answered : I believe ?

A. He baptizes the child, pouring water three times upon it, in the form of a cross, and pronouncing the words, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What happens at that moment ?

A. 1st. Heaven is opened, and hell closed for that child ; 2d. Sin and all its stains are effaced ; 3d. The Holy Ghost descends on that soul, together with all his gifts. 4th. God declares that from his being a child of wrath, he has now become his beloved child ; 5th. From being the enemy of Jesus Christ, he becomes one of his members ; 6th. He is incorporated into the same body with Jesus Christ and all the faithful.

Q. Is that child, then, regenerated in the waters of baptism ?

A. Yes, he acquires a new being, a new life and new inclinations—being, life, and inclinations altogether divine.

Q. To what state does he pass ?

A. He passes, 1st. From the death of sin to the life of grace ; 2d. From the deformity of the devil to the beauty of angels. 3d. From a state of eternal reprobation, to a state of eternal salvation.

Q. Is this all ?

A. No ; 1st. He becomes the temple of the Holy Trinity, the heir of God, and the co-heir of Jesus Christ ; 2d. He acquires the right of participating in all the treasures of the faithful ; viz., the sacraments, the word of God, the prayers and good works of the faithful.

3. *Of the Ceremonies which follow Baptism.*

Q. What is the first of the ceremonies which follow baptism ?

A. The unction which the priest makes with holy chrism on the top of the child's head.

Q. Of what is the holy chrism composed ?

A. It is composed of balsam and oil of olives.

Q. What is the second ceremony ?

A. To lay the chrism-cloth on the head of the child.

Q. What does the chrism-cloth replace ?

A. It replaces the white robe wherewith baptized persons were clothed on going forth from the waters of baptism. They wore that white robe for seven days, that is to say, during Easter-week or the week of Pentecost.

Q. What is the third ceremony ?

A. It is to place in his hand a lighted taper.

Q. How are all these ceremonies concluded ?

A. By the repetition of the Gospel of St. John, the blessing of the priest, and the registry of the child's name in the parish-book.

Now, whether we consider the manipulations of the officiating priest, the filthy compound applied to the subject instead of water, which the Scriptures specify, the gesticulations and breathing in the face of the child, under pretence of "driving away the devil,"

placing a lighted taper in its hand, or various other acts and teachings noticed in these extracts, there are few things, we think, wider apart from biblical authority on this deeply interesting and important Christian ordinance, than the ceremonies and usages here noticed. And yet these constitute Popish baptism! These the poor deluded people are taught to believe are divinely appointed, and are even *essential* to salvation!—that the person is lost, the soul is damned, who is not in this way baptized, or over whom these things have not been enacted!

Is it not high time that evangelical Christians thought more of these people, prayed more and labored more for their enlightenment and salvation? We submit it that the evangelical Churches in this land have scarcely begun to do their duty toward the millions who are enslaved by the Papacy, and that no time should be lost in quickening and augmenting their efforts in their behalf.

THE MAILS: OUR COMPLAINTS.

UNDER this heading, in the May number of the present volume of the Magazine, after much and careful effort, on our part, to discover the agency by which letters due to us were diverted from their proper destination, we uttered our convictions with great plainness, and, as we then believed, with no more than justly merited severity, in regard to those who, by the Constitution and our laws, are intrusted with the mail service.

As we expected, our remarks fell under the observation of the officers concerned, and the subject received their early attention. We rendered all the assistance in our power to ferret out the offenders, to remove suspicion from the innocent, and to fix the criminality where it properly belonged. And it gives us pleasure now to be able to state, that in the prosecution of the investigation instituted by the Government, in relation to the losses sustained by us of letters directed to this city, such developments have been made as to fix quite conclusively the criminality, so far as it has been traced, upon a party in no wise connected with the Post-Office Department.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st
OF AUGUST TO THE 1st OF SEPTEMBER, 1855.

MAINE.

Georgetown. John P. Soule.....	\$5 00
Bangor. 1st M. E. Ch., in part to make Rev. E. B. Curtis L. M., \$91.85; 1st Bap. Ch., \$18; coll. at a public lecture, \$18.44.....	57 81
Brewer. 1st Cong. Ch., in part to make Rev. G. W. Field L. M.....	24 60
Brewer Village. Cong. Ch.....	13 00
Augusta. South Cong. Ch., to make Wm. F. M. Means L. M.....	48 87
Hallowell. Cong. Ch., to make Simon Page L. M.....	21 00
Bath. Add. to the Winter st. Cong. Society, \$1; Central Ch., to make G. Donnell L. M., \$56.64; Winter st. Ch., to make Jas. Oliver L. M., \$41.....	99 64
Wells. 2d Cong. Ch. and Parish, per Rev. J. B. Cook.....	6 00

NEW-HAMPSHIRE.

Derry. 1st Presb. Ch., a few ladies, \$11; 1st Cong. Ch., to make Rev. E. G. Parsons L. M., \$26.12.....	36 12
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VERMONT.

New-Haven. E. H. Hoyt.....	1 00
Manchester. M. B. Goodwin.....	5 00
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Rev. J. T. Brooks L. M., \$140.23,.....	177 25		
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CONTENTS.

	PAGE		PAGE
Private Judgment.....	449	FOREIGN FIELD.....	478
Lafayette and the Priests, No. III,.....	454	France,.....	478
Protestantism in Italy,.....	465	Belgium,.....	478
Padre Raffaele,.....	467	Chili,.....	481
Reformation in the West of Ireland,.....	468	Protestant Items,.....	484
The Priesthood in America,.....	470	Practical Popery,.....	485
The Bishops in Spain,.....	471	Tolerance in Turkey,.....	487
An Important Conversion,.....	472	Popish Baptism, No. II,.....	489
Upper Austria,.....	473	The Mails: Our Complaints,.....	494
Sorrows of the Pope,.....	474	Receipts,.....	495
A Family Jar,.....	475		

THE
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IS THE ROMISH CHURCH A TRUE CHURCH?

IN meeting this question, on which among Protestants, in some quarters, there seems to exist considerable confusion of ideas, not unmingled with some dangerous error, we wish it to be understood that the question is confined to the Church of Rome in its *present* form, and as it now exists. Moreover, the question is not to be regarded as involving the possibility, or the impossibility, of being saved in the communion of that Church, which is a distinct subject of inquiry, and does not depend for its answer on the decision of the question before us.

Our answer we give in general terms as follows: The Church of Rome is a true Church in the same sense in which a rotten apple is a true apple. Or, if a sublimer similitude is preferred, it is a true Church in the same sense in which a fallen angel is a true angel. Apple or angel, it was the real thing *in its origin*; but has become so thoroughly perverted, religiously and morally, that it must be treated in practice as if it had never been what it once was. The Church at Rome to which the Apostle Paul wrote the glorious inspired epistle that may no longer be freely read there in the vernacular tongue of the people, *that* Church, like the Churches affiliated with it on terms of Christian equality and mutual communion, was an undoubted Church of the primitive and apostolical order. But it is no longer what it was. There is a succession of members in a visible organization, but the life, and truth, and grace of the Gospel are gone, and they are replaced by a mass of corruptions of the most

unwholesome and deadly character. The apple, after it is decayed to the very core, is an apple still. What else is it? And yet what is it good for? Like the salt which hath lost its savor, "it is neither fit for the land, nor yet for the dunghill; but men cast it out." (Luke 14 : 35.) The angel, who "kept not his first estate," and "abode not in the truth," but fell into fearful apostasy, is an angel still. What else is he? Whether he have become a vulgar imp of darkness, or a Miltonic "archangel ruined," his nature is changed morally, but not as to its essence. But though an angel by nature still, there is no place for him in heaven. He is cast out, and cast down to hell. It is impossible that he should be treated as he once was treated; or that his actions should be regarded as the actions of a true angel who has preserved his purity are regarded.

In this simple view of the case, the concession, if it may be called such, that Rome is a true Church, is but a barren concession. In all *practical* respects, she must be treated as something entirely different. She can no more fill the place, or do the works, of a true Church, than a decayed apple can answer the purposes of a sound one; or than a fallen angel can perform the offices of a holy one. Her ecclesiastical acts are nullities. Her baptisms are of no effect. Her ordinations are void. Her entire worship is spurious. Her religious pretensions are worthless. Speaking of it, not as a collection of individuals, some of whom may possibly be sincere and acceptable worshippers of God, (not on account of, but in spite of, their connection with Rome;) but regarding it as a system, or organization, a body politic, it has no more place in pure Christianity than Satan has in heaven. In abjuring its corruptions, we renounce the thing itself. One of her priests, if converted to the truth, ought to be baptized and ordained, just the same as if his baptism at the Papal font had been but a pagan lustration, and his sacerdotal consecration had been but the inauguration of a heathenish flamen. The conversion of all her members is to be sought and prayed for by all real Christians, just as they do in the case of the idolaters of India or of the islands of the sea.

These conclusions can only be evaded by raising another question, as to the *degree* of corruption existing in the Romish Church. Is it complete, or so extensive as to destroy its claims to be regarded as a people in covenant with God through Christ his Son? Or is it only partially, though very badly corrupted, and so as not entirely to neutralize its ecclesiastical character? This is a point on which there may be a wide difference of views among Protestants. Some,

less fully reformed than others from Popish abuses and "antiquated innovations" upon primitive Christianity, will form a more lenient judgment of the ecclesiastical state of Rome, and the validity of her official actions. Others, aware that many of the essential doctrines of the Gospel, though grossly perverted, retain at least a nominal place in the Romish creeds; and feeling also that there may be a large, though unknown, number of true and spiritual worshippers scattered among the mass of Romish Church-members, may hold that Church to be so far a sound as well as true Church, as to entitle *some* of her ordinances to be recognized as valid. They that hold this view will often be perplexed to decide how far to extend this concession, and where to make a stand against the practices of Popery. Like all persons who stand on slippery ground, they will be in great danger from that *downward moral gravitation* which inclines all men to slide into error and wrong, except as they are kept back by the special grace and mercy of God. This view must also greatly weaken the energy of their protestation against Romish corruption, and their zeal for the conversion of its adherents.

It is the surer and safer course not to make too much of those mixtures of truth with error which are meant only to give color, and plausibility, and currency to the error, and which by that very mixture are spoiled and made inoperative as truths. When the truth may be had in unadulterated purity and to its full extent, we need not, whether out of veneration or economy, cling to such fragments of it as may be infected by too close contact with error. What if there be in the decayed apple a few *specks* of sounder matter? Even these have contracted an over-ripe and unwholesome flavor from their mouldy surroundings. What though Satan, the prince of this world, who has been described as "the perfection of intellect without moral principle," retain much of the greatness and power of his angelic nature? We must resist him to the uttermost; according to the baptismal engagement, "renouncing the devil and all his works." The Church was the chief of the creations of God; but there is no corruption so bad as the corruption of the best.* There is none to be more heartily abjured. We must fly from Babylon, if we would not be overwhelmed in the ruins of her fated fall. We must come out of her, if we would not be made partakers of her plagues, and tainted with their virulent contagion.

* *Corruptio optimi pessima.*

THE ROMISH COUNTERFEIT CHURCH.

OUR readers have noticed, in recent numbers of this Magazine, allusions to Rev. Francis Zastera, formerly a priest in Bohemia; and particularly an interesting sketch of his life and experience, in our September Number, under the title, "A Brand Plucked from the Burning." He is now in the employment of this Society, as a missionary to the German Catholics in New-York, among whom his labors have already begun to produce good fruits, several families having been led, through his instructions, to the knowledge and acknowledgment of the truth. He appears, though of exceedingly humble and unassuming manners, to possess great power in the pulpit, where he sways the minds of his hearers to a remarkable degree, and has raised quite a stir amidst that large and important element of our population. He presents the great doctrines of grace, atonement and regeneration, with much force and feeling.

On the first Sabbath of September, he delivered a discourse in the German Mission Church in Houston street, of which Rev. Mr. Guldin is pastor, to an immense audience, among whom were numbers of the adherents of the Romish superstition. Of this ingenious and eloquent discourse we present an abstract, believing that it will go far to justify our expectations that God has raised up in this brother a precious instrument, by whom he will do great things to the praise of grace divine.

The text is Matt. 5 : 14. "Ye are the light of the world."

The first word spoken by the creating Jehovah, as recorded for us by Moses in his annals, was this: "Let there be light!" And at once there shone from the darkness which filled the empty space the noblest and purest effulgence. It forthwith became the medium of visibility. "And there was light!"

And wherefore was it made? It was made in order that all creatures might be known and distinguished in their proper form, color, and beauty. The object of the visible light is the manifestation of the material world.

But I know of another and far more glorious light. I know of a light that beams from that eternal orb of which the prophet Malachi says: "Unto you shall the Sun of righteousness arise." And this eternal Sun, Jesus Christ, shed his rays so brightly over his apostles, that he could say to them: "Ye are the light of the world!" That is to say, as men, through the visible light, come to the knowledge of the material universe, so shall they, through you, attain to the knowledge of the kingdom of truth. In

this same sense, also, is the word of God, the holy Scripture, a light of the world; as the inspired Psalmist, David, sang: "Thy word is a lamp unto my feet, and a light unto my path." Ay, and in this sense is the Christian Church a light of the world; as the great world-apostle Paul writes to the Church at Ephesus: "Ye were sometime darkness, but now are ye light in the Lord."

This last point induces me, my hearers, to propose to you the important question, *Is the present Church of Rome that true light of the world or no?* How often I asked myself this question, while I was yet a priest in that Church. It disquieted my soul for many years. And it is the result of this anxious questioning, that I now have the happiness to speak to you and with you here. This very question ye must ask for yourselves, if ye are at all impartial and unprejudiced, and feel only the slightest inclination toward the truth. Let us attend then to this question.

Where has Satan more cunningly developed the craft of his oldest tactics than in the Church of Rome as it now exists? As in the hoariest antiquity the grand prime truth of the unity and sole sovereignty of God was buried under the inventions which made of men demigods, representants or vicars of God; so in the Romish Church has the grand head-truth of Christ and his exclusive mediatorship been undermined and buried up by the discovery of many other mediators, saints, angels, and particularly Mary—ay, and another Christ, even Antichrist. The present Romish Church, with the Papism in it, is in fact a cunningly-executed *counterfeit* of Christianity, whose form it ostentatiously retains, but whose spirit it denies, and whose aim it wholly abjures. Is not the chief-priest or Pope of this spurious Church a libel upon the royal priesthood of Christ, while he assumes that office, and styles himself "vicar of Christ, and vicegerent of God," and undertakes to dispense with the keeping of divine laws? Is not the sacrifice of the mass in this Romish counterfeit Church a libel on the sacrifice of Jesus Christ, which is thereby declared to be insufficient, and needing to be made complete by the priest's repetition? In the Romish counterfeit Church is not Christ robbed of his kingly office, and is not the Pope foisted into his throne? Is not Christ there stripped of his priestly office, and the mass substituted for the same? Is not Christ there deprived of his prophetic office, and this self-styled "infallible Church" clothed therewith? In this Romish counterfeit Church is not his own peculiar work taken from the Holy Ghost, and bestowed on ecclesiastical ordinances? In that Romish counterfeit Church is not God the Father divested of his prerogatives, and are not men clothed with the power to forgive sins, and impart justification? Verily, as the ape is the more ridiculous the more he imitates a man, so is man the more ridiculous the more he gives himself out and deports himself as divine.

Once more I ask, Where has Satan developed more cunningly the craft of his oldest tactics, than in the Church of Rome? The Popes, to be sure,

have not pursued a system of avowed hostilities against Christianity; but they have followed the policy of the magicians of Egypt, who imitated the miracles of Moses in order to defeat his mission. In all the falsified objects, doctrines, and sacraments of their imitation, there is undeniably a close resemblance to the true: but one in which the forms are retained, while the essence is excluded. I was for many years a priest, before I discovered the traces of this dreadful delusion. Surely the difference between good coin and false, or between pure gold and spurious, is far more manifest and more easily discerned than the cunning counterfeits of the Romish Christianity. Is it not, then, my sacred duty, Christian brethren, to call attention thereto, since I have now the happiness to stand and speak on free ground, and in a free pulpit?

Suppose a young man to take into his hand an object fabricated of brass, but made to appear like gold. Now if he were to say, "I can see no difference between this and gold. I know not but it *is* gold. It looks as bright, and as smooth, and beautiful, as the finest gold I ever saw!" certainly any good and honest friend would be bound to tell him, that there is very great difference between pure gold and factitious metal; and that they can easily be distinguished, either by the touchstone, or by chemical tests. Ay, and his friend would also warn him, that, if he do not find out the deception, it will be to his own harm. Now, millions and millions of Romanists are like this young man; they know not how to discriminate between the true gold of Christianity and its counterfeit! And I, as a sincere and honest friend, would counsel them as to the best touchstone they can use. This best touchstone is the Bible. Were they to use this with diligence, they would be sure to find out, and very soon too, the wide difference between the genuine and the spurious gold in their religion. They would perceive the difference between the true light in the Gospel and the false lights in their Church.

Judge for yourselves; but judge impartially. If the present Church of Rome were the true light of the world, then must she be on the friendliest terms with the Holy Scripture, which is likewise the light of the world; for like readily combines with like. But is that Church on such friendly terms with the Bible? Alas! that I, even in this year of grace, 1855, must utter the painful fact! The Pope and his Church are living in irreconcilable enmity with the Bible, this true light of the world. This being so, how can the present Church of Rome be called the true light of the world? And why is it that the Pope and his followers live in such hatred to the Bible? Simply because they well know, that Bible-reading will lead not only to the annihilation of the Pope, but also of his whole Church. The Pope well knows, that he and his Church can not stand along with the Bible. Ah! a single Bible is far more dangerous to Popery than an army of ten thousand men. Were the Bible to invade Rome's Church, the Seven-hilled City would sink before it, as certainly as the Philistines' Dagon was shattered

in the dust before the ark of the covenant. Were this holy book unsealed to the people, then farewell to the inventions, delusions, grandeur, and greatness of the Romish Church! Already she has forebodings of this very calamity; and when she meets a Bible, shrieks in terror: "I know thee, whence thou art! Art thou come hither to torment us before the time?" I ask again, How can such a Church be the true light of the world, when it shuns the light of the Bible, and prohibits it? Verily, in reference to the Bible, the Pope and his retinue are in the same plight with a certain burgo-master of Durmersheim, in Europe, of whom I have read, that, after the statutes had been published for some years, and many people had bought and read them, his illegal and unjust proceedings were detected; whereupon he would peevishly exclaim: "Now that every body has got a law-book in his house, a poor fellow can't manage to do as he would!" It is the dread of this which causes the Pope and all that are his to be so eager to root out the Bible; for wherever it is read and loved, the Pope and his train, and all their cunningly-devised fables, will have to quit the field.

Judge without prejudice. Can that Church, with its Papism, be the true light of the world? How did it originate? It originated mainly in the notorious and boundless ambition of Rome. Look at history. Rome would ever reign. And when her legions failed, she sent forth her dogmas, her articles of faith, into the provinces; and she sends them still, as has lately happened with the novel doctrine of Mary's immaculate conception. It really seems to me, as if the ambitious Popes did nothing but sit brooding upon a nest of dogmatic eggs! Ay, Rome would ever reign. History proves that. The Pope has always sat, like a huge spider, at the centre of the Latin world, spinning over it his endless web. It may be true, that the short-sighted multitude lived quietly and pleasantly under it, so long as they regarded that Romish web as a heavenly canopy. But the loftier souls, here and there, who saw through that snare, felt themselves confined and wretched. And if any such soul attempted to break through, the crafty spinner would catch it at once, and the Romish spider* sucked the brave blood out of his captive's heart. And was not the pleasant dream of the short-sighted multitude bought too dear at the price of such blood?

But some one may ask me, Why art thou so zealous against the weaver of the Romish web, that old cross-spider? The days of spiritual thralldom are gone by. Aged and feeble, the old spider still sits among the broken columns of the Coliseum, and still spins the same old thread; but it is weak and rotten, and only the butterfly and the bat are entangled therein, and no more the mountain-eagle of the north. Yes, some have asked me, Wherefore so zealous against the modern Romish Papism? The danger from that quarter has long since passed away. Your zeal makes one think

* German, *kreutz-spinne*, a large spider with a white cross on its back.

of people who, long after it has ceased to rain, go about with umbrellas still spread.

To this objection I seriously reply, that the danger from Popery is by no means gone by. The present Pope, Pius IX., still aims to frustrate the earthly design of Christianity, while he, as Jannes and Jambres did to Pharoah, convinces the European rulers, through the Romish priests, that he alone can maintain the peace and order of society. There is, I know, one powerful ruler, the Emperor of Austria, who listens to such words from the Pope, restrains the free course of the Gospel, and thereby corrupts the spirit and welfare of society. How much religion is injured by such unholy combinations of Church and State, and is abused to the excusing of the greatest offenses and the most insolent usurpations, I need only to set forth in the words of Virgil, in regard to the Olympian Mount:

"High as its brow above the skies may swell,
So deep its foot it plunges into hell."

This is a complete description of the formidable policy of Rome.

Ah! that ambitious Rome remains ever the same. As the Alpine glacier, in the very midst of the fruits and flowers of the valleys, and under the brightest sunshine, is still covered with ice, even so the Popedom, in the midst and in spite of all the progress of the world, retains its icy nature. It shows to the attentive observer of this nineteenth century the same terrible aspect as in the fifteenth. The same spirit which in older times filled Spain with the tribunals of the Inquisition, and Germany with gibbets, still survives in the seven-hilled throne, and in its instruments. That same spirit, on fit occasion, will express itself in the same old way. This very spirit breathes in these *written documents* which I hold here in my hand. They contain the demands which Rome, through her tools, the bishops, has been making on the German governments for the last two years, and which incontestably confirm the truth of what I say in regard to the spirit of usurpation which still abides in Rome.

Here Mr. Zastera gave a summary of these documents, explaining them point by point, and showing that Rome had grown no better, and was farther than ever from being the light of the world. Among them were the demands made by the assembled bishops of the Upper Rhine upon their respective governments; such as the repeal of all religious liberties conceded since March, 1848; exclusive power in the bishops to appoint to all offices and benefices in their several dioceses; the right of the bishops to try their subordinates in a special court, and to punish them according to the canon law; no appeal to be allowed from the penal jurisdiction of the ecclesiastical courts to the civil tribunals, and every attempt to

make such appeal to be regarded and punished as disobedience against the lawful authority of the Church; all nominations of religious teachers in gymnasiums and universities to be subject to Episcopal confirmation; restoration to the bishops of the full enjoyment of their former penal jurisdiction against all such Church-members as openly neglect the ordinances of the Church; no interference of the civil power in questions concerning the execution of canonical decisions; independent control of church goods and endowments. After Mr. Zastera had explained the tendency of these demands, he continued his discourse:

Have we not here ample documentary proof, that Popery perseveres in the attempt to gain worldly power; and that its chief-priests everywhere pursue this object according to a prescribed plan? Especially do they demand with the utmost assurance independence of local laws and governments, and unlimited control over the schools. They must have the oversight of all others, without being under supervision themselves. Rome, through her organs, demands from Europe to submit again to her absolute power; and clearly shows that she thinks to maintain unchanged, her exclusiveness and intolerance amid the free sentiments of Germany, not less than amid the mediæval and despotic regimen of old Spain.

Judge for yourselves, and judge impartially, Is the Roman Church, and the Papism therein, the true light of the world? You comprehend the general grounds, whereon I have renounced the Pope and his Church. And I ask you, Have I by this, drawn upon myself the divine condemnation? The Mohammedans teach, that no one can enter Paradise who does not wear a turban or let his beard grow. We laugh at this as a queer and foolish whim. But is the notion of the Romish Church, that no man can be saved who does not yield himself to the Pope and his human decisions, any thing more than just such a whim?

I am but a feeble mortal, like all other men, and therefore like the Pope and his adherents; for this reason, I will hold to none other than the mighty "lion of the tribe of Judah," Jesus Christ. A feeble mortal, like all other men, including the Pope himself; and therefore my emblem shall be simply a weak but blooming and fragrant vetch, with its tender white and red leaflets. As this frail vine clings to the nearest pole, without which it must trail in the dust, and then blooming cheerily, waves above the dust of the earth, thus will I too, a feeble man, cling to that which is nearest to me, to my ever-present and Almighty Supporter; and in this way wave in joyous festoons above the dust of the earth—above the Popery and its inventions. I will know nothing but Christ and him crucified, the Saviour of my soul. The life I now live in the flesh, I live by the true faith of the Son of God, who hath loved me, and hath given himself for me. I will not seek hewn

and artificial cisterns that can hold no water, but the open fountain, Jesus Christ. He is my Alpha and Omega.

It is possible that the Papists may rend and blacken my good name by gross falsehoods and calumnies. But I will strengthen myself in my God, who has so wondrously saved me as a brand plucked out of the burning. Yes, it may be that slander and falsehood will rend and blacken my good name. But I will comfort myself with the thought, that as they value those banners which are rent with shot and scorched with powder, more than the clean and untorn colors of the new recruits—and as they at last hang them up for national relics in some “Dome of the Invalides,” so is it oft-times with the names of the confessors of the truth, the more they are rent and soiled by the adversaries, the more enthusiastically are they honored by the friends of the truth, and the more are they treasured in the holy sanctuary of the praying heart and memory.

Finally, let me remark, that there are in the Romish Church very many Christians, who do not think as that Church would have them think, but rather as I now do; and who well know where the truth is, and embrace it with their hearts. Some such have said to me: “Why leave our Romish communion? One may cleave to the truth in his heart, even if he stays in that Church, and *outwardly* conforms to it in all things. God knows what is in the heart.”

It is very true, that God searches the heart, and knows whether or not it holds to the truth. But can they dissemble thus without injury to the soul? Can they be sincerely devoted to the truth; and yet, regardless of it, abide in a false religion, and outwardly conform to it? Saith not the Fifth Psalm, “The Lord will abhor the deceitful man”? Saith not He who is eternal truth, Jesus Christ himself, “Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven”? Were the Apostles fools in suffering themselves to be cruelly put to death for the sake of the truth? The three companions of Daniel, Shadrach, Meshach, and Abednego, were they fools for submitting to be thrown into the fiery furnace, when they might outwardly have kneeled to the golden image, and still worshipped the true God in their hearts?

The case is different with minds born and bred in a false religion, which know nothing of the truth, and have had no means of access to it; and therefore preserve a clear conscience. Who would deny that such souls may be saved? It were against charity to do so. But such as know that they live and voluntarily remain in a false religion, may lay to heart those solemn words of Christ in regard to all who deny him before men.

Finally, I would give you, dear hearers, something to remember me by. Gold and silver have I none; but such as I have, give I unto you. It comes from my very heart; despise it not. And what is it that I would give you? *Myself!* That is to say, I would give you my love to the truth, and my full

and firm *purpose openly to avow it*. Take these with you. Leave not this house of God, without adorning yourselves with the love of the truth. Leave not this house of God, without arming yourselves with the fullest and firmest resolution practically and publicly to own the truth. Let there be light! Amen.

AN INTERESTING CONVERSION

WE may say of the Romish ecclesiastics at the present day, what the writer of the Book of Acts said of the members of the Jewish hierarchy who turned to the Lord under the ministry of the Apostles at Jerusalem: "A great company of the priests were obedient to the faith." We herewith call the attention of our readers to one very pleasing example of this kind.

The Abbé Charles Miel, of Paris, formerly clothed with extraordinary powers as a missionary of the Church of Rome, who has been an active priest and controversialist on the Roman side, published in London, in 1851, two small works, entitled, "The Pope and the Holy Scriptures," and "The Pope and the Primitive Church." His object was, to prove, "by precise Scriptural evidence," as also from the writings of ecclesiastical antiquity, that the supremacy of Peter and his self-styled successors, the Roman Popes, and of the Romish Church, were universally acknowledged in primitive times. Mr. C. H. Collette, a layman, and a lawyer of Lincoln's Inn, entered into a controversial correspondence with the Abbé Miel upon the subjects of his pamphlets, which were expressly written for circulation among the Protestants, and contained all the texts of Scripture and the principal quotations from the Councils and the Fathers, relied upon by the Romanists. The Abbé, at first, was very resolute and confident; and wrote to Mr. Collette: "An institution of some eighteen hundred years will continue to strengthen and extend itself in spite of the incessant attacks of the powers of hell and of the world; and has nothing to fear from your efforts, whatever zeal or talents you may bring to bear upon it." In the course of the correspondence, however, Mr. Miel felt that his ground was not tenable. He retreated to the city of Rome, determined to examine the system at headquarters, and to judge of it by its ripest fruits; but a short stay at that sink and centre of corruption sufficed to finish his discomfiture.

While at Rome, he made the acquaintance of Rev. Charles W. Baird, then acting as our chaplain there. Two years and a half after the close of his controversy with Mr. Collette, spent by Mr. Miel in anxious and thorough study of the subject, he addressed to Mr. Collette the following letter, which speaks the language of honest and sincere conviction. The once zealous Roman priest is now a sincere and zealous Evangelical Christian. We have here another instance of the utility of controversy and free discussion.

Mr. Miel came to New-York a few weeks since, intending to spend some time in this country. He will here occupy himself, to maintain his independence, in a course of exercises in the literature of France, in which he is eminently skilled, and in which his talents and accomplishments will appear to the highest advantage, and be made exceedingly serviceable to those who wish to perfect themselves in that language and its remarkable monuments. He will also, as we hope, have opportunity to deliver certain lectures on the Romish controversy, for the special benefit of the French-speaking part of our population. He is now preparing for publication, both in French and English, a series of letters addressed by him to Roman priests, once his intimate friends, with notes on the prominent points of their religious system.

Mr. Miel's testimonials are very numerous, and of no ordinary character. Here follows his letter to Mr. Collette :

TO C. H. COLLETTE, Esq., 57 *Lincoln's Inn Fields* :

SIR : As you were the first instrument employed by God to remove the scales from my eyes, it is my wish that you may be the first person to whom I communicate the happy change which Divine Grace has effected in my views and in my heart.

In the first place, I will avow, without circumlocution, how deeply it has grieved me to discover, as you so accurately pointed out, not that I had deceived myself, but that our most esteemed theologians deceive us, or rather deceive themselves. Nevertheless, compelled to yield to evidence respecting the untruthfulness of one of the principal citations in my pamphlet, I thought that I was able to fall back upon the others, which were numerous, and, in my opinion, conclusive. Alas ! sir, you have too successfully shown to me that these deserved no more confidence than the first. I then fell back upon history. I thought I could find in the historical documents of the first Christian period decisive proof of the primacy of the Bishop of Rome, that is, of the Papal supremacy. I brought forward, with confidence, the most important of the facts upon which Roman Catholic doctors base their system. But ere long a more attentive and unbiassed examination of

those facts, to which I was incited by your attacks, proved to me that they were either of no weight or of doubtful authenticity: and for a few which seem to favor the Roman Catholic pretensions, I discovered innumerable instances in manifest contradiction to the thesis which I had undertaken to defend. And thus I found that if your observations upon my pamphlets were faulty in style, if they seemed on some occasions wanting in suitable dignity, and often wanting in softness—at least you had the right and truth of the controversy at the foundation, which is the essential point. The question at issue between us is too serious, and I brought to the controversy too much good faith, to suffer me to make use of any subterfuges.

The critical and historical researches to which your observations led me were followed by another of no less importance. When I saw that the Roman doctrine could not stand before the face of history, I asked myself whether it had not at any rate a firm foundation in the Gospel. And let me tell you, sir, it was a great day in my existence on which, after long internal struggles, which a real Roman Catholic alone can understand, I at last resolved to read the Gospel in a sincere but unbiased spirit. I had read it hundreds of times before, but simply with a view to edification, and with a full and fixed determination never to see in the sacred text any other sense than that adopted by the Roman Church. But on this occasion, I at last resolved to take the opinion of my reason alone, assisted by prayer. Scarcely had I perused a page or two in this new disposition of mind when I was stupefied at finding in the Divine Book a doctrine which I had never before observed in it, and which is, in almost every point, the condemnation of the teaching of Rome. The limits of this letter do not permit me to enter on the present occasion into any detail; but I defy any one to read the Gospel as I have—I mean free from prejudice, and in uprightness of heart—without arriving at the result which, thanks be to God, I have myself attained. I hope to be able shortly to publish on this subject a few remarks which will be, as it were, a historical review of my studies, my observations, and my researches; it will, perhaps, serve to guide some souls in the way which leads to the truth: at all events, it will be a testimony of the sincerity and (if I may so say) of the caution with which I have proceeded.

I should have been justified in contenting myself with this double investigation of the Gospel, and of the early ages of Christianity. I had a right from that moment to draw my conclusions against the system of Rome. However, in order that no one might, on any subsequent occasion, have it in their power to reproach me with having declared myself in a matter of such gravity without the fullest consideration, I wished to make a last trial. I undertook for this sole purpose a journey to Rome, in order to see the system in question on the spot, and in its direct application to men and things around it. Oh! it is there—it is at Rome itself that facts speak, and, assuredly, in eloquent language. I can not explain to myself how, without reference to any previous studies, any man with an upright heart, with a

mind sincerely attached to truth, can continue a Roman Catholic, after it has once been given him to see and observe Rome with an impartial eye. Everywhere is to be found superstition occupying the place of religion; everywhere an odious traffic in objects of devotion; everywhere shameful speculations based upon the credulity of the simple-minded; man receiving even in God's house the homage which is due to God alone. Amidst a population of mendicants, the strange luxury of cardinals and pontiffs, who give themselves out as the sole legitimate successors of the fishermen of Galilee, and as the first among the servants of Him who had not where to lay his head. The ignorance and brutalization of their poor people, as moulded by their hands, in whose hearts is scarcely any longer to be discovered the trace of a noble or generous feeling. . . . Sir, I remained but four weeks at Rome, and I think I did well to stay no longer; but from the first moment of my sojourn in the so-called Holy City, I seemed ever to hear resounding in my ear that mysterious voice which was heard (it is said) in the Temple of Jerusalem, shortly previous to its destruction, "Let us flee hence! Let us flee hence!"

I have, in fact, gone out of her; and, notwithstanding the private character of this letter, you may consider it as the first written document by which I renounce for ever all ministry in the Church of Rome. It is not lawful for me any longer to serve an institution which claims to be divine, when a deeper study and research compel me to see in her but the work of man—I will even say, the greatest work of the pride of man.

I do not, however, consider that I have fulfilled all my duties towards truth and the Christian world. I shall continue to carry on, with all the zeal of which I am capable, my meditations and my studies. Join, I beg of you, your prayers with mine for the blessing of Heaven upon these studies and meditations, and that the day may come when it shall be given me to bring some of my brethren in error to participate in the light which God shall have shown me.

I should be happy, sir, if, after having formerly known each other as adversaries, we may henceforward have intercourse as friends. But, in any event, I beg you will accept the sentiments of deep esteem with which I am your very humble and obedient servant,

MIEL.

LONDON, 27th January, 1854.

FOR himself, if he were sent to such a country as France, he should not stop to discuss the principles of religious liberty, but he should say: "I have a commission from God, and I must deliver it. You can put me in jail if you like, but I must speak."—*Dr. Duff.*

PUSEYISM.

THIS *ism*, which so naturally terminates in the Romish schism, did not originate with the Oxford divine whose name it bears. This "cross-road to Rome" was discovered and travelled long ago, though the Tractarians have made it more of a beaten tract than it used to be. Even in the seventeenth century we find good old Thomas Fuller, one of the best men and best writers the Church of England has ever produced, making his complaint of just such characters, and painting them to the life with his graphic pencil. "How many there be," he says, "which have learning too much to be Papists, and yet religion too little to be good Protestants. They are loth to say that Luther is in the right; and they are loth to say that Bel-larmine is in the wrong." And even before Fuller's time, old "bloody Bonner," the heretic-burning bishop in cruel Mary's reign, could say exultingly of just such men: "If they sup of our broth, they will soon eat of our beef." When we consider their principles, the only wonder is, not that so many of them go over, soul and body, to the Pope; but that any of that class fall short of kissing the cross embroidered on the slipper of his Holiness. An Anglican divine, quoted by Hugh Miller, says of them: "They set out for Rome, but stopped short on reaching Appii Forum, and got drunk at the Three Taverns." It would seem that they got so intoxicated on the wine in the cup of the old Harlot's fornications, that they could not quite finish their pilgrimage to her abode.

But though the Rev. Philip Pusey, D.D., did not originate this sort of migration, he has given it so great an impulse, that it may, in our time, bear his name with much propriety. Inasmuch as his favorite pupils are, most of them, disposed to go a little farther than he, and to retain the direction and momentum he has given them, till it brings them to actual osculation of the Papal toe, he is thought to be a more useful servant of the triple crown than any who give in their open adherence. He is to the Papal conclave what the old mythological ferryman of the Styx used to be to the infernal gods, in augmenting the population of their gloomy realms; and the Archbishop of Dublin, Dr. Whately, has fitly re-christened him as "Doctor Charon." Some of his clergy were alleging the fact, that Dr. Pusey still lingered in the communion of the Anglican Church, as a proof of his soundness. "Nonsense!" said the Archbishop,

"I know Pusey. He is the Charop of Perversion, and will not quit the boat so long as there is one left in our Church whom he can ferry over to Popery. He plies the oar between England and Rome."

Meanwhile those of his passengers who are still *in transitu*, or who linger, like timid ghosts, "upon the brink, and fear to launch away," stand on very uncomfortable ground, and are restless and anxious on account of the inconsistencies of their position. These inconsistencies are said to have been described, and very well described too, by the late Pope Gregory XVI., in a private conversation, as being "Papisti senza papa, cattolici senza unita, protestanti senza liberta;" that is, "Papists without a pope, Catholics without unity, and Protestants without liberty." Such incongruities must be intolerable to every *logical* mind, which feels constrained to follow out its principles to their legitimate conclusions. These, unless they recoil and retreat toward the day-light of evangelical truth, will sooner or later plunge them into the Italian Acheron, and "make shipwreck of the faith" in that dismal lake. It is only the illogical mind, or one that is swayed by some overmastering interest or passion, which can spend a life-time in the struggle to hang midway on the steep downward grade of Puseyism.

A recent case of the perversion of a young clergyman, the son of a distinguished bishop of the Protestant Episcopal Church in this country, and his deposition by his own father from the Christian ministry, has excited no little attention in all quarters, and various styles of comment. In accordance with the views above expressed, we can not but consider the course of the young minister as the natural result of the training he had received under his parent, who is noted for his zeal in behalf of the High-Church system. In connection with his official document, in the name of the Holy Trinity, solemnly deposing his own son from the ministry of the Gospel, we read his humble request for "the prayers of the faithful in Christ Jesus, that his erring child may be brought back to the way of truth and peace; and for himself, that he may have grace to bear and to do the holy will of God." With such a request before us, we have no heart to give vent to the reproaches which have found utterance in many quarters. It may be, that this sore affliction was what was needed by Bishop Doane to open his eyes to the evil nature and workings of that Puseyite theology, which he has so long and so blindly cherished and promoted. It is our fervent prayer that this may be the result of his present tribulation; and that he, his hapless son, and all others who have been entangled in the same ensnaring

doctrine, may return with all their hearts to the sound Protestant principles of Cranmer, Hooper, Ridley, and Latimer, the martyred bishops and founders of the Anglican branch of the Church of God, under its present organization. That portion of the true Church was, from the beginning, thoroughly Protestant; and has long been a mighty rampart against the power and fury of the Popedom.

The *Churchman* offers a very lame apology for the aberration of young Mr. Doane, ascribing it to a taint of hereditary insanity derived from his mother. This seems to us cruel, both to the living and the dead, unless some other evidence of mental derangement is given. Besides, it leads to the query, Does the Episcopal Church depose men from her ministry for the misfortune of being insane? That such persons must be sequestered from official duties while laboring under mental disease, depriving them of moral responsibility, is plain enough. But surely it is the height of injustice and harshness to subject them to the severest and most humiliating of all ecclesiastical censures, because, under the mysterious providence of the Almighty, they are suffering under the saddest calamity which can fall upon an intelligent being. Of course, such an idea is inadmissible. Bishop Hughes' slavish organ, the *Freeman's Journal*, exults over this unkind insinuation, that its fresh-blown convertite is a madman; an insinuation as needless as it is unkind, when the Puseyism in which he was indoctrinated sufficiently accounts for his apostasy. If Puseyism were true, instead of being what it is, one of Satan's boldest lies, the sanest thing a man of sound mind could do, would be to expedite his reconciliation with Holy Mother as soon as possible. *The Church-theory of Puseyism is essentially and identically the Papist theory*; and it can nowhere be consistently carried out and realized in practice, except in the Romish pale. The *Journal*, in its comments, utters itself as follows, italics and all: "What is very curious is, that after their conversion, *all these crazy people become so very sane as Catholics*. The Catholic Church seems to be *an asylum for the cure of crazy Episcopalians*." We must think that a sustained effort to be a Puseyite without becoming a Papist, must so distract the reason, and distress the conscience, as to make him who attempts it at least half-mad. Their only radical and perfect remedy is in returning to the Scriptures rather than to the monkish ages, and believing in Christ rather than in any visible Church. Once cured, they will zealously divest themselves of every rag of the habiliments of the old scarlet deceiver at Babylon, and will "hate even the garment spotted by the flesh."

The exultations of the *Freeman's Journal* over the accessions to its ranks from the Protestant ministry, might well be turned into laments over the priests who are deserting the Roman banners. Scarcely a week passes away, without our seeing or hearing, at the office of the American and Foreign Christian Union, of the conversion of some priest to the Protestant faith. At the recent Evangelical Conference in Paris, Sir Culling Eardley stated that he knew of fifty priests in Germany who were anxiously exerting themselves to clear their way for escape from the spiritual bondage of Rome. We make mention in our pages of very few of these cases; preferring to let time test the soundness of such conversions, and to let the *truth* triumph, rather than the example of men. Meanwhile we must utter our stern protest and warning against Puseyism as a device of the devil, disguising himself as an "angel of light." It is a nest of the old serpent; and "he that eateth of the eggs dieth, and that which is crushed breaketh out into a viper."

THE EVANGELICAL ALLIANCE'S CONFERENCE IN PARIS.*

ON the 23d day of August a series of meetings of no ordinary character commenced in the city of Paris, and lasted ten days. These meetings occupied usually four hours in the earlier portion of every day, and two and a half or three hours every night. With singular propriety, they were held almost alternately in an independent chapel, or chapel not connected with the state, and in one of the national churches, that is, one supported by the government. In this way a proper regard was paid, and in a courteous way, to the conscientious opinions and feelings of the two great classes of people who attended them—those who are members of churches that are united to the state, and those who are members of churches which are opposed to all such connection.

If any one should ask, Who were they who attended those meetings, and Whence came they? we answer, that they were Protestants, ministers of the Gospel and laymen; not a few of them emi-

* This sketch, the most succinct and instructive that we have seen of the great occurrence to which it relates, is furnished for our pages by the Rev. Dr. Baird.—Eng.

nent theologians, and some of them distinguished for their high social position. As for their official relations in the several countries from which they came, there were many from France, as might be supposed; there were many from Germany and Switzerland; there were eighty from the British realm, and more than twenty from the United States; whilst there was a goodly representation from Belgium, Holland, Denmark, Sweden, Hungary, Turkey, and Italy. The entire number was estimated at nearly five hundred.

But for what purpose did they come, many of them from afar, from so many countries, (not less than fourteen or fifteen,) and speaking so many languages? It was no common or unimportant object which convened this congress of earnest Christians, who assembled in the most unostentatious and quiet manner. They came to confer on the most interesting and important of all subjects—the interests of the kingdom of their Lord in this world, to report its progress, and by their prayers and their counsels to promote its advancement. Their meetings, though well attended, often crowded, and always exceedingly interesting, attracted but little attention in the great capital of France; probably not one in ten of its gay population heard of them, or had the least idea that such conferences were going on in the midst of them.

This was the *third* oecumenical council, if we may use the term, which the Protestants have held within the last nine years. The first was held in London, in 1846; the objects of which were first to set forth a formula of doctrine, or creed, in which all evangelical Christians with few exceptions, are agreed; and secondly, to form an Evangelical Alliance, composed of such Protestants in all countries as hold these doctrines, for the purpose of promoting Christian union, and abating or removing the evils which arise from the want of union and cordial harmony among the different branches of the one true Church of Christ. This great meeting, which was attended by a large number of excellent men from all parts of the Protestant world, formed no general or central Alliance, of which the Alliances to be formed in the several Protestant countries should be members or branches; but it led to the formation of National Alliances, in several countries of the Protestant world—Great Britain, the United States, Canada, France, Belgium, Holland, Germany, Switzerland, etc. These Alliances have existed to this day, and some have been productive of much good; others have languished, rather than flourished. It is believed that wherever they have existed, they have done much to increase brotherly love among Christians of dif-

ferent Churches. The second was convoked in London in 1851, by the English Alliance, to which evangelical Christians of all lands were invited to come. This, too, was a great and good meeting. A vast amount of statistical and other information was laid before the meeting, which has since been published in a volume of six or seven hundred pages octavo.

In imitation of that meeting, which was held during the Great Exhibition in London, the French Evangelical Alliance, several months ago, came to the determination to hold a similar meeting, or series of meetings, in Paris during their great "Exhibition of the Industry of all Nations." This was the third meeting of the series, as we have said, and one of the most important of the whole. A vast amount of information was brought together, derived from the best sources, on the state and prospects of religion in the different Protestant countries, and, in a sense, in almost the whole world. The course pursued, was to give up a day or the evening to a particular country, or some particular subject that intimately concerns evangelical religion, and the means of its promotion. In this way, England, the United States, Belgium and Holland, Germany, France, Switzerland, Italy, Turkey, (or rather Missions in Turkey,) Denmark, Sweden, and Hungary were all considered; and also, Young Men's Christian Associations, infidelity, missions among the heathen, and the observance of the Sabbath. In every case a report was submitted and read in French, and was followed by several addresses. As a general thing, the representatives of the different countries conducted the meetings which related to their respective countries—the French brethren lending such aid as might be necessary to render the proceedings intelligible to as large a number as possible of those who attended.

The information embodied in the reports which were read, either in whole, or in abstract, will be published in due time at Paris, in the French language. It will make a large volume; and certainly will be a most important one; for it will contain authentic notices and statements respecting the religious condition of a large portion of the Christian world, such as it is impossible to find elsewhere in so condensed and reliable a form.

Among the more prominent gentlemen who attended this meeting we may mention the Rev. Messrs. Grand Pierre, Monod, (Frederick and William,) Cuvier, Valette, Fisch, Décombaz, Pettevel, and Gauthey, from France; Rev. Mr. Barde, Count St. George, and Dr. Marriott, from Switzerland; Rev. Drs. Tholuck, Barth,

Dorner, and Krummacher, from Germany; Rev. Messrs. Meille and De Sanctis, from Italy; Rev. Messrs. Panchaud and Anet, from Belgium; Dr. Cappadoce and Mr. Elout, from Holland; Professor Bergmann, from Sweden; Rev. Mr. Schauffler, from Turkey; Lord Roden, Sir Culling Eardley, Rev. Drs. Duff, Urwick, Steane, Hoby, Rev. Messrs. Noel, McLeod, King, Jordan, and Messrs. Henderson, (of Park,) Jardine, Macfie, and Foley from Great Britain and Ireland; and Senator Beekman, Rev. Drs. Macleod, Patton, Wylie, Chambers, Stevens, and Rev. Messrs. Sawtell and Comingo, and Messrs. Goble, George H. Stuart, and Cooper, from the United States.

In many respects the most interesting meetings were those of Sabbath afternoon, (August 26th,) and Saturday night, (September 1st,) at which the sacrament of the Lord's Supper was administered to the members of the Alliance and many others in the Chapelle Taitbout. As the communicants were several hundred in number, the service was like that which takes place in many of our churches. Instead of going up in companies to the table in front of the pulpit, (as is the French custom,) or taking their places at *tables*, (as one still sees in some churches with us,) they occupied the entire of the chapel, and the elements were carried to them by some six or eight ministers of the Gospel of different nations. It was a beautiful sight when these brethren ascended the temporary platform in front of the pulpit and took their stand on each side of the Rev. Mr. Barde, of Geneva, on the former occasion, and the Rev. Frederick Monod on the latter, and receiving the elements each partook of them in turn, and before doing so repeated a verse or two of the word of God, appropriate to the occasion, each *in his native tongue*. There were no less than seven languages employed—French, English, German, Italian, Dutch, Swedish, and Hungarian—but the services were mainly in the first three named. The singing was in French, and most touching it was. There is no hymn in any language which is sweeter than the one which commences with the words, *Je veux t'armer*, addressed to the Saviour.

The service on Saturday night, September 1st, closed all the public services of the Alliance. Of course the members remained until the succeeding Monday and some of them longer, to do up some business which was intrusted to committees. Many sermons were preached on that Sabbath, as well as on the previous one, in various languages and in nearly thirty chapels (temporary or permanent) and churches. And so terminated one of the most interesting, and it may be

added, important meetings ever held in modern times. With God's blessing, it must have a great and good influence upon the cause of Protestantism and evangelical Christianity in the world. The Memorials to the Sultan, the Emperor of France, the Queen of England, the Kings of Prussia, Sardinia, Holland, and Sweden, and the President of the United States, on the subject of entire religious liberty in Turkey, which were unanimously adopted by the Alliance, and signed by a committee of five members from different nations, will not be presented in vain. We must hope that the "Address to Christians and Christian Rulers" of all countries, which was referred to the Hamborg Committee, (a sort of standing committee for religious liberty in Europe, of which the Earl of Shaftesbury, Dr. Merle d'Aubigné, Von Bethman-Holweg, Count St. George, and others are members,) for publication, will do much good.*

It is probable that the next Evangelical Alliance Conference, of an oecumenical character, will be held in the city of New-York, and that it will be attended by a large number of the celebrities of the Protestant churches in the Old World. Such a meeting, if rightly conducted, would (under the Divine blessing) be eminently interesting and profitable.

THE NEW DOGMA.

THE Pope was too much in a hurry with his recent addition to the creed of his faithful followers. They were not all ready for its reception; and it is becoming evident, that it meets with warm resistance from many individuals scattered throughout the realms of the Popedom, whom it will be difficult to subdue, or to exclude, or even to reduce to silent dissent. In France, where, according to the *concordat* between the Government and the Pope, a document like the late decree in behalf of Mary's immaculate conception can not be published even in the parish-churches without the approval of the supreme civil authority, it has never yet, though it is now nearly a year old, obtained the approbation of the Emperor, or of his Minister for Public Worship and Instruction. Nor, as we are given to understand, is it likely to receive their authorization. While this

* This Address was written, we understand, by Dr. Baird himself.—EDS. OF THE A. AND F. CH. UNION.

lasts, the Popery professed in France must differ in a very important respect from that of the Papal States in Italy.

There is a dogged resistance to the new dogma, and that in very high and influential quarters. We give below an article of wonderful boldness and vigor, which for freedom of thought and expression is worthy of the staunchest Protestant alive. It needs no comments or commendations of ours to command the attentive perusal of our readers. It is an address, slightly abridged, sent forth by the Archbishop of Paris, and taken by us from the *British Banner* :

"It is certain, and we have the whole world to witness, that up to the 8th of last December, the Immaculate Conception was not held by the Church as an article of faith; and all who held the contrary opinion were still orthodox Catholics, and permitted peaceably to hold that opinion. If, therefore, since the 8th of December, they have ceased to be orthodox Catholics, because the Immaculate Conception has become an article of faith in the Catholic Church, then the faith of the Church must have undergone some changes, and it must be a novel dogma. But it is believed as an article of faith, thousands of times proclaimed and decreed, that the faith of the Catholic Church is unchangeable, and that no new doctrine can ever be announced or received by the Church. The decree, then, which proclaims any new doctrine, can not be the definite sentence of the Church. The Catholic precedent is thus wholly against the pretended definition. It is, therefore, the duty of every good Catholic not to acknowledge this pretended doctrine, without examining it.

"For my own part, that all the world may know it, I still abide by the protests contained in my petition to our holy father the Pope, and the bishops, and from this moment I appeal from all those things as also from the falsehoods and profane novelties with which the Bull is filled, to a general council, in which the bishops may be judges, in which all the world may be free, to which all those who think themselves concerned may be admitted, and in which priests may be permitted, without fear of persecution or any loss of their employment, and even the laity also if it be necessary, to hear the voice of Holy Scripture and the Holy Fathers.

"The truth is, that the Roman people were very indifferent to the new faith which has been announced. Such of the laity as had received instruction did not regard it with any gratification. The people, properly so-called—the masses—did not understand even what was to be done. It must be known that in Rome, the people, so far as religion is concerned, are in such ignorance, the like of which is nowhere seen. I have been myself informed in Rome, by respectable, well-informed persons, that this ignorance amounts even to brutishness.

"The great bulk of the Roman ecclesiastics of all orders and of all ranks

continue, in Rome itself, in proportion, as ignorant as the people. Can we wonder, then, that it should be easy to make them receive the Immaculate Conception as of faith! I have, however, positively learned that among the priests and the religious who have any information, one can not fail to find some who entertain, regarding the new dogma, the same difficulties as myself. One person of exalted dignity assured me, that the Dominicans of the Minerva have always held the doctrine of St. Thomas, and even engaged me to see them. But in Rome, none has any liberty to think, nor liberty to speak, nor liberty to write according to the purity of the Gospel, and the spirit of the fathers; in Rome there is the inquisition to strangle the truth. Father Perrone and Father Passaglia have liberty to write every thing; but true and sincere men—nothing.

“In fact, attach yourselves, as the holy fathers, to the study and knowledge of Scripture and tradition; appeal with them to antiquity against novelty; plead principles against the universal abuse of laxity; advise yourselves, following the counsel of the Apostle, to hold fast that which you have received from the beginning; you have the leprosy of individual opinion; you are charged with heresy of private judgment, you are a Protestant. If you wish to be a Catholic, abjure your reason and your conscience, leave there your holy fathers, cast aside the word of God, make yourselves blind, and devote your whole life to the danger of being led by others as blind as yourselves.

“It is, then, because God has given me to see the falseness of this prudence of our days, and the wisdom of the holy fathers, that I have begun to lift up my voice, as soon as I perceived that they assailed the ancient doctrines, and were disposed to introduce new ones. That which I commended long since, and which I have hitherto pursued, I still continue to do in the present work. May it contribute to encourage the strong, to support the weak, and to open the eyes of a great many to the extremity to which religion is reduced.”

For the American and Foreign Christian Union.

TO THE FRIENDS OF MISSIONS.

THE necessity that now exists for sustaining the efforts of this important Society, in the immediate work of the evangelization of the Papal world, demands the serious consideration of all the friends of our missionary enterprises.

A few remarks as to its objects, the necessity of the work, and the encouraging signs of the times, will, we trust, awaken a zealous coöperation in this cause on the part of American Christians.

The object of the Society is the conversion of Romanists at home and abroad. It is an admitted fact that Romanists have souls to be saved. It is also admitted that they are in gross error, and that their system is simply ancient Roman idolatry, christened by a pretended Christian name. It is evident that the worship of Jupiter, or Jew Peter, is equally idolatrous and abominable in the sight of God; and that to offer prayers to Juno, or the Virgin Mary, is a heinous breach of the second commandment. It needs no proof to state that the deification of Hercules, and the whole rabble of the ancient demi-gods, is precisely the same as the canonization of Romish saints. It is scarcely necessary to remark that the worship of Jugger-naut or Brahma, or the idols of the Pacific, is no whit worse than the worship of images in Papal lands; yet strange to say, we have allowed all our sympathies to flow out towards India, China, and the isles of the sea, instead of sharing them with the deceived Romanists. The reason is not that we are destitute of charity towards them, but that they have been overlooked and forgotten.

A sweet little boy was once told, that he should go with the family to church the next Sabbath. The Sabbath came, and, for some cause, they went to church without him. During the service he came paddling up the aisle (in his night-dress) to his father's pew, and in the innocence of childhood exclaimed: "You *forgot* me"! "You *forgot* me"! So can the poor, ignorant, long-deluded peasant-ries of Papal Europe, clad still in the night-dress of superstition and the Dark Ages, say to us, who have come to worship God in the magnificent temple of American religious liberty: "You FORGOT us"! "You FORGOT us"! Shall we continue to forget the Romanists? Shall we neglect the countries of nominal Christendom in our efforts to evangelize the world?

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?"

How many are there at our monthly concerts, when these melting lines are sung, who include the Romanists in their thoughts and petition? Until recently very few. Now, why is this lamentable apathy with regard to Romanism? The causes are various; but from them I will select two, as sufficient for our present sketch. The one arising from a singular contradiction, or contrariety, in human nature; the other and the most prominent, from the neglect of the watchmen of Israel.

1. A reason why we neglect the Romanists is from that absurd contrariety in human nature, which leads us to neglect the evil at our own doors, and seek to remove that which is remote. There is some degree of mystery and romance attaching to the missionary work in remote and foreign lands, apart from its own momentous and vital importance; and when missionaries narrate the scenes and practices of idolatry, which we ourselves have never seen, our varying emotions of wonder, interest, and pity, all conjoin to arouse (and justly too) our intense sympathy for poor heathen idolaters. But change the scene; let a few hundreds or thousands of the same identical idolaters, the worshippers of Brahma or believers in Confucius, arrive in New-York, and our pity begins to evaporate; and it is well if the lank and wan faces, and shrunken limbs of the poor Chinese immigrants do not excite rather aversion than sympathy. Nay, more, the very individuals who give from one dollar to five hundred dollars to sustain missionaries in China, will pass by the poor Chinaman (who is striving to eke out a miserable existence in our streets, by selling candies, segars, or needles) without a thought. Not only not stopping to inquire whether he can point him to Jesus; but neglecting to purchase a trifle to aid his temporal support. This fact, to which all will more or less plead guilty, develops the reason why Romanists are neglected in our efforts to evangelize the world. We have Romanists *with us*, and we think we *know something* about the system, and we pass by and neglect them; giving all our sympathies to the Feejees or the Burmese. We ought to neglect neither.

2. Another reason of the apathy which prevails as to the conversion of Romanists, arises from the neglect of the watchmen of Israel. This remark is made in no captious spirit, but is simply a statement of fact. Neither are the settled ministry so much to blame for this state of things. The evil lies farther back than that. It is during the formative process, when the mind of the student usually receives its tone from the studies pursued, and its bias from the teachings of professors, that this sad neglect on the subject of Romanism is most conspicuous. The majority of the professors in our theological seminaries are men who have, notwithstanding their vast and varied learning, bestowed little or no attention upon the *rationale* of Romanism; and some are wanting in many of the requisites necessary to the masterly exposition of the subject. As a consequence, the topic of Romanism is usually treated in a cursory manner, in most of our theological seminaries. A few hints, a random, incomplete analysis of the system, comprised within the limits of two or three

lectures, is, for the most part, all that the students gain from their professors, on the subject of the *first importance* in our age.

On the other hand, hour after hour is consumed in vain, idle, and tedious disquisitions on metaphysical abstrusities, and transcendental quiddities. Hour after hour is spent in fitting the student to controvert the opinions of Cerinthus, Marcion, Samosatenus, Ebion, Novatian, or Donatus; and a few moments to prepare them for the long array of errorists who have written in defense of the Papacy. This is not only a serious error, but a lamentable absurdity. In the one case, they prepare the students simply to confute the phantoms of errors long since passed into oblivion, of which, while it is necessary to know the history, it is not necessary to spend days and weeks in painfully elaborating the minute distinctions. What use can be made, practically, of such minute speculations it is difficult to determine, unless the professors expect that themselves or their students will, in the next world, reside near the ghosts of those heresiarchs, and wish to be prepared to converse with them there. If the time wasted on the rhapsodies of Kant, Hegel, Schlegel, Rosenmüller, and "Peipschmucher," "Bierdrauer," and other German philosophists in our theological seminaries, were devoted to the writings of Luther, Calvin, Knox, Cranmer, Jewell, Baxter, Burnet, and the other worthies of the Reformation, not only would a great deal of transcendental fog roll away, but actual, practical work for *Christ* would be advanced. There are many professors who would devote days to the explication of the exact value of the letter *i*, which divided the Homoiousians from the Homoiousians; who will pass over the differences between Romanists and Protestants in as many hours. Now, why is this? Why is that great system of apostasy thus neglected in the seminaries? Why should not a system which has received so much attention from God as to be made the subject of one half of the book of Daniel, and three fourths of the book of Revelation, have received its proportionate share of attention from those who take upon themselves the responsibility of directing the modern schools of the prophets? God will ask this question at a future tribunal, when it will demand an answer from each professor.

Are there any modifying circumstances which would tend to mitigate the aspect of neglect thus presented to view? It is quite evident that there are local causes, which, to some extent, have kept this subject in the background in our seminaries. We will mention two, not to lull the attention, and induce continued torpor, but as mitigating circumstances to explain the inattention hitherto as to this now deeply-momentous question.

Twenty or thirty years ago, or more, when the respected ministers who now hold the professorships in our seminaries were, in their turn, students, Romanism, as an aggressive, insinuating, and dangerous element to our civil and religious liberties, was comparatively little thought of. The tiger was here, to be sure, but then it was only a whelp; it was so young and handsome, and its claws so feeble, it excited little anxiety. Consequently, they devoted very little attention to the study of Romanism, either in its historical, social, political, or religious aspects. The result is, that knowing very little about the topic themselves, they are not prepared to stimulate the present generation of students in this particular.

The chief object of apprehension to the Church, in the younger days of our venerated fathers in the ministry, and the respected professors of the seminaries, was Socinianism, more or less modified with Pelagian views. Animated with zeal for the Master's honor, and alarmed at the approach of this then new phase of the spirit of Antichrist, these honored and beloved servants of Christ waged battle most manfully in behalf of the divinity, as well as the manhood of Christ, the Eternal King. To them we owe, under God, the most hearty thanks for thus staying the spread of Socinianism, and maintaining with such zeal and earnestness, "the faith once delivered to the saints." But the danger then threatened to the bark of the Church, has, in some measure, subsided, while on the opposite quarter, an immensely greater danger has loomed into view within the last few years. The former contest was with our brethren, of a similar race and language; but this new danger has the additional feature, that we must contend against a foe of foreign origin, language, and tactics; who not only will give blows with the pen, but with weapons of warfare, as opportunity offers. There are many antichrists, as says the Apostle John; but this one, Romanism, is "*The Antichrist (o antichristos)* who was to come in the latter days."—1 Tim. 4: 1-6. Will, then, the respected elders suffer the word of exhortation while we entreat them to give its due place to this mighty subject, and let the young men in the seminaries now, be fully acquainted with this system, that they may be prepared to meet the inevitable question? They will meet with few Socinian ministers outside of New-England, but they will meet with Romish priests in all parts of our world.

But the evident bearing this whole subject has upon Missions, is a still stronger reason why the students of theology should be well informed on Romanism. This topic will be adverted to in another communication.

FOREIGN FIELD.

S W E D E N .

It is with the greatest satisfaction that we publish the following letter from our "faithful brother" and fellow-laborer, Mr. Rosenius, describing a general awakening "which has had no parallel in the bygone religious history of Sweden." Glory be to God most high!

STOCKHOLM, 6th August, 1855.

MY DEAR SIR: When I write to you I have always to begin with apologies. Every time I fancy that the next letter will be written more at leisure, but my expectations are ever disappointed. Always the same pressure of business and occupations. My paper, which goes on spreading more and more, and requiring more time and attention; the number of anxious inquirers constantly increasing; in fact, the state of Sweden at present, in regard to religion, is so very extraordinary, and sets every hand and head to work where there is an inclination to work for the Lord.

Of late I have been travelling in the south of Sweden, through parts of the provinces of Blehinge and Shane, as far as the rectory of Winslof, under the pastoral care of Dr. Bergman. This little tour was very encouraging. I have seen so much of the work of the Lord that my heart has been sincerely rejoiced, and I find that our weak descriptions of this wonderful revival give no idea of the reality. When I arrived in the little town of Carlshamn, the abode of my brother Ahnfelt, he was not at home, but another Christian friend, Mr. Flyborg, student of philosophy, was my guide through the town. It seemed to me most wonderful and unexpected to hear so often from his mouth: "The person you see there is a Christian;" "The person we now meet is a brother;" "Here I have the pleasure of introducing to you a sister;" "In this house we now pass live five dear brothers and sisters;" "In that house, two," and so forth. The crowd attending our daily meetings in their "Mission House" was great, but I would not draw any conclusion from such a circumstance, numbers of persons being drawn thither by curiosity. Our meetings continued six days. From all I saw I could almost venture to say that, of all our Swedish towns, in Carlshamn in the south, and in Unea far in the north, there is the greatest number of converted souls in proportion to the population. It also seems true, what many complain of, that the line of demarcation between the "evangelical" and the "legal" party, children and servants, is very strongly applied, and that human judging and counting of the people on both sides goes rather too far. It is not

in accordance with love, and certainly hurtful to the weak. At the same time, however, the Spirit of the Lord acts so powerfully through the persons whom we consider too severe in this respect, that I can only what I answered a lady who complained of it: The severity of Luther, who has often been the subject of complaint, and the softening mildness of Melancthon have both their calling and their usefulness. One was the means to bring about what the other could not. It is rather a matter of a delicate nature for me to touch upon, but I must, however, mention that the *Pietist* which I have often before named to you as the religious periodical first published by Mr. Scott, and afterwards continued by me, has had some part in producing this state of things; but the visible human agent has principally been Mr. Ahnfelt, who has much influence among the Christians of Christianstad.

In the little town of Christianstad, also situated in the south of Sweden, several persons have been the means of producing a revival. There is a good clergyman, Mr. Ekdahl, whose house is what a pastor's home ought to be. The same can be said of that of Dr. Bergman, who lives in the vicinity of Christianstad. In his parish there is an incredible number of inquiring and believing souls, with their pastor and several good laymen building the spiritual temple. I have formerly mentioned to you the distillery in that neighborhood, which has been converted into a meeting-house. It is a large place, so high that it has galleries. This seems to be a Free Church in every respect, except as regards the administration of the sacraments. In the town of Carlskrona a more evangelical spirit begins to be apparent. It is the principal station for the fleet, and of no small importance. The town of Calmar also begins to show signs of life.

Several lovely traits of Christian life I was permitted to see in the hearts of dear brethren. Travelling with the above-mentioned Mr. Flyborg, he had introduced me to several students from the University of Sundsvall, among these one of the name of Fjellander, Mr. Flyborg at once exclaimed "This house belongs to the parents of Fjellander. Let us go in." They were peasants well off in life. "Now," he added, "you shall see something for which you must praise God alone." We found the father of Fjellander an old man of the age of seventy-four, lively, clever, and interesting, though of course, quite uneducated, who told us his conversion in terms so expressive and full of rejoicing. It had taken place two years ago, consequently at the age of seventy-two. Oh! it was a spectacle for angels to behold! What do you think that I should feel when he sought out the place in a register of the *Pietist*, which had so thoroughly broken to pieces his old man's heart, he wept, and could find no rest till he found peace in believing. Some years before he had become sober, his bad habits of drunkenness having brought on an illness which rendered him incapable of enjoying the favorite drink which had been his misfortune. Four years ago, when the whole family sunk in coarse impiety, the son, who was a student, became awakened du

a stay in Carlshamn. He soon became a believer, and anxiety for his family arose in his heart. He gave his old father the *Pietist*; and now the visible fruits are, that the old man is come to life in Jesus, as well as an elder son, his wife, and a servant-girl, all of whom are dear children of God. The rest of the family were wondering spectators of this. The old man showed a remarkable acquaintance with what he had heard or read, and a good memory, so that he could tell wherever such and such an article stood in the *Pietist*, what year and number. In that house, as well as several others, I had some of the experience of Paul in Gal. 4: 15.

So far I have told you of occurrences in the poorer classes of the community. Now I will touch upon what passes in richer and more conspicuous circles. One of the most remarkable conversions that have taken place in our country, during the last months, is that of a Mr. Hedeogren, well known among the higher classes. He was in the army when he was a young man, and much courted on account of his riches, his talents, and his fine singing. Having succeeded to large estates, he devoted himself to agricultural and farming pursuits, but at the same time he got a political turn, and became a great champion for reform. He was spoken of as such in the newspapers of the day. While he acquired another sort of celebrity by having the finest horses and oxen in Sweden, and having established a sort of farmers' school at Riscberga, his estate. His life seemed to be so interwoven with the interests of this world, we could almost be tempted to ask: "How could God convert him?" He had a beautiful wife, four sweet children, considerable riches, and enjoyed trust and consideration in many public offices assigned to him, among others that of being the principal person in the government of the provincial bank. Yet we see how Christ divides the spoil with the strong, (Is. 53: 12.) He began to humble him by severe blows. In less than three months he lost all his four children, in different complaints, so that his reason was altogether set to naught. If there had been a contagious illness in the house, it would easily have been explained; but this seemed so strange. He observed that there must be some hand from on high, striking him these blows intentionally. Downcast as he was, he began, like Saul on the way to Damascus, to inquire over and over again, "Lord, what wilt thou have me to do?" Then it seemed to him that he got the answer: "Go to the word of God, there it shall be told thee what thou shalt do." Now he began to read that old book, the *New Testament*—read eagerly, especially the epistles of Paul, which appeared to him to be most talented; and when he read the Epistle to the Romans the second time, and came to the words, "Therefore we conclude that a man is justified by faith without the deeds of the law," a ray of light broke through his soul, so powerful that he saw at once the lost state of man and the saving mercy of God. The strong man burst into tears, he tasted unutterable things, had from that moment another view of the word of God, and became a new creature. He immediately began to give his testimony to the truth and proclaim it so forcibly that

hundreds have been drawn to Riseberga to hear the preaching of the rich land-owner. Even a thousand persons have sometimes gathered among the ruins of the old convent of Riseberga to hear him. But in some quarters this was a signal of alarm. The governor of the province gave his report to the authorities in Stockholm, and the bishop, accompanied by the clergyman of the parish, paid him a visit to quiet him. Even government, it is said, wished to give his thoughts another turn, and send him to represent Sweden at the Exhibition in Paris, but he declined the honor. He is a gifted speaker and singer, and may become a blessed instrument in the hand of the Lord. May He keep him in His fear, in grace and truth.

Such remarkable instances of the power of the Lord we are constantly called upon to see. This is a time which has no parallel in the bygone religious history of Sweden, and there is, perhaps, at present, no country in Europe which seems to be in so remarkable a way under the awakening influence of the Spirit of the Lord.

My dear sir, I have detained you long, but I know that you will pardon me.

Most sincerely would I request your prayers for my country, and more especially for your humble brother in Christ, C. O. ROSENIVS.

FRANCE.

IN our last number, we stated that ten persons, three pastors, two schoolmasters, one schoolmistress, and four lay-brethren, had been tried at Bellac, in presence of a large assemblage, for persisting in the worship of God, while the prefect of the department of Haute-Vienne, refused to grant to the meetings the authorization required by the laws. According to our American ideas, it is an outrage on the conscience that any such authorization should be required. Seeing that it is required, the proper person to be punished in this case, as we should think, was the tyrannous prefect, who refused to fulfill his official duty in granting the authorization when it was called for. After a most exciting trial and able defense, the accused pastors, Lesavoureux, Peron, and Boubila, were condemned to pay a fine of sixteen *francs* each; the teachers, Barnaud, Charmasson, and Madame Lescalier, ten *francs* each; and the brethren, Monneron, Prot, Neveux, and Desbrousses, five *francs* each; the ten also to pay the costs. The punishment was slight as it well could be, if any were imposed; but a principle of the greatest magnitude and value was at stake. The friends of religious truth and freedom in France, as we believe, regard even this result as a great triumph; and the case will be carried up to the chief tribunal, the Court of Cassation.

If it should fail there, we hope that the brethren will, like Paul, "appeal unto Cæsar," and obtain a hearing from the Emperor himself.

HAÏTI.

OUR zealous Missionary has not yet removed from Dondon, as was expected, his presence there being more needed than ever, though he feels constrained to make a speedy change to the Cape. "Never," he writes, "did Gospel principles make such rapid and effectual strides here, and in the surrounding country, as now. This place has become really Protestant in spite of opposition in high quarters. The Duke came to see me not long since, and publicly declared that Dondon had become the America of Haïti! The Baron has 'looked on Him whom he had pierced.' I expect to baptize him before my departure. His former wickedness now hinders him from 'doing the good he would,' because it subjects him to that fear which 'bringeth a snare.' I have not been able lately to hold any *public* meetings; but the Gospel is preached in effect, and I cause prayer-meetings to be held every Sunday, although I can not myself be present without exciting civil proceedings, because of the still unremoved injunctions of the Emperor. I have recently baptized three persons at midnight, and also assembled the church at one o'clock A.M., and administered the communion. All the proceedings were solemn and interesting in the extreme. Of the persons just baptized, one is a young man belonging to one of the best families in this village, and one of the most intelligent and talented among them. He was formerly one of our persecutors. Another is the man who was sent to the government with dispatches against me on the night of the never-to-be-forgotten siege. The other is an interesting youth, considerably intelligent, about eighteen years old, and the only son of Captain F——, who, with his wife and only daughter, are members of the church. Thus that one family, as we trust, is saved; others were to have been baptized; but could not get ready in time, as we had to be very silent in all our preparations. People are getting to be converted in numbers, nearly all of them very respectable as the world goes, and some of them from the neighboring villages. It is now very evident that this church, in time will become very numerous. The utmost love and harmony prevail among the members; and not the shadow of a cause of discipline has occurred, at which I greatly rejoice, and I can assure you there is no want of vigilance on my part in that behalf.

"This will become a happy community in the end, in spite of the devil and wicked men. At all events, it is cured of Popery. The *fête Dieu* was an utter nonentity here. The priest of the Cape refused to come and celebrate it. The old priest of Lacue, who was here some long time ago, having understood that I was gone, came here; but could not gain admission to any dwelling, not even to 'La Place,' the Baron having cut clear of Popery, and refusing to participate in any of its mummeries. The priest had to content himself with a hovel, and was obliged to ring the bells with his own hand. He performed some ceremonies on the foundation of the old church. His assistants quarrelled among themselves, cut each other with knives and swords, and were all arrested and imprisoned. After having, for pay, admitted to the communion several wretched reprobates, living in open sin, he went to St. Raphael, and purchased beeves and mahogany with the money he got for the images of the Emperor, which he was authorized to sell by force. He then retreated to his lurking-place at Lacue, after burning wood here on the foundation of the old church as he passed through, in order to call down, by the help of St. Martin, hail and fire mingled together upon our heads.

"My success here far transcends the expectations even of one so sanguine as myself. The officers A—— and F——, now do a sort of preaching with good effect on every parade-day, (Sunday,) to the troops on the ground. This F—— is doing immense good in the mountains, where he resides, some miles from here, and is full of discreet zeal. He so rates the troops of musical dancers which used to come here on feast-days, that they scarcely dare to come any more. His father, seventy years old, a member of the church, I buried on Friday last in the presence of an immense concourse, and the influence of the service was exceeding good. He died in full Christian faith, and I have every reason to think he is in heaven. I was not at all interrupted in the proceedings, which were imposing in their solemn simplicity. It was the first Protestant funeral ever attended so openly at Dondon."

This letter closes with some singular incidents not suitable for publication, showing the deplorable state of the community there, both morally and socially. There seems to be a mixture there of African barbarism with the sensuous civilization of France, sanctified by Popish priestcraft and jugglery. That dark land needs the light which begins to dawn thereon.

SOUTH-AMERICA.

WE are rejoiced to learn by letters dated August 18th, 1855, that our missionary, Rev. V. D. Collins, arrived at Rio de Janeiro, Brazil, after a not very pleasant passage of fifty-one days. He is greatly charmed with the beautiful situation of that large and important city. He has already formed a number of pleasant acquaintances, and begins to feel at home. Among these acquaintances are a number of native teachers and principals of *collegios*. He has found there a gentleman from the Princeton Seminary, who is teaching in the city with decided success. He went there last winter, and designs eventually to preach the Gospel. He finds no difficulty in obtaining pupils, introducing the Bible, and making deep impressions. He has showed much kindness to Mr. Collins, who is himself one of the most estimable of men. There are also several English ladies, teachers, who are quietly diffusing the truth, by daily lessons, conversations, tracts, and Bibles; so that great things may be expected in due time, if Christians are judicious and faithful. From all sides there are cheering indications, and no marked opposition. Romanism, however, is still strong in Brazil. But Mr. C. is greatly encouraged; his prospects are favorable, and his path opens well before him.

HOME FIELD.

THE following letter from the Rev. Mr. Hovey, travelling and lecturing agent of the Society in the North-western part of New-England, discloses a state of feeling and action in regard to our work in that section of the country that is highly encouraging. The people of God, some of them at least, when about to die, remember this Society, and leave a portion of their estates to promote its great objects. And the living, in witnessing its success in missionary efforts, give up their former incredulity, and come forward with funds, and personal influence, to sustain it. We are happy to be able to say that a similar state of things is manifesting itself in some other quarters of the land, and the Board are cheered in their

labors by these "signs of the times." Though not designed for publication, we submit it to our readers, confident that it will be read with interest, and that it can not fail to do good.

GREENFIELD, Sept. 3d, 1855.

REV. E. R. FAIRCHILD, D.D., Cor. Sec., etc. :

DEAR SIR : In the midst of the pecuniary difficulties and trials which, at times, oppress you, it may encourage your heart to know that the "Society" has some warm friends among the ministry and Christians of New-England. One of the fathers, who has recently "fallen asleep" among us, left with his blessing, a bequest of (\$500) FIVE HUNDRED DOLLARS. Another aged disciple, after hearing the cause presented last Sabbath, came on Monday morning with words of encouragement, and (\$30) THIRTY DOLLARS.

The recent "Circular" of your Board is awakening some attention in Vermont. Two pastors have sent to us for documents to help them to preach on the subject. The others, I will fain hope, needed no such help.

The Lord has sent us some rainy Sabbaths of late ; but this has helped the crops if not the contributions. The farmers will have money soon. I hope, therefore, that the Board will not dismiss one of its Missionaries for want of funds now to support them.

Mr. Leo's success in preaching to his Roman Catholic countrymen, has greatly encouraged some among us who before had no faith that Irish Pápiests could be converted. One pastor who recently witnessed his success, said to his church the next Sabbath, that, "All excuse is now taken away, and we must take hold of the work in earnest."

One of our faithful Missionaries, writing to me some time since, and deploring his want of ability and success, yet said : "I find a green spot now and then. I have stood by the murderer in his cell, and pointed him to the Cross. I have seen Roman Catholics in tears while talking to them of the love of the Saviour. I have stood by the bed of the dying, and encouraged them upwards. I have taken the aged by the hand, while the tear of gratitude rolled down his cheek. I have listened to the anxious inquirers, soothed the angry passions of some, who, at first, sought to drive me from their houses. I often read the Bible and good books to Romanists, and pray with them ; I have had more than *two thousand* prayer-meetings, large and small, within the last year. I have relieved the wants of some, and have heard the hearty response : "Long life and good luck to you." Some four or five will, I trust, hold out faithful to the end, whom the Holy Spirit has made me instrumental in saving. Others have been awakened. One poor converted Romanist is already, I trust, in heaven. Several in the neighboring towns have indulged hopes and joined our churches. One in H— is at school preparing to preach the Gospel. The Lord will fetch them by and by. Let us continue to cast the net."

On one point there has been decided progress the last year. Many

Christian families have come *to hope for and to labor for* the conversion of their Romish domestics.

One farmer, who employs more or less of them all the time, was recently telling me of the hopeful conversion of three or four. A deacon of one of our churches, stopped me in the depot to tell me of the wonderful conversion of his Irish girl.

Such facts have formerly come to us "like angels' visits, few and far between," but their number is increasing, and as they shall be heard and believed by our Christian people, prayers and alms, too, will be offered up, and the great work will go on with power.

Send us more of your last Tract, (Questions Answered,) and ply the churches with them. The most faithless Thomas among them, will believe by and by.

Very truly yours,

G. L. HOVER.

LECTURES TO ROMANISTS.

UNDER date of October 2d, 1855, Fall River, Massachusetts, the Rev. Mr. Leo writes:

"After two months' labor in the cause of the Society in the State of Maine, I returned to prosecute the good work in another quarter of the New-England field.

"At present I am engaged in labors among the large Roman Catholic population of Fall River, Mass. In this city there is a population of about 16,000, and of these, 3000 are Romanists, chiefly employed in the cotton factories here. They have an Irish priest among them who is not raised many degrees above his wretched followers in the scale of intelligence, but who, nevertheless, possesses the two main requisites of a Romish ecclesiastic, namely, ability to mumble a Latin mass, and to gather money.

They are building a large and very costly church edifice here, and many individuals are *obliged* now to contribute largely to its erection, whom the Protestants of the city, by their charities, must feed and clothe at least in part, during the coming winter.

"With the exception of a few individuals among them, they are in this city, as are Romanists everywhere, extremely ignorant; and Christian people in all the Protestant churches here, had begun to doubt whether any effort for the spiritual good of Romanists, so distinguished, could succeed. In the midst, therefore, of some discouragement from men, but with unwavering reliance upon the Divine aid, I began my public labors, and announced a course of controversial lectures for the benefit of my Roman Catholic countrymen, the Irish. From the first about *one third* of the audience (and the large City Hall was well filled) was composed of this class of citizens.

"I have delivered now five lectures on as many of the debated dogmas of the Romish Church, and the course is not yet finished. Of the 1500 persons who regularly attend each of those lectures, *full one third are Papists.*

"Now, who will continue to say that Romanists are inaccessible to the efforts of our Society? None ought to do it. Our work *can* be done, if the efforts of the Society are but rightly sustained.

"A hopeful spirit of inquiry has already begun to manifest itself among the Romanists of this place, but which the priest is doing his utmost to extinguish.

"A few ragged Catholic children have been gathered in to a school taught in this city, by a highly-educated and estimable Protestant lady. They have since been clothed, and taught to read and write. Among other useful acquirements, the teacher of this school taught the children to sing some beautiful Christian hymns.

"One day last week, however, she observed that the Romish children did not unite with the rest in singing the usual hymn.

"On inquiring of them the cause of their silence, the children frankly stated that the priest had been to their houses, and had there told them that they 'must not sing any more hymns to the Protestants' Jesus'!!

"Let Protestants reflect on this; and remember that seven archbishops, thirty-three bishops, more than seventeen hundred priests, and twenty weekly periodicals are incessantly employed among them, in teaching the millions of Romish children in this land to dishonor 'the Protestants' Jesus.'"

A SABBATH-SCHOOL SCENE.

OUR Missionary in the city of Pittsburgh, Pennsylvania, the Rev. Mr. Sinclair, gives the following account of the opening of a Sabbath-school lately, in one of its districts. It reveals a sad state of things among the children of a large class of Papists where he labors. It is not, however, peculiar to that locality. In many of the large cities, and the manufacturing districts of our country, a similar state obtains among the corresponding classes, and we give it a place in our pages that our readers may see their intellectual and moral condition, and the vast importance of sustaining efficient and judicious missionary labors among them.

Mr. Sinclair says:

"On the 15th August, I rented a room in the district generally called 'Hard Scrabble.' It is in an airy place and on the second story. I got a woman to white-wash the walls, and wash the floors, and thus render it fit for use. My next object was to find benches, which I found to be not an easy task. Messrs. — and — promised to provide some, one to furnish

the materials and the other to pay a carpenter for making them. When the Roman Catholics discovered that I had taken the room for the purpose of keeping a Sabbath-school, their ire was stirred up, and some females threatened to prohibit my entering the room with scholars, because as they said, the scholars would annoy the neighborhood. A little Protestant girl who happened to hear the threats ran after me, to tell me what she had heard. I told the little girl in reply, that unless they were very quiet, I would rent the whole building, and get other tenants for the remaining rooms. I have heard nothing further about their opposing the school.

"On Sabbath, the 19th of August, I went to the school much cast down in spirit. The hour appointed for it to commence, 1½ o'clock P.M., arrived, and no child was about the premises. And if they were to come, the question stared me in the face: How was I to do without benches? The door below was blocked up with Roman Catholic men and women. Ten minutes elapsed. Five more minutes went by, and no scholar appeared. At last I heard a rush at the door below, and immediately the room was crowded with the most motley assemblage of children I ever saw. How to act I knew not, for want of benches or seats for them. Two or three Protestant neighbors relieved my anxiety in part, by sending in some chairs; but they were not sufficient. I made some of the little ones to squat on the floor. I never had so much to do in my life to keep order; some kept their caps on, but occasionally would take them off at those before them. One would whistle here, and another there. At last I got them into some order, prayed with them, made a short address, and stated my object in opening the school. Could not form them into classes, as I was alone. I therefore placed those who could read together, and made them read a few verses. I then went round to those who could *not* read, and got those who could repeat the Lord's prayer to repeat it. A large number of them could not. Many came for novelty's sake, to see what was going on. *Thirty* gave me their names as scholars. One Roman Catholic woman sent her five children, four sons and one daughter. None of them could read.

"After another short address, enforcing the duty of respecting and honoring the Lord's day, of avoiding wicked associates, and the like, and after invoking the blessings of God upon my first efforts, I dismissed them.

"The ensuing week was spent in looking out for children, and trying to provide seats for them. On Saturday, the 25th, I called on Messrs. — and —, and found two new benches, made for my school. On Sabbath, 26th, there were *forty-five* children present. I had then some assistance; my own daughter and two young students acted as teachers. On the 2d September, I found four more benches in the school-room, put in by the friends alluded to. The number of scholars present was sixty, more than the half of whom can not read. And I have no books for this portion of them.

"This has been a day of much trial for my patience. A little boy, a

Protestant, had on a white coat that reached down to his heels, and as soon as he came in, the Roman Catholic boys roared out, A Bishop! A Bishop! When this tumult had subsided, I began to speak to them in a kind manner, and with the hope of impressing their minds with the solemnity of the day, and the object for which I came to meet with them, in that little room. After I had prayed with them, I gave a New Testament to each one that was able to read. And as I was listening to them, such as could not read, boys ten and twelve years of age, would go out and come in, move from bench to bench, behind me, make somersets here, and stand on their heads with their feet to the wall there. Heart-sickening indeed was the scene to me on this, Lord's day. I would advise in kindness, and advise again, but I might as well have stood by the sea-shore, and addressed the waves that beat on the strand. When one scene was silenced, there was another ready to break out. While I was thus pleading with them, one boy came up to me and said, 'Mr. Sinclair, I will be a good boy *next* Sunday.'

"Music has a powerful effect on the mind. It is wonderful how it soothes and allays the passions. There were three or four little girls in the school whose parents are Welsh. And one of them said, 'Mr. Sinclair, will you permit us to sing a hymn or two?' Mr. Irvin of the Presbyterian Board, had given me ten small Sabbath-school hymn-books. I cheerfully consented. They no sooner began to sing, than all was peace; and two men, Papists, came in to listen to these dear little girls singing. Afterwards I addressed the children, and dismissed them with prayer. Rev. Dr. —'s church has given some more benches. But this is not all that is wanted in order to carry forward this good work, and to keep up a lively interest in the school. I also want garments—second-hand clothes, for boys and girls, etc., etc."

POPISH VIOLENCE—A GOOD PROSPECT.

A MISSIONARY in one of our Western cities thus writes:

"I have labored for the last month as usual among my countrymen, by way of visiting from house to house, reading the Scriptures for them, and pointing them to 'the Lamb of God who taketh away the sins of the world.'

"I have collected about *thirty* children into my Sabbath-school, but the priests have a great dread of Sunday-schools, and so they spoke from their altars against sending the children to these proselytizing nurseries, as they call them, telling the parents that they were sending them right straight to hell! The consequence is, that the most of the Papal children have gone

back through fear; but I still hold on, and am determined to persevere unto the end, God being my helper.

"Perhaps, however, I might be doing them an injustice if I forgot to mention another beautiful effect which their altar dehortations have had on the minds of their young disciples. It is this. As I was returning from church on Sunday last, in company with my wife, a party of these juvenile rowdies gathered round us, cursing and swearing like young demons, and commenced pelting us with stones and cabbage-stumps, and every thing next to hand, until I had to turn back and threaten to bring the police on them and have them transferred from the college to the calaboose. There is a school in connection with the Jesuit college where these youth receive their early education, so that when you ask them where they go to school—the answer is invariably, 'To the college.' The Jesuits and Sisters of Charity have the education of the Romish children of the city committed to their charge almost without exception, particularly their *religious* training; and I am informed that only few attend the public schools, except those in which Jesuit or Roman Catholic teachers are employed.

"All these things seem to be against me, but the Lord opens a door for me now and again, where I can make known his gospel to poor sinners. There are some who visit me at my house, and to whom I can speak freely. One of them, an independent young man, being told by his mother that the priests were opposed to my Sabbath-school and would not allow any of their flock to go to it, said in reply, that he would go himself—and let me see (said he) what priest will stop me.' He has visited me since, and told me he would come and bring his two brothers with him. I fear, however, the mother and the priests will prevail, but though they may succeed for this once in keeping them away from our Sunday-school, they will never succeed in making them Papists. And my firm belief is, that the children of Romanists who are brought up in this country, if they do not become Protestants, will become infidels, as a general thing.

"One of these men who meet at the house with me, has renounced Popery, and will become a child of grace, I hope. He is at present very sick. The Rev. Dr. A—— has visited him, and he and his wife were very much pleased with the visit. And well they might be, for oh! what a contrast between that simple prayer of faith offered at the throne of grace, for the salvation of the sick man, and the Latin mumbling of a Popish priest with his so-called holy oils, blessed by a so-called 'holy bishop,' on Maunday Thursday! How the poor people did rejoice; and I also thanked God with my heart, that my labor was not entirely lost, while this poor man and his family were brought out of Popish ignorance and superstition, to the beauty and spirituality of the pure and undefiled religion of our Redeemer. I have visited a good deal from house to house, and have distributed a good many of the Society's tracts. My health at present is not very strong, having had a severe bilious attack, from which I am now recovering."

LIGHT SPREADING AMONG THE CANADIAN-FRENCH.

THE Rev. I. B. C. Beaubien, who labors among the Canadian-French Romanists, in the northern part of Vermont, under a recent date writes as follows :

"During the past month I have preached ten times, visited at different times twenty families, and conversed on the subject of religion with forty individuals. I have distributed eight Bibles and five Testaments.

"There seems to be an increasing interest wherever I hold meetings. This is evident from the number of those who attend, and also from their conduct and conversation. The truth, 'as it is in Christ,' is in some parts of this field gaining a glorious victory over the darkness and superstitions of apostate Rome. And where this is the case, the priest becomes 'quite a stranger.' The towns of Shelburn, Charlotte, Hinesburg, and Colchester have, for some months, been without the visits of the priests, and a wonderful change has taken place in the minds of many of their followers. Some who used to travel from ten to twelve miles every Sabbath to go to mass, travel now the same distance to attend meetings where I preach, and instead of quarrelling and swearing, as they used to do, on the way back to their homes, they 'remember the Sabbath day to keep it holy'; and are thankful for the privilege of hearing the word of God.

"Four persons have, of late, given me to hope that they are Christians. One of them is a woman about sixty years old, who heard the Gospel preached for the first time about three months ago.

"During the past month, (with the approbation of the committee,) I visited my relatives in Canada, and although it was out of my usual field of labor, I spent my time in working for Christ; and I am happy to say, that the result was not such as I anticipated. Where I was turned out of doors, three years ago, I was received with open arms; and I preached in the house of my brother, to a large number of French, who heard me with pleasure.

"The places I visited are St. Hilairé, Belœil, St. Charles, Durham, and Montreal. What I have been permitted to see and hear during my journey in my native land, causes me to rejoice in the hope that soon Canada will become evangelized."

MR. SAMUEL HORTON, our Missionary among the Irish Romanists in the city of Newark, New-Jersey, is quietly and steadily pursuing his work, and with encouraging results.

By his kind and faithful domiciliary efforts, reading the Scriptures to such as will hear him, and praying with those who will consent to it, light is beginning to dawn on the minds of many of the laboring

and poorer classes, "who, all their life-time," have been enveloped in the darkness of Popery.

His reports speak of embarrassment, in some cases, by reason of the angry feelings cherished toward the "Know-Nothings," and the blind obedience which some are disposed to tender to the priests, who denounce all evangelical efforts, and encourage persecution of Protestant Missionaries. But they represent his labors as effective of much good, notwithstanding. He says :

"My visits during the month past have been blessed to many, if I may credit their own testimony, or judge from their conduct. I have visited in this time two hundred and six families, with forty of whom I have had religious exercises of an instructive and edifying nature. Three Romanists now give credible evidence of conversion to Christ; four have been induced to attend Protestant places of worship on the Sabbath, and seven children of Romish parents, have been led to attend Protestant schools. With *seventy-five* persons I have spent much time in reading the Scriptures, and although they do not feel prepared openly to renounce Romanism, their confidence in it is greatly shaken, and I can not but look upon their cases as very hopeful.

"I am doing something still with the Sunday-School Library, which the Board has lately prepared. Recently I visited a neighboring town with a view to introduce it to the Sunday-school teachers there. Several schools of my acquaintance, I think, will soon procure it.

"I have sold a few single copies of the publications of the Society, and obtained several subscribers for the *Monthly Magazine*. I have distributed two hundred tracts, and given away, where I thought a good use would be made of them, four Testaments and two Bibles. Thus I am doing what I can.

"But, with the hope of instructing some Romish children who will *not* go into Sabbath-schools already established, in connection with Protestant churches, I have opened a school for them in my own dwelling, and have had as many as twenty and upwards, in attendance. My wife assists me in teaching them, as also some excellent people in the neighborhood. I hope for much good from this effort. May God prosper the cause."

REV. GIDEON DANA.

THE Board are happy to announce to their patrons and friends in the northern part of the State of Ohio, and in the State of Michigan, that they have obtained the services of the Rev. Gideon Dana, as the Secretary and Agent for that district, to succeed the Rev. Calvin

Durfee, who has retired in order to enter upon another work in behalf of the Church.

Mr. Dana comes from his pulpit and pastoral labors with deep conviction of the vast importance of the work of the Society to evangelical religion, and the general interests of humanity; and it is earnestly hoped that he will be much encouraged in his arduous and self-denying efforts, by the churches within his field. The Board commend him to the sympathies and confidence of Christian community, and ask in his behalf their prompt and liberal coöperation.

RELIGION IN AMERICA.

AT the Conference of the Evangelical Alliance, lately held in Paris, of which a valuable account is given in another part of this number, a Report was presented by the Rev. Dr. Baird, on the "State and Prospects of Religion in America." It is an invaluable document, presenting, in a very condensed and authentic form, the statistics of the subject; not conjectural estimates, but reliable statistics drawn from official sources. The whole was very astonishing to the foreign brethren, and will be quite surprising to many of our own people, who are either very little or very ill-informed upon the subject. The Report is highly honorable to the efficiency of the "voluntary system" of supporting religion, its institutions and its enterprises, as practised in the United States; and it eminently exalts the grace of our Lord Jesus Christ as a reigning principle of action in the hearts of his people here.

This Report, in its English form, was printed at London, mostly at the expense of generous friends residing in England. It is really a matter of great moral and social interest, that this instructive document should circulate widely in influential circles on the continent of Europe. Its effects could not fail to be most gratifying to every patriotic and pious American. Arrangements are on foot for printing it in French and in German, for that purpose. But as it must be spread chiefly by way of gratuitous distribution, funds are requisite to the amount of about six hundred dollars, in order to "pay the printer."

We hereby invite the liberal and public-spirited friends of truth,

and of its free dispersion, to send to this office their *special* contributions for this important object. This is an inviting opportunity for such as love to do great good with small means.

OUR LIBRARY.

WE have long felt, at the office of the American and Foreign Christian Union, the want of a complete library of the literature of Romanism and the Reformation, including at least every work of importance, whether ancient or modern, relating to these subjects. Such a collection of books is continually needed for reference in the prosecution of our duties here; and to answer the inquiries constantly coming to us from all parts of the country, for information upon points obscure, difficult, doubted, or denied, relating to the controversies between Rome and the truth. It must be obvious, that it is a matter of no small moment that there should be, in the city of New-York, a special repository of this kind, accessible to all who may have to seek for knowledge in regard to any section of this extensive field of investigation.

We have already a small but valuable collection which has accumulated on our hands for some years past without any particular effort. Through the liberality of a zealous friend, whose whole soul is in our work, the Board of Directors have been enabled to make a small appropriation for this purpose. With a part of this sum we have lately purchased above a hundred volumes, rare and curious, from the library of a priest, who has, within a short time, thrown off his Popish trammels. Feeling that the proper season has come to attempt an enlargement of this branch of the facilities for our work, we solicit special donations, to be expended in replenishing this armory and magazine of materials for the prosecution of the warfare against error.

We also solicit the gift of *books* for our shelves, in *whatever language*, relative to the history, doctrines, practices, worship, and controversies of Rome—books on either side of the question. Many persons have stray volumes of this kind, which to them are of little use; but, brought together in the manner we wish, might be of essential service to the cause of truth. We beg of our numerous readers to bear this in mind, and to contribute whatever they can to our *depository of the literature of Rome and Reform*.

NOTICES OF BOOKS.

THE BIBLE AND MEN OF LEARNING; in a course of lectures. By J. M. Mathews, D.D. This noble volume, the precursor of others, soon, as we hope, to follow it, from its fair and open page and the largeness of its type has almost a monumental air. It is a noble addition to the *literature* of the Bible, and is replete with the fruits of deep and patient research. The first topic introduced is the case of men of learning who became infidels, and the *causes* of their infidelity. They are then placed by the side of men of learning who have loved the Gospel; and the blessed influence of Christianity, and its superiority over infidelity, in promoting the intelligence and happiness of mankind, are made manifest in a conclusive historical demonstration. The facts arrayed, and they are arrayed in a masterly manner, possess exceeding great interest.

A VOICE TO AMERICA. An elegant duodecimo, published by Edward Walker, 114 Fulton street. A series of essays by different writers, names not given, on topics of importance in themselves, pointing out the causes of the failure of the republics of the Old World and of Southern America, and affording a warning to the United States in the present state of their affairs.

ON TEMPTATION, AND THE MORTIFICATION OF SIN IN BELIEVERS. By the Rev. John Owen, D.D. A right godly book from the pen of the "Prince of the Puritans," now reprinted by the Presbyterian Board of Publication. We rejoice to believe that the style of piety which demands, and delights in, such reading as this, is not extinct. Such piety can not die.

THE GOSPEL AND EPISTLES OF ST. JOHN. The Presbyterian Board have printed these precious portions of Holy Writ, in a miniature quarto; so that we may have them for our pocket companion, and "talk with them by the way."

THE CHRISTIAN MINISTRY NOT A PRIESTHOOD. The Presbyterian Board have given to the public this excellent sermon, delivered by the Rev. Henry A. Boardman, D.D., as the retiring Moderator, at the opening of the late General Assembly at Nashville. A clear and complete confutation of an error, which is one of the worst and most prolific seeds of Popery.

The same active publishing Board has issued several new tracts; one very curious essay upon *dancing*, by the Rev. S. R. Wilson, of Cincinnati; another containing useful "Hints to Christians on a Journey," by the Rev. E. P. Rogers, D.D., of Philadelphia; and another on the pointed question, "Does your Faith *grow*?" and yet another, by the Rev. Charles Hodge, D.D., in answer to the question, "What is Presbyterianism?" Of these, let all concerned take notice.

CATHOLIC AND PROTESTANT NATIONS COMPARED, in their three-fold relations to Wealth, Knowledge, and Morality. By Rev. Napoleon Roussel, of Paris. An octavo volume, published by J. P. Jewett & Co., Boston. It is a wonder in its way; being almost wholly made up of quotations from numerous authors, *nearly all of them Romanists*, and testifying to the vast superiority of the Protestant populations of both hemispheres, in physical comfort, intelligence, and morality, over those which Rome has trained and tutored in her own way. A series of comparisons is instituted, as between North and South-America, Ireland and Scotland, the Catholic and the Protestant cantons in Switzerland, Austria and Prussia, Belgium and Holland. The missions sustained by the two religions are also compared; and the contrasts they present are also exhibited in a variety of other modes. Any one must see that, drawn as almost all this material is from Romanist writers, it affords an invaluable and most instructive mass of testimony as to the practical merits or demerits of

the two opposing systems. The bigoted Romanist, should he chance to run his eye over these pages, could scarce refrain from giving utterance to the old proverb, "Comparisons are odious!" But the independent inquirer after truth will be apt to think of our Lord's word: "By their fruits ye shall know them."

PRIMITIVE PIETY REVIVED; or, the Aggressive Power of the Christian Church. A premium essay. By Rev. Henry C. Fish. We have here a beautiful duodecimo, issued by the Congregational Board of Publication at Boston. The writer, who has well earned his prize, offered by Rev. J. M. Ellis, who has since gone himself to the infinitely higher rewards of heaven, is a Baptist brother. He has prepared a work abounding in sound theology and evangelical literature, and yet admirably adapted to popular use and free circulation. Already, as we hear, six thousand copies have been distributed, one quarter of them through the liberality of a single Presbyterian layman, whose name is not known to his almoners. Is it not a lovely sight to see brethren of three different denominations thus heartily united in laboring for "Primitive Piety Revived"?

THE REGARD DUE TO THE VIRGIN MARY, with an Examination of the new Roman Dogma. By Rev. Mason Gallagher. These two discourses, being very much more than respectable, deserve to have been brought out in respectable style; and we hope they will have a chance for that, by having many reprints. If any one were to come to us, desiring, with as little trouble as possible, to "know all about the new Roman dogma," we would give him this pamphlet. It contains an ample fund of information, ancient and recent, and affords a full view of the subject, presented in a highly evangelical manner. The author is a *Protestant Episcopalian*, and deserves the thanks of all who love the truth as it is in Jesus.

R e c e i p t s

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st
OF SEPTEMBER, TO THE 1st OF OCTOBER, 1855.

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In the October number \$6.50 was erroneously placed under Stamford, Connecticut. It should have been under New-York City, from Duane Street M. E. Church.

CONTENTS.

	PAGE		PAGE
Is the Romish Church a true Church?	497	HOME FIELD,	531
The Romish Counterfeit Church,	500	Letter from Mr. Hovey,	532
An Interesting Conversion,	507	Lectures to Romanists,	533
Puseyism,	511	A Sabbath-School Scene,	534
The Evangelical Alliance's Conference in Paris,	514	Popish Violence,	536
The New Dogma,	518	Light Spreading among the Canadian French,	538
To the Friends of Missions,	520	Rev. Gideon Dana,	539
FOREIGN FIELD:		Religion in America,	540
Sweden,	525	Our Library,	541
France,	528	NOTICES OF BOOKS,	542
Haiti,	529	Recapitula,	543
South-America,	531		

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VI.

DECEMBER, 1855.

No. 12.

POPERY AND PRAVITY.

IN our July number, we discussed the remarkable connection between Popery and Pauperism in all countries where the former has long had full sway. We also pointed out, in connection with the statistics of the subject, those peculiarities in the moral theology of the Romish schools which naturally tend to the impoverishment and social depression of the masses in Papal countries. In our number for September we exhibited the still more striking connection between Popery and moral depravity, as presented in the statistical returns of vice and criminality in various nations. In this matter we made use, chiefly, of the tables drawn up by the Rev. Hobart Seymour, from official and public documents, revealing a vastly greater *percentage* of offenses in Papal as compared with Protestant nations; and showing that, where both religions exist under the same government, the proportion of immoralities is immensely greater among the Papal, than among the Protestant portions of such communities. We have noticed that these statistics have been abundantly copied into the religious and secular prints.

It now remains for us to discuss the grounds of this disastrous prevalence of immorality under Popish teachings and institutions.

It is admitted, that there is a vast amount of immorality in Protestant countries, and that this is deeply to be deplored. It is also admitted, that the immorality of both Protestant and Papist offenders is to be traced primarily to the same source in either class—namely, the native corruption of the whole human race.

Nevertheless, it is abundantly certain, from official returns and

public documents, that offenses against morality are far more numerous among the Romanist populations than among the Reformed. When we find that murders are twenty-eight times as numerous in the Papal States, and forty-three times as numerous in the Neapolitan kingdom, as in England, we can not help but ask for the moral causes which make this astonishing difference. And when we find that the number of illegitimate births is at the rate of eighteen in Rome to one in London, we must ask for a solution of this fact in the moral influence and teaching of the respective religions prevailing in these places.

If it be found that Protestantism operates as a restraint upon the depravity of our common nature, and withholds those whom it influences from giving way to temptation; and if it be found that Popery either restrains those sinful propensities with a very feeble and ineffectual grasp, or even encourages them by the lure of cheap absolution, and impunity in sin; then the former religion must be justified, and the latter condemned, by common-sense, as well as by the Saviour's rule, "By their fruits ye shall know them."

The noble boast of Coleridge is not without grounds, that "It is the especial honor of Christianity, that, in its worst and most corrupted form, it can not *wholly* separate itself from morality: whereas the other religions, in their best form, have no connection with it." It may be true that the moral effects of Popery are better than those of Paganism, where the evil passions of our nature are accounted to be divine impulses which it is virtuous to indulge, and where the example of the false gods themselves sanctifies the pollutions of their followers. Popery has much to say, though in a very erroneous and misleading way, about sin and its expiation; and so far keeps alive some degree of conscience which sheer Paganism would have killed. But all this tells feebly in favor of Popery when it is seen how meagre and corrupted are its best fruits as compared with those of Protestantism. And it is very remarkable, that the more Popery is kept by itself, and the farther it is removed from the beneficial influences of Protestantism, the more does its morality deteriorate. Hence the well-established proverbs, "The more priests the more crime!" and "The nearer to Rome, the farther from heaven!"

One ground of the difference between the two religions is to be seen in the more edifying character of the Protestant worship. Worship, in the sanctuary, consists of devotion and instruction. In the former, man is regarded as speaking to God; in the latter, God is regarded as speaking to man; in both, the officiating minister is considered to

be the "mouth," or organ of utterance as to man's desires and God's holy will. Now, in both these parts of worship, Protestantism has a manifest superiority as a method of illuminating the understanding, and instructing the conscience. Hence the better quality of its moral impressions, and of its stamp upon national character. Its prayers are breathed in the mother tongue of the worshippers, and not in the unintelligible jargon of a dead language, neither said nor sung, but chanted either in muttered accents or amid a flood of organ sounds or tumultuous responses. The prayers of the Protestant minister, being an intelligent expression of the wishes and feelings of the worshippers, affect duly the understanding, the conscience, and the emotions; and thereby become a most powerful means of education to the whole moral nature of the worshippers. They indirectly but most forcibly, teach the evil of sin as committed against a holy God, and thus tend with great strength to cultivate pure desires and correctness of life. The public worship of the generality of the Romanists can only excite the imagination on its sensuous side; and kindle a glow of vague enthusiasm and blind religiosity. It is the stage-play of piety, rather than its reality as experienced in actual and practical life.

So in the instructive part of worship, Protestantism has the most palpable advantages over its rival. Preaching has but a subordinate part in the Romish ritual; and indeed is no indispensable portion of it. It is very often omitted altogether. There are many priests wholly incapable of this duty, who are not at all disqualified on that account. Their feeling is well expressed in the words of Henry III. of England, who was fond of hearing mass, but disliked to listen to sermons, saying, "He had rather *see* his God"—the deified wafer—"than *hear* another speak ever so eloquently of him." Even the sermons that are preached in the Romish mass-houses are little adapted to turn poor Christians into better ones. With the exception of a few French preachers, mostly of a former age, the Church of Rome, since the Reformation, has made no important contributions to the homiletic literature of Christendom. The few sermons of theirs we have either heard or read were mostly rhapsodical effusions on "the Church," the Virgin, and the claims of the priesthood. We once heard a *French* priest, after his *Latin* prayers, discoursing in very broken *English* to a large auditory, who understood no language but the *Spanish*. Truly, a most unintelligible worship for the flock; though they lost but little in their ignorance, for the sermon was a string of silly monkish legends about the saint

whose feast-day it happened to be; such as his hanging his hat upon a sun-beam, when he could not find a pin convenient for the purpose! Surely, for the Apostle was right in preferring to speak "five words with the understanding rather than five thousand in an unknown tongue," surely the intellectual and moral influence of Protestantism as to its pulpit-instruction must be immeasurably superior to that of Romanism. The Protestant pulpit, even where its teachings are least evangelical, inculcates plainly a sound morality; and in its better efforts enforces the same morality with all the life and fervor of gospel-grace. This of itself goes far to account for the superior morals of Protestant communities.

But there is, in this matter, a positive as well as a negative fault, in the moral training which Rome gives to her deluded children. There is not merely a deficiency of right moral instruction, but there is, in place of that, a vast amount of deleterious and demoralizing doctrine dispensed among them. All Protestants, with one consent, declare that religion to be false which bears no good fruits in the life, and leaves its subject as depraved as it found him. The Romanists, on the contrary, with their dangerous and deceptive distinctions as to sins *mortal* and sins *venial*, and with their dark devices as to the power of penance, and priestly absolution, and sacramental grace, and the compensative merit of divers holy workings, and purgatory, and indulgences, and the efficacy of masses for the dead; by these, and other inventions of the kind, they have well-nigh effected a complete divorce between religion and morality. Under their system it has come to pass, that a man or woman may live in the habitual practice of the grossest vices, and yet be marvellously religious, and a pattern of devotion. Such were a Maintenon and Pompadour, mistresses of monarchs, and yet practising a more than nunlike primness and prudery in their piety. Such was the debauched Louis XV., who closed his filthy career by dying of the small-pox, caught in cruelly violating the person of an innocent girl. Such was the bloody Charles IX., who white-washed his vices in the blood of his Protestant subjects whom he shot from his palace-windows on that infamous "Bartholomew's Day." These, and many another princely persecutor of God's faithful poor, omitted no observance of their false and formal religion, and were the abject slaves of their father-confessors, who adroitly taught them how to combine the pleasures of sin with the joys of salvation. Is it uncharitable to surmise, that their religious bigotry and their blind devotion to the Church of Rome, were owing to their love of sin, and their grateful

sense of the offices of that Church in pampering their sinful passions by the promise and pledge of impunity? While she gave full swing to their lusts, they gave full swing to her persecuting rage against all who sought her reformation. And to descend from kings to the common level, it becomes a solemn question, whether the secret of the strong attachment of multitudes who still cleave tenaciously to Rome may not be found in her convenient pandering to their depraved propensities by making penance a substitute for repentance, and the confessional a back-door of escape from the consequences of sin. When a transgressor can make "a clean breast" so easily, he will be ready to run up a new score in the place of that which he fancies is rubbed out; and he will cling to a system which stands ready to sponge off the new score at his earliest request. Men naturally love sin. And of course, they long for impunity in sinning. What wonder, then, that they hug the traditions which, however falsely and impiously, hold out the treacherous lure of security in transgression, and promise to effect the much-desired divorce between religion and morality.

The Popes themselves have taken advantage of this unhallowed divorce between faith and works, those holy things which God has joined together. Many of those "holy fathers" at Rome, as history notoriously manifests, were too paternal in a sense sternly forbidden by their own self-imposed vows of clerical celibacy; and it might be said of them, as it was of that secret Papist, Charles II. of England, that if he was not the father of all his subjects, he was of a good many of them. Such examples of "spiritual wickedness in high places" could scarcely fail of imitators in the lower ranks; and consequently the immorality of the Romish clergy, especially in those countries where they have every thing in their own hands, and are most remote from Protestant influences, is the burden of general complaint. Priestly profligacy has reached its height in Spain, and Austria, and Italy, and South-America, where the fact is proverbial. Take the words of the eloquent M. de Lamennais, written before he became a Socialist, while he was yet a French priest: "A testimony too unanimous to leave room for doubt accuses a portion of the Spanish clergy of participating in the relaxation of morals, and thereby giving it a sort of shameful consecration. The practical corruption of Christian morality, fostered by ignorance of the principles of the Gospel, and connected with prejudices oddly superstitious, is the great evil of Catholicism in Spain. Every violation of precept is tolerated there, and religious practices badly understood, are made

to cover all. The sort of compensation by which some consciences imagine that certain acts of devotion may atone for certain crimes, the little horror they often feel for the greatest atrocities, the simple feeling of security with which they indulge in their vicious habits, or from resolutions of revenge, the strange motives of that security, the undefinable feeling of dissoluteness sometimes carried to the extreme with apparent piety, those souls having all hell within them calm before the altar, those hands stained with blood joining in prayer without being agitated with the slightest tremor, all this fills one with astonishment and consternation. A false confidence in the protection of some saint, or Madonna, has utterly confused the notions of good and evil, and even the idea of repentance. Any thing like it is scarcely to be found anywhere except in Italy, and in particular among the Abruzzi, where robbery excites no indignation, and is even practised devoutly."

The same corrupt style of religion was carried by the Spanish colonists to South-America, where it flourishes in a rank and tropical luxuriance. D'Orbigny, a Catholic, and a French naturalist, sent by his government on a scientific exploration, thus speaks of the Brazilians: "What a singular contrast! What outward religion, and what corruption in grain! The conscience of this people must be unscrupulous indeed, or they must have a religion for themselves altogether different from the true one; a religion teaching the Spanish belief, than confession effaces all sins." Speaking of the confessional, and its system of penances, especially as carried out during Passion Week, the same writer says: "Women sometimes die from the effect of their penances. Some may feel justly astonished at seeing so much austerity allied to such laxity of morals; but I have always met the one accompanying the other." If any one asks indignantly how it is that a church so corrupt can preserve its existence, the answer is, that *it is its corruption which preserves it*. It is this which makes its depraved admirers uphold it; and it is this which prevents its honest adversaries from exposing it. The tale, in all its particulars, can not be told to virtuous ears. They will not endure the recital.

The same state of things, high-toned religion conjoined with low-toned morality, is found in Austria. William Rey, Esq., of Geneva, who has been travelling in this country during the summer, in a work containing his observations on Austria, Hungary, and Turkey, thus speaks of the first-named country: "To say that the government is bigoted would be erroneous. A pompous religion, admitted

without reflection, much music and few words, that is what was given to the people. They come to the churches to have their eyes and ears charmed, and might unite the greatest vices with an apathetic admiration for holy things. This sort of Catholicism, far more material than that of France, may be described as the worship of two of the five senses." Last November, Borzinski, a monk of the order of the Brothers of Mercy, addressed an earnest petition to the Pope, setting forth the abominable immoralities practised in the convents of his order in Bohemia. He specifies nearly forty crimes, mostly perpetrated by priors and sub-priors, giving time and place and other particulars; and entreating the Pope to interpose his power, and correct these horrible abuses. For sending this petition, he was thrown into a mad-house of the Brothers of Mercy at Prague, where he still languishes in dreary confinement, though the only mark of insanity he ever showed was in imagining that the Pope would interfere with the pleasures of the monks. We once sat down to translate this petition, which presents a picture of monkish corruption equal to any thing which in Luther's days roused the zeal of the old Reformers. But we found the details too disgusting to be told in English, and dropped the pen. So true it is that Rome's protection is her corruption. It must not be laid bare. "It is a shame even to speak of things that are done of them in secret;" and many even with but little attempt at secrecy.

The prevalence of Popery and Pravity side by side, in such intimate union, is fully explained by the MORAL THEOLOGY of Rome, as that dark science is taught to her young priests in the odious works of Dens and Liguori. Here we have a solution of this "mystery of iniquity," which has cunningly smoothed the path of sin by leading it through the regions of a paganized and falsified Christianity, where it has departed virtue from piety, and turned the grace of God into licentiousness.

M A R I A N I S M .

SOME reader may think that the following article, translated from the *Archives du Christianisme* for August 24th, is in some respects too offensive to appear in an English dress. It is indeed a shocking specimen of the unhappy consistency with which the Romish theologians follow out their principles to their extreme results. Unpleasant as

the duty may be, we must not shrink from exposing, as far as decency can permit, the true character of a religion which advances such claims, and exerts such wide dominion over the human mind. This article, with its singular disclosures, shows that the recent "definition" of the doctrine of the Immaculate Conception of Mary by no means ends the development of error and impiety in that direction, but promises to put forth yet other branches to bear their noxious fruit in due time. What is Popery coming to! Let the following answer in part:

Mons. Bordas-Dumoulin has published on the "Constitutional Powers of the Church" a volume in which he protests, in the name of Christianity, against ultramontaniam; and also establishes a theory of the legitimate relations, according to him, between the Pope and the clergy of different grades. Mr. Frederic Morin has published on this book, in the *Revue de l'Instruction Publique*, Number 18, for August 2d, an article from which we make the extracts here given:

"We have seen that in the entire completely-mystic system, an ideal and divine representation of the human sexuality is necessary. When, by a sacrilegious breaking in, one can enter upon all these sensual reveries within the austere frame-work of Catholicism, it is natural enough that he should find Christ considered as the ideal Man, and the Virgin as woman made divine, (*divinisee*.) See, then, how it is that all these illuminated Christians are fatally inclined to assign to the Virgin a superhuman nature; and to look upon her as a mediatrix just as necessary for the redemption of the female sex, as Christ is for the redemption of the men. Mons. de Genoude, brought to this conclusion by the fumes of mysticism, owing, no doubt, to his birth on the banks of a celebrated river, has written thus: 'Mary is the repairer of the sin of Eve, just as our Lord is the repairer of the sin of Adam.'* The same ideas are contained in many books of pretended devotion, which have never obtained much notice, we regret to say, despite the efforts of the faithful. But it is in Germany especially, that they have reached their true formula.

"See what M. Oswald, Professor of Theology in the Seminary at Paderborn, has written. We quote literally the translation of M. Hanegraff: 'Mary was not a human creature like us. She is *woman* as Christ is *man*. The work of redemption turns upon two names, Jesus Christ the God-man, and Mary the Virgin-Mother of God. *This is why we wish to build up by the side of our Christology a Mariology*, of which behold the creed: I believe in Mary, conceived without sin, and exempt from guilt during her whole life; virgin-mother of the Lord by the grace of God, and at the same time

* Genoude, *Tableau Historique du Premier Siecle de l'Eglise*.

by *her own free consent*; coöperating, though in subordination and in dependence upon her divine Son, in the act of redemption, she playing a part without which the work of Jesus Christ would not have been complete; dispenser, in the Church, of certain graces, which, though they are due in the last resort to the merits of Jesus Christ, find themselves nevertheless in a certain causal dependence on her active participation in the redemption of man. *She is such, in her quality as spiritual mother of the human race*, and as the special representative of her own sex in the work of redemption.*

"These lines are curious, one may say, but we do not as yet discern the androgynous character of the priesthood. Patience! We shall soon come to that; the premises must precede the conclusion.

"If the Virgin is co-redeemer with Christ, it follows that she also is a source of redeeming grace, and consequently has her share of what is done in all the sacraments.

"The mystics, self-styled Catholics, anticipate these consequences, and triumphantly admit them in all their enormity. They have found out a *Marianic grace*, which the Church knows nothing about. They have discovered a presence of Mary in all the mysteries, in all the sacraments, and particularly under the eucharistic species.† In other words, they reconstruct, by a strange delirium, an idolatry which it was supposed had vanished for ever. They turn Christianity upside down, in order to substitute for it what they themselves call *Marianism*! 'We affirm,' says M. Oswald, 'that *Mary is co-present in the Eucharist*. This is an inevitable consequence of our *Marianic* theory; and we do not recoil from any of its consequences. If Mary, in her capacity as Mother of God, has had a real part in the work of our redemption, that part, in order that it may not be lost, has been bequeathed to the Church by its Founder, and ought to transmit itself through the Eucharist. It is certain, according to the eucharistic doctrine of the Church, that *this presence of Mary in the Eucharist is true and real*, and not merely ideal or figurative. *Woman receives more than man in receiving the Eucharist. She receives, in addition to the grace of Jesus Christ, which is common to all, a supplement of Marianic grace.*'‡

"After these foolish innovations in the Catholic dogma, it only remains for them to descend even to those indelicate burlesques, which have always been the joy of a certain kind of mysticism. M. Oswald is not wanting in it. He says: 'If our view be correct, it is necessary that that which is found, in the first place, of Mary in the Eucharist should be her *VIRGINAL MILK*, to which her entire body and soul are inseparably conjoined.'§

* Mariologie Dogmatique, ou Exposition Systematique de diverses doctrines relatives a la très Sainte Vierge Marie. 1850. Pp. 1, 2.

† The "eucharistic species" are the *forms or appearances* of bread and wine, which remain after their substance is changed, as is pretended, into the body and blood of our Lord.

‡ Mariologie, etc. P. 176, et seq.

§ Ibid. P. 182.

"This passage, we hope, will be a sufficient preparation for the following. We beg the reader to reflect well upon it. 'The priesthood gives the grace and the power to dispense the sacraments; and by consequence the special gift and power to dispense to woman that peculiar grace of Mary which is comprehended in these sacraments. It is by this, that Mary participates in the sixth sacrament.* The priesthood forms no exception. *This also, conveys a special Marianic grace.* The difference consists merely in this, that, in the other sacraments, women receive this grace; while in ordination, it is men who receive the Marianic power to dispense it sacramentally. Whence it results, that the priest in being VICAR AND MINISTER OF CHRIST, is by the same fact MINISTER OF MARY, and is the organ of Mary for women. By this, *the difference of the sexes is abolished for the priest.* He belongs in virtue of his condition, SACRAMENTALLY to each of the sexes. He is, if we may be permitted the expression, so far as he is a priest, so far as he is the common representant of Jesus and Mary, an androgynous being.†"

"The first temptation felt in reading such monstrosities is to utter a laugh of derision; but this is followed by a disposition to grieve deeply. M. Oswald is by no means a man devoid of courage. Mariology, where one can glean it in passing through a certain scholasticism, may be little pretentious. Some delicate flowers of a sentimentality childishly sincere may be disclosed delicately, argumentatively, and sometimes rather sensibly. It were unjust to regard the author of this strange book as a monomaniac on the subject of the Virgin. He is the naughty boy, we might better say, the wild logician of the self-styled Catholic mysticism. I deny at once his principal positions—and his principles are those of the theocratic school in our times—and so can deny his extravagant conclusions. Yes; it is a belief in the same theories which conjoin the two powers in the Pope, and the two sexes in the priest. If the sovereign Pontiff was, as a sacrilegious exaggeration pretends, a sort of *Ma-pa*, why should not the clergy also be of both sexes?

"There is a double lesson of wisdom to be drawn from these abysses of madness. The first is, that it is absurd to confound mysticism with Christianity. Doubtless they each of them act upon the religious element of the soul; but they urge it in two directions altogether different. And whenever the 'illuminated' theories insinuate themselves into the stern shape of orthodoxy, the latter is speedily to be shattered into a thousand pieces. The second lesson is, that the mystical and the theocratical doctrines have the same aspirations, the same principles, the same general views; or rather that the theocratical doctrine is only the result of the secret infiltration, or violent invasion, of mysticism into Christianity."

In spite of the objections of certain respectable Christians, we persist in

* The sixth sacrament is *ordination*.

† Mariology, etc. P. 198, et seq.

thinking that it is useful, that it is for the glory of God, and for the advancement of his kingdom, to take up and make public such blasphemous monstrosities of opinion, resulting logically from premises for which we too often profess an indifference full of danger.

FRED. MONOD, Pasteur.

DR. BAIRD'S VISIT TO EUROPE.

ALL persons conversant with the transaction of business abroad by persons in this country, are aware of the extreme difficulty of doing it in a satisfactory manner by means of an interchange of letters. When the transactions relate to affairs in different foreign countries, with persons not accustomed to our American ideas as to the way of doing business, and under circumstances abroad but imperfectly known to us in this country, it is plain that such matters can only be set right, or saved from troublesome complication, by sending occasionally a confidential agent to visit the parties with whom we have to do, and make the requisite arrangements. Explanations are to be made and received, which can only be done in free and familiar conversation. It was to attend to certain matters of this kind, that the Board of Directors, learning that their late Secretary for Foreign Correspondence was about to cross the Atlantic, took advantage of that opportunity to request him to visit certain of our missionary stations in Europe, appropriating such a sum as was necessary to defray his expenses in so doing. The nature of the interests thus commended to his attention, and which had mostly sprung up during his official administration, will be best explained by the following paragraphs, taken from the Letter of Instructions to Dr. Baird, drawn up by the Secretaries, and duly sanctioned by the Board.

"As you are so intimately acquainted with the plans and wishes of the Board of Directors, we shall not need to enter very minutely into the matters before us. We shall confine ourselves to brief statements of certain things which you are desired to regard as the special objects of your commission.

"As respects Ireland, you will use your best endeavors to induce our esteemed friend, the Reverend Alexander King, of Dublin, to transfer himself and his family to this side of the Atlantic, for at least one year. It is

our full belief that he can do more good, and better advance the general interests of our Society here, than by continuing his labors in his present sphere. We greatly need in this country a deeper excitement of the public mind as to the errors of Romanism, a more intelligent opposition to it, and a more ardent desire for the spiritual good of its deluded votaries. We are anxious to employ his eminent talents as a lecturer and debater, for the attainment of ends so desirable, and so likely to result in the needful enlargement of our resources. You will, therefore, press this matter as urgently as may be, and secure, if possible, his cheerful consent.

"As for our work in Ireland, aside from Mr. King's share therein, we are at a loss what ought to be determined for the future. When we began it, British Christians were not engaged in the evangelization of Ireland, as they since have been; in part, perhaps, provoked to love and good works by our appearance in that field. Possibly, it is best for us to relinquish to them a field, which they are, at last, cultivating with great industry and zeal. At all events, if we continue to operate there, it ought to be on a much larger scale than we have done, and one more worthy of the American churches. In such case, a system of responsible supervision ought to be secured. All this, however, it may be best to leave as an open question till after your return, and till we can confer with Mr. King upon the subject personally, in case of his visiting us this fall, as he has heretofore encouraged us to expect that he would.

"In France, we request you to pay very particular attention to the business of establishing an American Chapel at Paris.

"1st. Be pleased to see — — —, Esq., and obtain from him a definitive proposal in regard to his offer of fifteen thousand dollars toward the erection of such Chapel.

"2d. In case this point shall be satisfactorily adjusted, you will make application to other Americans residing at Paris, to contribute as much as will complete the building, or as large a part of the amount as may be.

"3d. You will ascertain how the title to the property should be vested, so that it may be held or controlled by the American and Foreign Christian Union for the ends designed.

"4th. You will learn what arrangements will be necessary to carry out the plan in accordance with the laws of France.

"Furthermore, we wish you to make such investigations in respect to the three Societies through which our work is conducted in France, namely, the Evangelical and the Central Societies at Paris, and the Evangelical Society at Geneva, as may enable you to report as to their relations to each other, and their prospects of usefulness respectively.

"Moreover, in regard to each of these Societies, and the Waldensian Tab'e, and the Evangelical Society of Belgium, we beg you to use your best endeavors to reduce their relations to us to a settled and simple plan of periodical reports to us, and of regular remittances from us to them, agree-

ably to certain resolutions adopted by the Directors of the American and Foreign Christian Union, May 24th, 1855, and communicated to the above-named Societies, according to a vote of the Directors.

"There is another matter of very great moment, in regard to which we ask your strenuous exertions with our brethren abroad. You are aware how much embarrassment they have caused us by sending their envoys to solicit the aid of the Christian public here, without previously notifying us of their intention, or seeking our counsel as to the expediency and seasonableness of the measure. They have thus made it exceedingly difficult for us to render them effectual aid, while they have greatly impeded our regular operations in their behalf.

"Once in two years, perhaps, the presence of a distinguished minister from Europe, seeking aid in some special emergency, has an excellent effect in stirring up the zeal of our churches. But surely we, who are upon the spot, are best able to judge when such a movement is called for, and how far our churches will be likely to respond to such *extra* calls upon their benevolence. Unless we are consulted on such occasions, it must happen that the brethren who visit us in this way will seriously interfere with each other's success, as well as with the systematic operations of our Union. You will, therefore, do all in your power to gain the consent of the foreign brethren to the following stipulations: First, that they shall not send over any soliciting agents, till they have beforehand consulted with us, and received from us a written invitation in due form to send some one whose reputation on this side of the Atlantic, or other known qualifications, shall give assurance of his success in his mission; and secondly, that such person shall be instructed to act as our agent while amongst us, be guided by our reasonable suggestions, and report to us his collections, so that the whole shall appear as a part of our regular operations in the field assigned to us by the American churches.

"If you can succeed in bringing about a good understanding to this effect, it will greatly help our associated exertions. Otherwise, there is danger of conflict, confusion, and even rupture of harmonious relations.

"There is one more point, on which we would express our wishes. You are aware of the great difficulty we experience, in obtaining suitable persons to labor in this country for the instruction and conversion of the numerous immigrants from different Papal countries in Europe. Very many of those who *volunteer* their services prove to be ignorant, or indolent, or otherwise mentally and morally unfit for the business. We need a supply of laborers educated for the purpose in the missionary seminaries of Europe. We suggest that you seek to open such communications between us and the teachers or directors of those institutions, as may enable us to obtain from them such helpers as from time to time shall be needed, and of whom we may hope that they will be workmen needing not to be ashamed, and who will not shame their employers.

"On each of the foregoing topics, we shall expect, on your return, a detailed report in writing, as well as in regard to any other matters which you may deem important to be brought before our Board of Directors."

The Letter of Instructions closes with fraternal expressions of the interest felt by the Board in Dr. Baird's success and prosperity, and is signed in their behalf by their Corresponding Secretaries. Dr. Baird, after an absence of something less than three months, returned to this country, and on the 11th of October made his Report to the Board of Directors, which is given below. It is proper to add, that some things were stated by him orally, which could not be published with safety or prudence, on account of the advantage which would be taken of them by the Romish adversaries of our great work. We also omit that part of this Report which relates to the Conferences in Paris, the facts therein contained having been more fully given by Dr. Baird himself in the last number of this Magazine.

REV. DR. BAIRD'S REPORT.

I propose in this paper to make a Report, in as few words as possible, on the state of the Society's work in the several countries of Europe which I visited in my late tour.

I. And first of all, I have to say, that I visited Ireland twice: once immediately after I reached Liverpool, and a second time just before I left that city to return home. In each case I saw the Rev. Alexander King at Dublin, and other friends in that city. After much conference with him and others, I came to the conclusion that, taking every thing into consideration, it will be best to terminate the Irish Mission, which the Society has sustained for more than six years, and which it inherited from the American Protestant Society. My reasons are: 1. That unless the Mission can receive a very considerable extension—an extension which would require, at least, \$5000 a year—it will ever be too small a work to accomplish much, in a way that comports with the nature and rules of this Society. Without doubt, the Rev. Mr. King might be useful, as he has been, as a lecturer on Romanism and kindred subjects; but nothing in a tangible and enduring form is likely to result from all this, which the Society can hold up to the contemplation of its patrons and friends. An annual appropriation of \$5000 would enable Mr. King to employ some eight or ten missionaries, and so give to the work an importance which it never yet has had. But, 2. When we con-

sider the great demands made on the Society from fields, if not of greater importance, at least, more imperatively demanding the aid of the Society, it would seem impossible to justify the making of so large a grant as \$5000 per annum to Ireland. Within the last six or eight years, the state of things has greatly changed in regard to that country. When the Rev. Alexander King visited the United States in 1848, and waked up so much interest, but little was doing, or had been done, by British Christians in behalf of the work in that island. It is far otherwise now. The evangelical ministers and members of the Established Church of Ireland, aided by their brethren of England, have, within the last few years, taken hold of the work of missions in that country with a strong hand, and their operations are becoming more and more extended in the southern and western counties. The *Irish Mission Society* employed last year a large staff of laborers as missionaries, evangelists, teachers, Bible-readers, colporteurs, etc., and at an expense of £40,000. On the other hand, the Presbyterians in the north of Ireland are increasing their efforts every year. And the Wesleyans are now waking up to greater exertions than they have made for several years. The Primitive Methodists are also enlarging their operations under Dr. Heather's superintendence—operations which I am persuaded are well calculated to benefit Ireland very greatly.

In view of all these movements, it would really seem that the Society's aid is more needed in other parts of the Papal world at present than in Ireland, and that the time has come for the discontinuance of its labors in that country.

In these views, I am happy to say, Mr. King fully acquiesces, and has stated as much, I understand, in his correspondence with Dr. McClure.

II. In regard to the work in France, I am persuaded that the Society should not diminish, but augment rather its appropriations. That important country must for years continue to be a most important field of the Society's operations, through the *Evangelical Society of France* and the *Central Missionary Society*—the former being in the hands of the Free Church of France, and the latter in those of the Evangelical Christians of the Established Church of France. I had much conversation with the leading men in both those Societies, (which are carrying on their work, I am happy to say, in perfect harmony,) and I am persuaded that the help of the American and Foreign Christian Union was never more needed or more valuable than it is now. The obstacles which the government has thrown in the way in a few

of the eighty-six departments of the empire, are in a good manner removed, and the door is now more widely open than it was two or three years ago. The last night but one which I spent in Paris, I met a large number of the Protestant pastors of France at the house of the Rev. Dr. Grand Pierre. I heard many of them give most interesting details respecting the work, and the promising fields of labor in different parts of the country, east and west, north and south. I am convinced that every dollar which is sent to the Societies above named is well expended. The brethren who constitute the Executive Committees in both, are men of judgment, prudence, and zeal. They are well qualified to direct the work in all its details.

The same thing may be affirmed of the Evangelical Society of Geneva, whose missionary labors are almost exclusively in the eastern part of France. It is one of the best-conducted societies in Europe. I had repeated conversations with the leading men in that Society—Dr. Merle d'Aubigne, Count St. George, Col. Tronchin, and others. The sum of five or six thousand dollars might be well appropriated annually by the American and Foreign Christian Union to the three Societies, for the work in France. There will be no difficulty in obtaining ample details of the work which these Societies are doing, and with proper frequency, and under all the guarantees of prudence. As none of them have salaried secretaries, or secretaries who give up their whole time to their interests, it is probable that a detailed report once in two months, and a general one less frequently, with *occasional* communications, as circumstances may demand, will be as much as may be needed—as much as they can conveniently render. On this point, I had explicit and full conversations with the proper men.

I may be allowed to say, in passing, that the providence of God seems to be calling the Evangelical Societies and Christians of France, to take a far deeper interest than ever in the work of resuscitating vital piety among the Protestant population of the country—many of whom have never heard the Gospel. I was exceedingly struck with some things I saw in the ancient province of Poitou, in the western part of France, where a most wonderful and cheering success has attended the labors of faithful missionaries in behalf of the nominal Protestants, who form, in some places, the majority of the population. There are about 2,000,000 of Protestants in France, and very many of them have never heard the Gospel. That they should be in a deplorable state of indifference, and even infi-

delity, is not to be wondered at, when we consider what their ancestors went through. In many places they have had but few opportunities of hearing the Gospel preached since the revocation of the edict of Nantes—one hundred and seventy years ago!

III. I was greatly interested in what I saw and heard in Piedmont, and especially among the Waldenses. The door is open in all directions in the Kingdom of Sardinia, and our Waldensian brethren are very desirous of prosecuting the work wherever they can. They are willing to do what they can; but their poverty is great—greater at this moment than it has been for years, owing to the failure of several of their crops during the last year or two. The Table have resolved to open their Theological Seminary at La Tour this autumn, with two professors. They have also resolved to undertake the building of a church at Pignerol, a suitable site for which they have purchased. Churches are about to be built also at Genoa and Nice, for which, I believe, the necessary funds have been nearly, if not quite, provided. The sum of \$1000 is the very least which the American and Foreign Christian Union ought to send annually to the Table for the promotion of the work in the kingdom of Sardinia. I would remark, that the difficulty between the Table of the Waldenses and Dr. De Sanctis, is likely to do less injury than was at first feared. The Saviour will cause this also to turn to the furtherance of the Gospel.

IV. I had the pleasure of meeting the brethren of the Evangelical Society of Belgium, and learning many details from them of the good work in that kingdom. The door is fully open there, and a grant of 500, or even 1000 dollars annually might be made with much advantage to that excellent Society, which is exceedingly well managed.

V. Although I could not go to Sweden, as many friends there desired, yet I learned enough from Dr. Bergmann and others from that country, who were at the Paris Conferences, that the missionaries of the Society in that land—Rosenius and Ahnfelt—are eminently useful in the great religious movement which is there going forward.

VI. Although it was impossible for me to go to Rome, from want of time, I beg leave to say, in relation to the American Chapel there, that several influential American Christians, who have passed a winter in that city, have expressed themselves in the strongest terms in favor of continuing the service. They would consider it to be a great calamity to give it up. I would take the liberty of

suggesting to the Board, whether it would not be well to secure from the Papal government, through Mr. Cass, permission to have a chapel outside the walls of the city, as the English do, and as near to the Porta del Popolo as possible. A suitable room—if such permission should be obtained—might probably be gotten there for a far less sum than Mr. Cass considers to be necessary in future for only six months in the year.

VII. In regard to the proposed American Chapel in Paris, I have made many inquiries on the spot. I found that the Americans residing or sojourning there, appointed a committee, some months ago, for the purpose of raising money to build a chapel. A considerable sum has been subscribed by friends to the enterprise there and in this country. I had a long interview with this committee, and convinced them that the true way to go to work in this business is, to get some responsible body in this country to find and send to them a suitable minister, and let him commence in a temporary chapel, or hired rooms fitted up for the service; and let the question of building a chapel be taken up at a future time, if the experiment should justify it. On this whole subject, however, I will give to the Board orally all the necessary details, inasmuch as the committee in Paris have charged me to lay it before them, and ask for their action.

From the meetings in Paris I went to Berlin, at the request of many members of the Conference, to speak to the King of Prussia in relation to the persecutions of the Baptist brethren in Germany. This mission I executed to the best of my ability, and would fain hope not entirely in vain.

I left New-York in the Baltic on the 11th of July, and returned in the Pacific on the 3d of October, having been absent a week less than three months—precisely two of which I spent in Europe—visiting in that time portions of England, Ireland, Scotland, France, Italy, Switzerland, Germany, and Belgium. Though travelling, writing, and talking much, and sometimes almost worn out, I have great reason to be thankful to Almighty God, who so mercifully preserved my health as well as my life.

No less than thirty-seven Episcopal missionary preachers proclaim the Gospel in the Irish language, besides all that is doing by the Presbyterians, Independents, Wesleyans, and Baptists.

A NEW MEANS OF CONVERSION.*

IN a parish of the district of Montreal lived a Canadian widow, of French extract, who had become Protestant. Madame V——, such was the name of this lady, lived with her daughter, the sole fruit of a union too soon dissolved by unsparing death. Their life, full of good works, dispelled the prejudices that the inhabitants of the vicinity—all intolerant Catholics—had always entertained against evangelical Christians; they gained, moreover, their respect by presenting them the example of every virtue. Two of the neighbors of the Protestant widow—who had often heard at her house the word of God read and commented upon by one of those ministers who visit the scattered members of their communion—talked lately of embracing the reformed religion. In the mean while, Miss V—— died. The young Christian rested her hope upon the promises of the Saviour, who has said: "Believe in Christ and thou shalt be saved." Her spirit flew to its Creator with the confidence of an infant who throws himself into the arms of his father. Her last moments were not tormented by the fear of purgatory, where every Catholic believes he will suffer for a longer or shorter time. This death strengthened the neighbors in the resolution they had taken to leave the Catholic Church. The widow buried the remains of her daughter upon her own land, a short distance from her house: the nearest Protestant cemetery was so far off, that she was forced to give up burying it there.

Some Catholic fanatics of the vicinity assembled secretly the day of the funeral of Miss V——, to discuss the best means for arresting the progress that the reformed religion was making in the parish. After a long deliberation, they resolved to hire a poor man to go every evening for a whole week and groan near the grave of Miss V——. Their object was to make the widow and her neighbors believe that the young girl was damned; and that God permitted her to show her great unhappiness by lamentations, so that they might avoid her fate by remaining faithful to the belief of their fathers. In any other country than Lower Canada, those who might have employed such a means would not perhaps have had an opportunity of seeing their enterprise crowned with success; but in

* Translated from *Le Semeur Canadien* for Oct. 12th, 1855.

our country districts, where the people believe in ghosts and bugbears, it would almost certainly produce the desired effect. This expedient, instead of being ridiculous, was atrocious. The employment of it could not fail to cause Mrs. V—— to suffer the most painful agonies, and her neighbors the torments of doubt.

The credulity of the French-Canadian is the work of the clergy; they invent and relate, in order to excite their piety, most marvellous things. For example: the priests say that souls in purgatory, desiring alleviation, come and ask masses of their relatives, either by appearing in the same form they had in life, or by displacing the furniture and making a noise, as long as they have not terminated the expiation of their sins. The Catholic clergy, by supporting these fabulous doctrines and pious lies, lead their flock into the baleful habit of believing things the most absurd and destitute of proof.

The day after Miss V——'s funeral, every body in the parish was talking of the woeful cries which had been heard the night before near her grave. The inhabitants of the place, imbued with fantastic ideas that their rector had kept alive, were dupes of the artifice employed by some of their own number. They became convinced that there is no safety outside of the Church, of which they formed a part. Seized with horror, they determined never to pass a night near the grave of the *cursed one*, as they already called the young Protestant. Mrs. V——, by the instinctive effect of prejudices inculcated when she was Catholic, was at first a prey to deadly anxiety; but recalling the holy life of her daughter, she no longer doubted of her being among the number of the elect. She guessed the cause of the noise which was heard near the grave of her child. In order to assure herself of the justness of her suspicions, she besought the two neighbors, of whom I have already spoken, to conceal themselves there the following night. These persons were glad of an occasion to test the accuracy of what a curate of their acquaintance had told them; who had asserted that a spirit free from the body could yet manifest itself substantially to the living, as speaking without tongue, touching without hands. They discovered the man who was paid to play the ghost; they seized him, and in order to punish him, tied him to a tree, at the foot of which Miss V—— was buried. The poor creature the next morning no longer acted the soul in torment, but shouted like a person who very much wanted his breakfast. At noon one of his friends passed by, who, hearing him implore assistance, approached and set him

free. Overwhelmed with questions and derision, the false ghost confessed he had acted thus only to obtain the reward which had been promised him. You may easily guess that the ridicule and reprobation were turned upon those who had made him their instrument.

I will not finish this narrative without telling the reader that the curate of the place appeared very much incensed at what his parishioners had done. I am glad to be able to suppose that he condemns rather than encourages such conduct. A Protestant friend of mine, who does not entertain the same respect for the Roman clergy that I do, advances the opinion, that the displeasure of the curate was not on account of the culpable attempt of some of his flock, but on account of its failure. However, I must add, on my reputation as a faithful narrator, that nothing has yet appeared to confirm his assertion.

ERASTE D'ORSONNENS.

MONTREAL, September, 1855.

F A I T H .

IN our last number, we gave a translation of a sermon—which sermon, we are happy to know, has been much admired—by Rev. Francis Zastera, one of our missionaries among the German Catholics in the city of New-York. We have before us another manuscript discourse from the same able pen, which we are strongly inclined to render into an English form. The title is: "Bring we the sunbeams back again? or, the Romish sacrifice of the mass." The text is, Heb. 10 : 14 : "By one offering He hath perfected for ever them that are sanctified."

The sermon, in the first place, explains the doctrine of the Church on the subject of the mass as an unbloody expiatory sacrifice, in which Christ's body and blood, under the forms of bread and wine, are offered by the priests for the sins of the living and the dead, and also for the obtaining of other benefits, and the averting of evils. Briefly, but in a masterly and conclusive manner, it is demonstrated how utterly this doctrine is opposed to the express declarations of Scripture, especially in the seventh, ninth, and tenth chapters of the Epistle to the Hebrews. Then comes a discussion of the Romish doctrine, that the sacrifice of the mass is *the appointed method of appropriating to the soul the benefit of Christ's sacrifice upon the cross.*

Having completely confuted this, the preacher goes on to his second topic—the relation of the Protestant Church to the Redeemer, and to his one true sacrifice upon the cross. The Protestant doctrine agrees with the Bible in holding that the only method of appropriating to the soul the benefit of Christ's death is FAITH, and faith alone. This faith is described in the following beautiful paragraph:

"Wherein consists that faith, through which the Protestant Church, following the teachings of the Holy Scriptures, applies to herself the benefit of the one true sacrifice upon the cross? This faith is not a mere holding of that sacrifice as true. Oh! there is a heaven-wide difference between such a view, and the appropriating or justifying faith. That former way of believing the devils also have, but not the latter. An appropriating or justifying faith is, according to the Scripture, a firm reliance, a sure trust in the grace of God in Christ Jesus. This alone can bring us into the blessed communion of Christ, who is the propitiation. In this appropriating faith, man sinks down in total helplessness of spirit, and takes refuge in the merits of another, even in the merits of Christ—just as one shipwrecked at sea clings to the plank he may have caught. In this appropriating faith he surrenders as one whose castle is set on fire; and exchanges the honor of being his own deliverer for the blessed reproach of living by grace. In this appropriating faith he falls headlong from a dizzy precipice, and midway grasps a root: but tremble not—it is the root of Jesse! 'Lord Jesus, save me; pity thou me.' Yea, in this appropriating faith, the soul receives Christ as the ploughed-up field receives the seed-corn. Aye, to this appropriating faith alone is the grace of Christ promised and made sure; for Paul speaks of Christ as one 'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness'—to set forth the righteousness which avails before God.

"Hence it is not through the Romish sacrifice of the mass, but through faith alone that we can apply to ourselves, as Paul here teaches, reconciling grace, or the effect of Christ's sacrifice upon the cross. I ask again, Which is the better relation to the Redeemer, and to his death and sacrifice upon the cross—that of the Protestant, or that of the Romish Church? But Paul points out the faith through which we appropriate the sacrifice on the cross still more clearly and definitely. He calls it, as we have seen, a faith 'in his blood'—the blood of Christ. If, then, we would apply to ourselves the sacrifice of Christ, it is not the Romish sacrifice of the mass, but the blood of Christ, which must be the element and atmosphere of

our faith, wherein it delights to move. Yes, at the altar of the great and only High Priest, must our appropriating faith have its birth-place, and by that same bloody altar of Immanuel keep its abiding place. Yes, in Gethsemane is the bower where our appropriating faith loves to repose; and under the cross it celebrates its feast-day. Yes, our appropriating faith is a Noah's dove, and on Golgotha stands its olive-tree. Yes, our appropriating faith is a bee, and the wounds of Jesus are its honeyed flowers. Yes, our appropriating faith is a swan, and the blood of Jesus is the sea whereon it glides with stately ease. Yes, the atonement of the Son of God is the green pasture on which our appropriating faith finds its sweetest food. Yes, in the mystery of the cross our appropriating faith lives and moves; and so long as it comes not to this very point, 'the sparrow hath not found an house, nor the swallow a nest for herself.' Only such, and nothing less, is the appropriating and justifying faith. And where this faith resides, there is Christ ever present before the mercy-seat. The man will feel an inward assurance that he hath found mercy. A calm and peaceful conscience bears him witness that he is reconciled; he rests on God's bosom, and is accepted in the beloved in Christ Jesus, 'whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past.'"

CHANGE OF POLICY.

THE scheme for colonizing the surplus Papal population of Europe in our Western States, with a view "to make Romanism the predominant religion of this country," was regarded a few years since, by the Romish fraternity, with the highest favor, as the most promising means of success.

It was originated in Europe, and passed around from one country to another, making friends in its progress, until eventually a society was formed, under the most favorable auspices, for the sole purpose of carrying out its designs. It soon comprised vast numbers and great wealth. Among its patrons were crowned heads, members of various cabinets, professors in colleges and universities, and persons of the largest influence in the Old World, inimical to the prosperity of our Republic and its free institutions. By the aid of residents

among us, of kindred spirit and views, our whole country was surveyed and mapped; and the localities likely to become, in the progress of events, points of importance, in relation to the object to be achieved, were marked and sent back to the leaders of the enterprise, for their use in directing emigrants where to locate on their arrival here. Immediately offices were opened in different countries in the Old World, and also in the United States, and ample means were furnished, and the stream of emigration began to flow with increased volume toward our shores. Thousands and hundreds of thousands came, and in a short time the number had swelled to nearly half a million annually. Among these were persons speaking all the languages of Central and Southern Europe, holding almost all sorts of social, political, and religious notions, save those fitted to our form of government and usages; and if divided on some minor points, the vast body of them were agreed, in the matter of being Papists, and subservient to the dictates of the Roman See.

The West was to them the land of promise. Its numerous commercial and agricultural centres were sought, and the stream of "the faithful" flowing into them annually seemed, to those who wished it so, to warrant the high expectations which prelates, and priests, and Popish editors had so ardently cherished. Colonization, with the Romish priest, mass-house, and a due supply of male and female subordinates included in the colony, were, in their imagination, in time to overshadow and overcome all Protestant and Puritan sentiments, and the government was soon to be embarrassed, and eventually to give way, and out of the ruins Papal domination was to spring up.

But the golden dream is broken. The scheme was overworked. The multiplication of numbers, the sudden rising up of chapels, mass-houses, cathedrals, and nunneries, and other parts of the Papal machinery, and the favor shown by some unprincipled American political demagogues, led to a premature disclosure of the design and spirit of Romanists and Romanism, which has been followed by a most overwhelming rebuke from all quarters of the nation. The scheme has not accomplished what it promised; and if not entirely abandoned, confidence in it is so much abated, that the volume of immigration is greatly diminished, and hereafter the end is to be sought by a policy less liable to exposure, or resistance on the part of Americans.

This next policy has been already partially tried, and the editor of the *Freeman's Journal*, Archbishop Hughes' organ, in a recent

number of his sheet, (Oct. 27th,) has notified his readers of his approval of it; from which we infer that it has received the approbation of his superiors. We take it that Mr. Hughes and all of his associates in counsel regard the colonizing plan above-noticed, as a blunder in tactics, and success, if ever secured, is attainable only by measures more covert, and less opposed to the genius and spirit of our intelligent and free people; and also that they have grown tired of the service of "receiving and forwarding" the immigrants to their homes in the different parts of the land; especially since it does not accomplish the object contemplated. The editor seems weary of the post, but loth to give up the thing itself. In the number of the *Journal* referred to, he informs his readers that "an editor is not necessarily, and had better not be, a land agent." Still, however, he proceeds to say, that he has "a very strong inclination to think that two hundred dollars' worth, or two thousand dollars' worth of land, within a few hours' travel of New-York, as the great national mart, is full as valuable a purchase for agricultural purposes as the land that can be bought for the like sum of money beyond the great lakes."

The reader will bear this in mind. It throws much light on the labors of a Papal newspaper editor, whose establishment is at once a land office, a forwarding agency, and a radiating centre of a secular political religion.

Having expressed his judgment in regard to the proper place of settlement, he anticipates the proposal of questions, by intended purchasers, about the advantages of the "Western Colonies," and to reconcile them to the new line of policy to be observed, says: "Men sometimes dream of forming Catholic colonies, and time has been when we were disposed somewhat to favor the idea. But maturer reflection has made it evident to us that no such thing can possibly succeed in the United States, and that it is most undesirable that it should be attempted. We suppose always, as we have said, the church and the school-house, but the attempt at any exclusive settlements, any social segregation of Catholics in tracts of country by themselves, will prove a ruinous failure."

Here the existence of the scheme comes out, which heretofore, when Protestants affirmed it, has been stoutly denied. But it is marked as a failure, and denounced as destined to that end.

We, too, have no doubt that it will prove a failure, and on more grounds than the one—the genius of the country—which the editor assigns. The people themselves, witnessing the thrift and happiness

connected with our Protestantism and the institutions it originates, we are persuaded from past observation, would scarcely be held beyond the first generation under the stupefying and debasing servitude which the Papacy always imposes. It is wise, then, for the Papists to give it up, as evidently the most of them have done. But the ultimate end is still cherished. The Romish is to be the religion of the United States; and if in the conflicts growing out of any measures pursued, "American liberty and American institutions must fall," as the editor says, we are assured by him, that "the sanctuary of their last refuge"—in case the new line of policy is adopted, as we take it—"will be the hearts of Catholics."

But what is that policy? It is the reverse of "colonization." It contemplates mixing up Romanists with every settlement in the nation, and there to maintain firmly their principles, to establish their schools, and build their churches, and like leaven, silently, but steadily, to operate till the whole lump is leavened.

"The Catholic Church," says Mr. McMaster, of the *Journal*, "is the salt of the earth, the light of the world; to save the earth, it must through its members mingle with the mass; to enlighten the world, it must not be hidden under a bushel."

To secure for this policy a favorable consideration, he cites the results of the course of certain Romanists of Central New-York, commenced some thirty years ago; and adds, not in very polite nor complimentary language, to be sure: "It is not by skulking into holes and corners, or by inaugurating on this free soil a traditional temper of suspicion, and sentiment of social inferiority," "that Catholics are to do their duty to this country." And then, as if this lampoon and appeal to their pride and ambition were not enough, he assures them that "Catholics understand better than others this country, its institutions, and its needs."

If this be not a *ruse* to divert attention of Americans while some important thing may be attempted on the old plan, we may expect the early appearance of Romanists in all of our towns and rural districts, and the employment by them of all sorts of measures, to institute and keep in operation all "the forms" of their system, that our Protestant population may be won over to them. We shall look with interest to the practical development of this plan, and although its indorsers seem confident of its success, as the following statements intimate, we must confess that it strikes us rather as a suitable means for the dilution of the bigotry, and prejudice, and early-imbibed Romish sentiments of the people, and for the separa-

tion of multitudes from the Papal organization, if Protestants will be faithful in the discharge of duty toward them, than any thing we have heard of in a long time. But we submit the statements. Mr. McMaster says :

"A missionary priest, a convert to the faith, after a tour through Western Pennsylvania two years ago, said to us, from what he had seen going on through the natural and healthy growth of Catholic communities in that region, that the thought which possessed him was, how one day the country would waken up and be astonished to find that it was already Catholic, unawares ! A similar sentiment took possession of us some months ago, in listening to the accounts given us by a well-known Catholic gentleman of Central New-York, in speaking of the growth of Catholicity along the line of the Erie Railroad, in the southern counties of New-York. He told us how in Ellicottsville, where ten years ago there was but one Catholic, there is now a church with eight hundred communicants. That in the two counties of Cattaraugus and Alleghany, within the same time, eleven churches have sprung up. That in Wyoming county, in the two towns of Java and China, there are *one thousand Catholic families engaged in farming*, most of whom have already paid for their land, and having churches also out of debt. These were instances given us in the State of New-York, of the progress of the faith. And it is worthy of observation, that our informant (and few have had such opportunities to form a correct judgment in the matter) was urgently in favor of the system that has prevailed in these regions, of not segregating the Catholics, who were mostly Irishmen, in colonies by themselves, but fairly mixing them with the American population.

"In a field such as this, what might not be accomplished by a due supply of priests, prepared for their work, and devoted with singleness of purpose to its glorious accomplishment ? We learn that the beginning of a colony of Franciscan friars from Italy has been made on land given to them by Nicholas Devereux, Esq. While preserving their Rule, so far as possible, they are to be engaged in taking charge of some of the churches on the line of the Erie Railroad. They have before them a great field, and we hope that their success will be corresponding to its promise."

These cases are not well chosen, we think, for the end in view. They look encouraging to the friends of the new scheme, but the places are "along the line of the Erie Railroad," and refer to time no further back than "ten years." The people gathered there, we presume, are "importations from abroad," and not natives ; and the time is yet too brief to show that they and their descendants will permanently adhere in this land to Romanism. Under the influence of our institutions, and by the power of evangelical truth diffused

almost everywhere in the nation, in "ten years" from this date, it may be found that the numbers of Romanists in the places named have greatly decreased—the parents having died, and the children united with the Protestants. So it has been heretofore, and so, we trust, it will be in these cases. We think that they furnish but very little reliable encouragement for the scheme now adopted for the conversion of our nation to Popery. But we shall see.

We can not close this article without saying, that, if we mistake not, this change of policy—sending Roman Catholics into Protestant communities—will open, before the evangelical population of the nation, doors of great usefulness, which we beg all to improve well, for the sake of these misguided and much-to-be-pitied people, and also for our nation's welfare. It may be, that in this movement, which the Papal hierarchy institute for the advancement of their own ends, the Saviour designs, by his overruling providence, to secure the disenthralment of many precious souls, and to raise up an important agency to destroy the influence of "the Man of Sin" in our land and in other parts of the world. Let these people, therefore, be met with kindness, and in the spirit of the Gospel. Let an acquaintance be cultivated with them and their children, and let them be invited to our churches and Sabbath-schools, and we can not doubt the Gospel will triumph over error in their cases, as happily as in that of others.

For the American and Foreign Christian Union.

TO THE FRIENDS OF MISSIONS.—NO. II.

THE great object of the missionary enterprise is the entire subjugation of the world to Christ. To this work there are many and great hindrances, but none more formidable than Romanism. We would bespeak the calm attention of the friends of missions to this point. We have so long accustomed ourselves to view Popery as a form of Christianity, that its true character, as simply a form of baptized heathenism, is lost from sight. And inasmuch as it is a species of paganism disguised in a Christian mask, and armed with cunning power, so much the more necessity is there that this system should be dispelled by Gospel light, and the careful training of the students for the ministry, ere we can hope to bring the whole world

to Christ. We maintain that ROMANISM IS THE GREAT OBSTACLE TO THE CONVERSION OF THE HEATHEN, THE JEWS, AND THE MOHAMMEDANS. We assert, that it is *the great hindrance to the spread of the Gospel in nominally Christian lands*. We go further, and say, that it is the cause of *the dissensions, rivalries, and sectarianism of the present day*.

In the execution of any great design, the first step is always to remove the obstacles which lie in the way; thus should it be in the great design of converting the world. Remove the obstacles, and the work will be the sooner accomplished.

Romanism is the great obstacle to the conversion of the *Jews*. Since the period of the Babylonish captivity, the Jews, with all their faults, have ever avoided the crime of idolatry. They abhor the worship of images and pictures. But the only form of Christianity with which they are generally in contact, is that of Romanism. This inculcates what the Jew abhors; and as he seldom inquires into theological differences in other sects, he confounds Romanists and Protestants of all denominations together, and thinks them alike idolaters. We merely *glance* at this subject to call attention to it from acute thinkers. Romanism, then, stands in the way of the conversion of the Jews.

The same argument, as to idolatry, applies in the case of *Mohammedans*. The Koran strictly forbids image-worship. Until recently, the only forms of so-called Christianity known to Mohammedans were Romanism and its daughters, or cousins, the Armenian, Syriac, Greek, Coptic, and other corrupt forms of Christianity—all addicted to the veneration of pictures or images. Thus Romanism stands in the way of the conversion of Mohammedans.

Romanism is the great hindrance to the conversion of the *Heathen*. Very many of these can see no good reason for abandoning their own sort of idolatry, transmitted to them from their fathers, in order to adopt a new kind of idolatry urged upon them by strangers, and many of whose rites so strongly resemble those of the heathen, that the latter might well regard them as "stolen goods."

In the conflict which is continually taking place between the children of light and the servants of darkness, wherever the former plant the standard of King Immanuel, there the latter struggle to place the ensign of their infernal master. Wherever Christian missionaries erect the true standard of the Cross, the Church of the living God, there the emissaries of the Pope wish to erect the material cross, the work of men's hands, with all the other parapher-

nalists of their craft. This has been the case, more or less, ever since the establishment of Protestant missions. No sooner has the love of Christ constrained the minister of his word to devote years of toil and privation in laying the foundation-work for the spread of the Gospel, than his sphere of labor is marked out as the object of attack, on the part of the "Society for the Propagation of the Faith," which centralizes at Rome. He may spend year after year in learning the rudiments of a barbarous language, which may require the laborious efforts of others many years to perfect, so that the Bible may be translated into that tongue; or the grammar and dictionary of the language may yet have to be formed, adding still more to the difficulties he encounters; and then, perhaps, he may live to see his efforts frustrated by Romish priests, or by the forcible interference of a Romish power. Such was the case at Tahiti, the Sandwich Islands, and other missionary posts.

By thus breaking in upon the missions established by Protestant Christians, the priests introduce dissensions and confusion among the people. Their minds are distracted by the various theories presented to their view, and the spread of the Gospel is retarded. When the priests find that they are likely to be unsuccessful, they are inflamed with rage, and frequently have called in armed intervention in their behalf. Thus, they present the Christian religion in a false light to the poor idolaters. When successful in their attempts, they simply persuade the people to abandon one kind of idolatry to adopt another more cumbrous and more costly. Thus, briefly, we advert to the ways in which Romanism is a great obstacle to the conversion of the heathen.

Now, if we sleep upon our posts, and look with complacency upon Romish efforts to make darkness trebly dark, so long will our missions languish. If we regard the extension of the Redeemer's kingdom as only a secondary consideration, while our wants or pleasures occupy our chief attention, so long will Zion mourn; so long will the melancholy wail of perishing millions criminate us who have the bread of life, and fail to impart it to them.

The devil's stronghold now is Popery. Atheism, Deism, Pantheism, Polytheism, Mohammedanism, Buddhism, Paganism, Rationalism, Socialism, Mormonism, Germanism, and No-ism, have all been tried, and Satan finds them all weaker than Romanism, for his infernal designs upon the human race. Who are they who have the key of knowledge, and refuse either to unlock to the ignorant, or enter in themselves? The Romish Hierarchy! Here is the "Mys-

tery of Iniquity"—the *quintessence* of all that is corrupt, all that is ungodly, all that is anti-Christian in the world. When will Christians awake to this vitally important subject? Talk we of sending the Gospel to the heathen? Yes, blessed be God! there are many who esteem it their highest privilege to share in this glorious enterprise; but let us not forget the heathen at our doors, in our houses, in our kitchens, and stores, and manufactories. Let us acknowledge that we have erred in not doing more to enlighten the Papal darkness in which they are enshrouded. "If the light that is in them be darkness, how great is that darkness!"

How shall we proceed to the removal of the great obstacle which Romanism presents to the universal spread of the Gospel? This is a great problem, and needs the light of Divine, unerring wisdom to solve it. But this we can obtain from the Gospel. We must pursue the same methods which Christ pursued; we must preach the Gospel to them, "speaking the truth in love." It is the design of the American and Foreign Christian Union to do this work in a systematic manner, and, with God's blessing, to evangelize the Papal nations.

The evidently intimate connection this design has with the work of "foreign missions," will be apparent from the following considerations. The geographical position, and the civil and political relations of the Papal countries of Europe, are such as to retard the spread of the Gospel throughout the world. They occupy the northern shore of the Mediterranean Sea, and have constant and intimate commercial relations with Asia and Africa. Were they *Christian nations indeed*, the impulse to the spread of civilization, liberty, and Christianity, would be irresistible; but as it now is, they are mighty impediments in the way. Being in the fore front of art, science, and general civilization, their position would fit them to be preëminent in the great work of humanizing and evangelizing mankind; but being fettered by the chains of Romanism, they exert but an evil influence upon the neighboring nations. Suppose, now, that all the talent and learning in those countries were devoted to the cause of Christ, it would quickly result that a radical change would ensue in the political and temporal, as well as religious affairs of the people. Take a case in point: Let an uneducated Hottentot be converted to God, and we rejoice that another soul is born again, and becoming prepared for heavenly joys. But his influence is limited to his own circle, and though his songs of praise are as sweet and as acceptable to the Saviour as those of the greatest philosopher,

yet his sphere of action prevents his being as useful as some more learned Christian in a higher station. Now, apply this comparison as between the whole nation of the Hottentots, and the entire British nation. Who does not see how much more good is done by the educated and intelligent, than by the ignorant and uneducated? Suppose, then, that the efforts of the Christian world should be brought to bear directly on the evangelization of such a nation as France—who does not see that, in turn, France, if converted, with the blessing of God, would be a mighty lever wherewith to overturn the whole system of Romanism, and also the various forms of idolatry and superstition pervading the world? What might not be accomplished, if, in addition to England and the United States, the ardent and heroic French people should be animated with missionary zeal, and, exchanging the sword for the Bible, should go forth to win the world to Christ? So with Spain, Portugal, Italy, Austria. We wonder that this view of the subject should be so obscure to those who are engaged in the great work of evangelizing the world. Remove Romanism, by evangelizing the Papal nations, and the millennium will speedily be ushered in.

(*To be continued.*)

FOREIGN FIELD.

MATTERS of interest relating to this important department of our labors are crowded out. We give the following extract from a communication from the Evangelical Society of France, dated Paris, September 28th, 1855:

"Fouqueure, in the Department of the Marente, is one of your stations. It was occupied by M. Ferdinand, who has been recently appointed school-master in the metropolis, and within a short time it will be occupied by M. Bonifas. We will quote a few lines from the last report of M. Ferdinand:

"Under the protection of God, I continue my visits of evangelization at Fouqueure, and at the neighboring villages. Our familiar worship-meetings continue unimpeded. I have, every day, more than one opportunity to satisfy myself that the glad tidings of the Gospel have not been announced

in vain. One man feels how unhappy it is to be deprived of the blessings which God bestows on a family which regularly assembles around his word. He laments it, and publicly prays to God, that He may enable him to fulfill his duty. Another acknowledges that he can no longer halt on every side; that he must abandon the world, and give himself wholly to God. He has become a regular attendant at our worship; and has established at his house a family worship. Several, at last, place themselves under the guidance of Him who overrules all things; and I feel truly happy when, at the end of my daily task, I can join in the worship of several pious families. God vouchsafes mercifully to aid us in permitting that we should peacefully enjoy the measure of liberty which is left to us. Our temple is shut; but we meet every Sunday, to perform our worship, at this or that house. Our meetings are well attended, and are not disturbed by the local authorities.'

"Although that missionary station is now without a spiritual leader, we feel confident that the work will not be thereby injured. There are at Fouqueure many professed Christians, who are advanced enough in knowledge and in faith to provide for their own edification, by holding small familiar meetings, where they pray, and read the Scriptures.

"Still more interesting is the work of evangelization at Thiat, one of the missionary stations in the Haute Vienne; this you will perceive from some extracts of the reports of the Pastor, written before the legal prosecution:

"Although I have no striking fact to mention, I am happy to state that this work is always entitled to the sympathy of any one who loves the kingdom of God. Under the present circumstances, the preservation of the good which God has effected must rejoice us as much as a new conquest. Our people who, it was to be apprehended, might have been overawed by the strong opposition of our adversaries, seem to submit with Christian resignation to the present state of matters. Many have told me that they are not at all troubled or disheartened by the shutting of their temple; and that, but for the interdiction of the schools, they would gladly accept that dispensation of divine Providence which turns their houses and fields into temples when the Lord is adored. Thank God, they evince much courage and perseverance. Our worship is performed every Sunday, and is well attended. The week-day meetings have been prevented only by field labor. While we are celebrating public worship, our sisters, the school-mistresses, hold at their houses little prayer-meetings for the aged women who can not attend the meetings in the fields and woods. I will, on the other hand, be having little meetings with the old men. There is a fact which goes to prove that spiritual life is making progress. Some of our people have, of their own accord, set up little familiar meetings, where they read the Scriptures, and hold converse on religious matters. They have chosen for their first readings, the Epistle of Paul to the Romans.

"It becomes more and more evident that the impediments thrown in

our way will deter no body; that spiritual life is developing itself gradually and surely. It seems also that the population of our village is divided into two distinct classes. The Roman Catholics seem to feel no religious wants. If you except the persecutors, the Roman Catholics are generally indifferent, and they adhere to their Church, only from worldly and selfish motives.

“That want of sincere and pious dispositions is not unperceived by their spiritual leader, the vicar of the parish. He, therefore, avails himself of an opportunity which is now offered him to make them adhere more closely to the Church of Rome. He employs the only means which is likely to have any influence upon them; I mean, *amusement*. In the tenth century, there lived in the country two persons who were most remarkable for their piety, (a piety in accordance with the spirit of the middle ages,) and who evinced much benevolence to the sick, and particularly to those who suffered from a disease known by the name of *mal des ardents*. Several miracles were attributed to those persons named *Theobald and Israël*. They were canonized. Every seventh year, their bones are presented to the veneration of the faithful. When the priests draw these bones out of their caves, the people flock to the Dorat, from all the neighboring villages, armed and prepared to make military evolutions, for which they are trained by the vicar. Every Sunday, therefore, we hear the beating of the drums, and the whistling of the fife, and we see the vicar armed with a staff, leading his men to the drill, under the banner of the sub-prefecture of Bellac. It is worth while to see the villagers in their military array, to hear the noise of their wooden shoes, and the report of their guns, when repairing to Limoges, (the chief town of the department,) on the solemn day when the bones of Theobald and Israël are publicly exhibited. The vicar of Thiat thought that such a solemnity might be somewhat alluring to the Protestants of that village. But he was mistaken. Though he promised them grades in the militia, and though he presented that solemnity as a patriotic festival, they turned from him with disgust, and looked upon that festival as a tom-foolery which could not but be laughed at.’

“The following lines from a letter of M. Barnaud, schoolmaster at Thiat, show that the legal prosecution, which resulted in imposing slight fines on ten of our brethren, has produced a good effect in that and the neighboring villages: ‘I believe that the legal prosecution which has been carried on against us has done much good not only at Thiat, but in the whole neighborhood. The Mayor of Darnac, who is far from being friendly to our cause said to me the other day: “That prosecution has done you immense good; it is very awkward tactics to annoy you in that manner.” Our friends at Thiat are more steady than ever. On the day after the tribunal’s decision we held three meetings at three different places, and they were well attended, although we could not give sufficient notice to our friends. After divine worship the higher authorities (the Cabinet ministers) make, you know, fine declarations, and give the kindest assurances in behalf of religious

freedom: you have seen these declarations, and we need not repeat them. Until we have undeniable proofs to the contrary, we must believe these declarations to be sincere. And that they are, in some measure, sincere—that the higher authorities are not decidedly averse to evangelical doctrines and to religious freedom, may be gathered from certain facts. Thus, they grant full liberty to the dissemination of the Holy Scriptures by the instrumentality of colporteurs: the Scriptures, in every version, Catholic or Protestant, figure in the official catalogue of such books as are sanctioned for general circulation. An equal measure of liberty is allowed to the work of tract distribution; all the publications of the Religious Tract Society (save one) have been *stamped* for general circulation. Yet the authorities know very well that these publications contain nothing but pure evangelical doctrine. They might very easily prevent the distribution of them by refusing to stamp them. But they do not try to prevent it. Nay, more; they seem, on some occasions, to promote their free circulation; thus the *Almanach des Bons Conseils*, published by the Paris Tract Society, seems to be a favorite with the authorities. From these facts and some others, it may be gathered that the higher authorities are not decidedly averse to the spread of pure evangelical doctrines, and to religious freedom.

“Now, if such are the dispositions of the rulers of the land, how are we to account for the impediments thrown in the way of gospel preaching, and for the legal prosecutions to which some pastors and evangelists have been subjected? As we have already said, the cause may be found in the ill-will of some provincial authorities, and in their desire to humor the Romish clergy. The prefects, in the departments, are generally desirous to live on good terms with the bishops and with the local aristocracy composed of nobles, great landed gentlemen, and official men. That class is averse to the spread of evangelical doctrine; they are thorough-paced partisans of the ———, and the prefects do many things to gratify them. Besides, they entertain the mistaken notion that the government could not do without the support of the Romish priesthood, and they try all means of conciliating them. The prefects have a great deal of power in their departments, and the metropolitan authorities are not willing to counteract them. These considerations seem to us to explain, in a certain degree, why, while the rulers of the land have not decidedly set their faces against religious liberty, and profess to be friendly to it, still religious liberty is sadly counteracted, and trampled upon in some of our departments.

“But our committee will not be remiss in their exertions in the cause of religious liberty. They will make fresh applications to the higher authorities, and to the Emperor himself. One of the delegates of the Independent Churches has already written to the Minister of Public Instruction and Worship to inform him of the decision of the tribunal of Bellac, and to urge the fulfillment of the promises in favor of religious freedom. We will take care to acquaint you with the result of our exertions.”

HAÏTI.

THE zealous Baptist brother who labors for us on this "tropic isle," writes to us, that he had in the morning, at *one o'clock*, baptized *six* rejoicing converts, and succeeded in assembling the church and administering the communion, notwithstanding the sleepy vigilance of the police. Among the baptized was an officer of considerable rank in the army, with his whole family, consisting of his wife and two daughters. The husband of the eldest daughter was baptized not long before. The other daughter is a very ardent convert, having apparently no stinted measure of the spirit of God. This family, one of the most respectable in that part of the country, were once determined Romanists. One of the other two baptized at that time said, a short time before, that "when he heard the word of God read, it entered into his heart, and soul, and head; and staid there as if one should put water into a bottle, and cork it tight;" and as he said this, striking his breast and head by way of emphasis. This reminds of the Psalmist's speech: "Thy word I have hid in my heart." This man walked six miles in the night, to be baptized. Another young man would have received the ordinance; but his mother not only watches him all day, but makes him sleep at night between herself and the back-wall of her sleeping-room, on her own bed, to prevent him from getting off to the missionary. She once attacked her son with a large knife, and was with difficulty prevented from killing him. She treats her daughter nearly in the same way on the same account. Since our missionary was stopped by the civil authority from his public preaching, the church has doubled its numbers. Half of its members have been admitted at the dead of night. Our missionary thinks that "the principles of the Baptists are good against Popery, *when they are wisely handled*."

IRELAND.

It will be seen by the Report of Rev. Dr. Baird, made to the Board of Directors of the American and Foreign Christian Union, and published in this number of the Magazine, that a *suspension* of our direct missionary operations in Ireland is contemplated. The reasons for this may be described as external and internal. Among the former is the fact, that the work of instructing and converting the Romanists in Ireland is going on with great power and success by the divine blessing upon the energetic and extensive efforts to

which the Protestant Christians of Great Britain and Ireland have been aroused. They are doing the work so well, and on so large a scale of operations, that the comparatively slender efforts we are able at present to put forth in that direction seem to be hardly called for. This work is less proper for us, than for our British brethren, as being a part of their own home-work; and our appearance among them as fellow-laborers there, especially as they are doing their duty so nobly, is almost as much out of place, as if they were to be sending missionaries to Bishop Hughes' people, in his "Ecclesiastical Province of New-York." Their so doing would be apt to be construed by us as a hint that we were neglectful of our religious responsibilities to those directly around us.

This leads us to the chief *internal* reason for suspending our present labors in Ireland itself; and that is, the consideration that no small part of Ireland has come over to us bodily. Irish Romanists and their descendants among us are numbered by millions. Has not God given us a vast work to do for them? Has he not almost forced it upon our hands? Shall we wait for more moral compulsion before we humbly, piously, and earnestly attempt it with the full force of the proverbial American energy and enterprise? Can we without guilt neglect "the heathen at our doors"? Ought we then to continue our comparatively feeble and ineffective efforts at a distance, when the same amount of means can be applied with far greater efficiency to the spiritual good of the self-same class of persons within our immediate reach, and in multitudes far exceeding our resources for reaching them with the gospel of Christ? It is our desire and purpose, if the Lord will, to attempt far more than we have done for the salvation of Irish Romanists in America, and we implore the fervent prayers and the liberal aid of God's praying and working servants in behalf of these proposed endeavors.

FRANCE.

THE Evangelical Society of Geneva is an admirably conducted institution, under whose supervision a part of our operations in France have been carried on. The Committee of this Society for Evangelization propose, on certain conditions, which will undoubtedly be assented to, to place to our account certain missionary stations, to be regarded as ours, and sustained by remittances from our treasury. From these we are to receive regular reports, which, we hope, will add much to the interest of these pages.

A similar arrangement is nearly completed with the Evangelical Society at Paris.

HOME FIELD.

SYNOD OF NEW-YORK AND NEW-JERSEY.

THIS is a Presbyterian body. It consists of ten presbyteries, which comprise about one hundred and fifty churches, and more than two hundred ministers. Its annual meeting was held in the city of Newark, New-Jersey, about the middle of October last. Most of the ministerial members, and a large number of elders, the representatives of the churches, were present. A great deal of important business was transacted, and the sessions were characterized by harmony and the spirit of devotion. Besides the business, which was denominational, and appertained more immediately to the churches of its own order, various things of general interest—temperance, the Sabbath, etc.—received the attention of the Synod, and the expression of its marked approbation.

Among the objects of general interest which engaged the attention of the Synod, was the American and Foreign Christian Union, of whose usefulness and importance to the cause of evangelical religion, and worthiness of support, the members recorded their sentiments in the unanimous adoption of the following

RESOLUTIONS.

1. *Resolved*, That the extensive and gross defection from a pure Christianity which now obtains in Christendom—about sixty millions of its population being embraced in the so-called Greek and Oriental churches, and two hundred millions in the Romish Corporation, under the dominion of “the Man of Sin”—should awaken the sympathies and deep concern of the evangelical branches of the one true Church of Christ, as it earnestly calls for the adoption of wise and vigorous measures for its reformation.

2. *Resolved*, That in the American and Foreign Christian Union, which, by its constitutional provisions, provides for the harmonious combination of all Protestants, in carrying forward the work of Reformation, as once so gloriously begun by Martin Luther and his coadjutors—without interfering with their respective denominational interests or affairs—this Synod recog-

nizes an agency, called for by the cause of Evangelical religion, and peculiarly fitted to the accomplishment of a great service in this highly-important enterprise.

3. *Resolved*, That the success which has attended the labors of the American and Foreign Christian Union in various Papal countries of Europe, and of South-America, and amongst the Romish population of our own land—and also the new and inviting fields that are now open to its culture, are encouraging signs of the times—and with a view to sustain the missionaries already employed, and to encourage the Board of Directors to augment the number of laborers, and to enlarge their operations, as the leadings of Providence may indicate, this Synod commends the Society to the sympathies, and prayers, and patronage of the churches under their care, and of the Christian community.

In this day of intense denominational zeal, it is highly gratifying to see so intelligent and influential a body of Christian ministers and laymen, throw the weight of their influence on the side of a liberal coöperative policy in carrying forward the general interests of Christ's kingdom. And we feel assured that those who do it, in the long run will lose nothing, but on the contrary will gain much.

We do not wish to see any denominational interest sacrificed or suffered to languish, and we are persuaded that in this day of marked prosperity none need be, on account of patronage extended to our Society; but convinced as we are that Christendom can never be redeemed from the apostasy into which large portions of it have fallen by *individual efforts, and that its reformation is indispensable to the conversion of the world to Christ*, we are anxious to see all evangelical branches of the Church unite in a service so important and so full of promise, and we are happy that so many of them are now with us.

THE missionaries continue to labor as usual, in the home field, and from their reports we obtain increasing evidence of the importance to the community of the work in which the Society is engaged, but want of room compels us to give brief extracts only from a few of them:

At Louisville, Kentucky, Mr. John McBride is doing a good work among the Papists. He labors principally among the Irish, but occasionally among others. The sewing-school for the little girls, and the Sabbath-school for both sexes are highly useful, and though sustained at much expense of toil and care and self-sacrifice on the part of the missionary and those associated with him, are at-

tended with encouraging results. In one of his communications he says:

"Besides my labors among the Irish, I do what I can among the French and German Romanists also. The priests have earnestly endeavored to keep the Irish children from the schools, and for a time they succeeded in inducing many of them to leave, but I am glad to report that they are returning again. My Sabbath-schools meet in the morning and afternoon. The morning school numbers from 20 to 25 pupils, and the afternoon school from 60 to 65 pupils. Had it not been for the terrible riots of which you have probably had some account, it would doubtless have been by this time, much larger.

"The sewing-school meets Friday afternoons, and numbers from 55 to 65 scholars. It begins at half-past three o'clock, but the children assemble about two o'clock. I employ the time until the opening of the school in conversing with them and hearing them sing."

Besides attending to these schools the missionary devotes himself to ordinary missionary labors with great diligence, and with manifest benefit to those to whom he ministers. The work in that city is in a prosperous condition.

REPORT OF REV. F. ZASTERA FOR SEPTEMBER LAST PAST.

DURING this time, I have labored as a missionary among the German Catholics in the following streets: Fourth, Sixth, Seventh, Eighth, Ninth, and also Thompson street. In the three streets first named, I came upon five families, who were induced to attend my missionary discourses in the German Evangelical Mission Church, in Houston street. Numbers of these families even offered to introduce me to other houses, in which were persons who had been impressed by the above-mentioned discourses, and who desired a closer acquaintance with me. I can also afford the gratifying intelligence, that God has richly blessed my zealous endeavors in behalf of truth and righteousness, and that not a few precious souls have been won. I have, furthermore, been invited by Rev. Mr. Neander, to repeat my discourses on Popery, in October, at the new church which his congregation has just completed at Williamsburgh, of which due notice will be given in the public prints.

In the course of my missionary visits, I entered a house where

several segar-makers sat together, engaged in their business. I was satisfied that they were all Romish Catholics. But one of them gave himself, on my entrance, the airs of an incarnate Catholic and Romish Solomon. As soon as I came in, his mouth overflowed from the abundance of his heart.

"Are you a Protestant?" he asked.

"Yes," was my answer.

"And I am a Catholic," rejoined he, with a look and tone of contempt; and measured me with his eyes, as if he expected that, upon his saying, "I am a Catholic," I should have fallen to the ground, like the Posse at Gethsemane, when Christ uttered the words, "I am he!"

"I am pleased," said I, breaking the silence, "that you know yourself to be a Catholic; for there be many Catholics who are not quite sure whether they are Catholics in the true sense of the word." I expected that, upon this, he would have entered into discussion upon that point. But he shrank from ground where he would, perhaps, have been easily beaten.

"If you are a Protestant," he said, "you must have read the Bible; and of course you worship the relics of the saints, since relic-worship is grounded on the Holy Scriptures."

"Sir," I answered, "I must honestly maintain that I am not aware of any ground in all the Holy Scriptures for the worship of relics."

"If you, as a Protestant and a reader of the Bible," were his words, "know of no such passage, I, as a Catholic segar-maker, know of one. Have you not read about Samson and the jaw-bone of the ass? If Samson could make a spring of water to flow from a tooth in the ass's jaw-bone with which he smote the Philistines, then must the relics or bones of the saints have a still greater miraculous power. Therefore the Roman Catholic Church rightly believes in their miraculous power, and prescribes the worship of the same. What say you to that?"

"I could say something," was my response, "if you will give me your hand that you will not take offense."

"Speak freely!" said he, and reached me his hand.

"Show me, then," I began, "how the Romish Church can make out from the history of Samson and the ass's jaw-bone any support for its doctrine as to the miracle-working power of the saints' bones. When he had smitten the Philistines with it, did he not throw the jaw-bone out of his hand? When he afterwards greatly thirsted, he did not, in Romish Catholic style, pray to the jaw-bone of the ass,

but he prayed to the Lord. Did he not pursue the Philistines for this very reason, that those uncircumcised did not worship the only true God, as Israel did; but something else than the true God, as you Romanists do? Are you not, therefore, impious idolaters? And then do you not yourself read, that Samson, in his thirst, thought not of that jaw-bone, but of God alone? It was not Samson, but God only, who cleft a tooth in the jaw-bone, and caused the water to flow forth. Had he, in the Romish sense, prayed to the jaw-bone, or worshipped it, it is certain that no water would have issued therefrom. How, then, can the Romish Church derive the opinion you speak of from this part of biblical history? Her course in this respect is illustrated by an anecdote which occurs to me. A man read in the Epistle to the Romans, 'He that is weak eateth herbs.' This man would fain pass for a good physician; and he interpreted this passage according to his own wishes and interests. Though Paul, in this text, speaks only of such as were weak in faith, this man understood him to speak of the remedial power of cabbage,* as a medicine for such as were weak in body through sickness. Upon this, the doctor resolved thenceforth to make use of cabbage as a panacea for all diseases, and expected to produce miraculous cures thereby. His first patient was a blacksmith, to whom he prescribed a cabbage diet. And what happened? The smith survived it. Just then a tailor fell sick, and for him too was cabbage, (not such as his own shop furnished!) gravely prescribed. How fared it with the poor tailor? His delicate stomach could not bear the vegetable, and so he died. Whereupon the foolish quack made this entry in his memorandum-book: 'For a blacksmith cabbage is very healing, but not for a tailor.' Just such a piece of buffoonery is the teaching of the Romish Church, in deducing the doctrine of the miraculous powers of the saints' bones from the story of the ass's jaw-bone which Samson used. Such a doctrine can only be swallowed by the coarse stomach of a mind which neither reads nor understands the Scriptures—the coarse stomach of the Middle Ages. Besides, my dear sir, I am sure, that if Samson had seen his own countrymen venerating that ass's jaw-bone as any thing higher than what it was, and worshipping it, he would have smote them with it, just as he did the uncircumcised Philistines. And if he were now alive, he would serve the Romanists in the same style; because, instead of drinking from the overflowing fountain of living water—Jesus Christ—they prefer, even in the nineteenth century, to drink from the jaw-bone of an ass!"

* In German, the same word means herb and cabbage.

Upon this, the segar-maker rolled up his Roman Catholic wisdom like a segar, with a twist at the end, and laughed aloud, while his fellow-workmen laughed with him. This conversation closed to the advantage of Protestant truth.

In his report for October, Mr. Zastera, says: "Those five Catholic families of whom I spake last month, as having been favorably inclined to Protestantism by hearing my missionary-sermons, continue in the same disposition, especially the *men*. In the women there remains a lingering attachment to Mary-worship. It seems to be hard for them to give up a divinity of their own sex. And this has reminded me of the sayings of my old Professors of the Catholic theology. They would often say to their pupils: 'Gentlemen, do you as priests try to advance the veneration of Mary to the utmost of your power; for it is mostly by this, that the female sex is attracted and held fast to the Romish Church. And so long as they, whether virgin or espoused, cleave to our Church, so long are we sure of their sweet-hearts and husbands, who are, for the most part, under their pantofle.' And I have actually witnessed in those five families, the formidable power exerted by the cunningly-devised Mary-worship, over the women directly, and indirectly over their husbands. The policy of the Romish hierarchy has degraded Mary, 'the Star of the Sea,' into a 'blind man's dog' for the hood-winked women, and into a weaver of snares for the liberty of the men who may be awakened by the light of the Gospel. By exposing this Romish policy, or the special aim of Mariolatry, and by reciting the above-quoted words of the Catholic professors, these five families have been more decidedly gained to the Protestant Church.

"In one family I found Catholic parents, with three children. Some months ago the mother was taken sick, and had a priest called in to hear her confession. The priest did not come till the third day after; and then refused to hear the confession of the poor sick mother, anxious to be prepared for eternity, until she would pay him his fee in advance! Soon after this I began to deliver my missionary-sermons. The husband, seeing the notices in the public prints, came out of curiosity to hear. Since that time, this couple have sent their children to the Protestant school; and the parents, who are diligently reading Protestant books, are expecting to come to the Lord's table at the earliest opportunity in the Protestant Church.

"A deep impression has been made upon me by the following case of conversion. While pursuing my missionary duties in Seventh street, I went into the house of a Mr. K., a Protestant. As soon as

I entered, he exclaimed: 'You have come in good time. Yesterday my brother-in-law was here to see me, and he wept like a child. He is a Romanist; but since he has been to hear your sermons, he is like a deer whom the archers have hit. He said to me with tears, "I know not what will become of me. My friends and associates laugh at me, and persecute me, and call me a turn-coat. I would fain remain a Catholic, but can not. I can no longer resist my inward convictions. I have nothing to stand upon. I have no rest. I long to see Mr. Zastera; but timidity restrains me." I answered at once, "I will go after this stricken deer. Where does your brother-in-law reside? Give me his address, and let him know of my coming."

"I went to see this man, F. E., at his abode. He had been ten months married, and was twenty-two years old, and an educated man. My second father, the Rev. Mr. Guldin, went with me, to show me the house. They were expecting my visit. I would have introduced the conversation with some general topic; but Mr. E. at once began to speak of the state of his soul, finding, to use his own expression, great relief to his mind by my visit. The flood of his emotion can not be described. His tears, as he discoursed of the state of his heart told more than his tongue could utter. This true convert, with his wife, and myself, wept together for joy. Such tears are more precious and noble than the most precious and orient pearls of this perishable world. It was the fruit of the Holy Ghost. It was the fruit of the blessing of God. In the morning I had scattered the word of God, and in the evening I had my first harvest-feast in this land of the setting sun. I will not describe our conversation; but it was a holy supper for us, since it was Christ's very self that we enjoyed. I can say with a good conscience, and to the glory of God, F. E. has become a sound evangelical Christian, and rejoices in the new birth."

There are other families of whom Mr. Zastera will probably have something to say in future reports.

ROMANISM HEARTLESS AND CRUEL.

THE following is from one of our missionaries in a Western city. He says:

"There is a class of Irish here, too poor to go to "confession," or

to send their children to the Romish schools, among whom I hope to do some good. The priests denounce our schools to them, and yet fail to furnish the children with clothing and things necessary to enable them to attend their own schools. They seem to prefer to have the children ramble through the streets on the Sabbath, and remain untaught and ignorant, than to have them attend our schools."

"They sometimes refuse to relieve the wants of the sufferers because their names are not found recently written in the Registry of the Confessional."

"The other day I met with a poor sickly woman who has two children—one a babe—and both sickly. The husband is a Papist, and he has been led to abandon her, because, as he said, 'They were married not by a priest but by an esquire,' (a magistrate,) 'and therefore not married at all.' The woman applied for relief, or aid in her wretched condition, but her application for assistance was refused by the priest because he did not find her name on the Registry of the Confessional."

"The poor among the Romanists are always overlooked by the priests here; till it is ascertained by them that these sufferers have already come, or are likely to come under Protestant influences—that they have received Protestant alms or are sending their children to Protestant schools. Then, in some cases, the priests assist them, but they frequently go no further than to prohibit them from sending their children to our schools."

PRAYERS DETERMINED BY LOTTERY.

OUR missionary, the Rev. Mr. Calder, who labors among the Irish Papists in the city of Albany, New-York, writes:

"The Romish priests here not only do all they can to keep their people from receiving the knowledge of the truth, but they are plunging them deeper every day into the sin of idolatry. They encourage the people to pray to the saints: and to enable each member of the flock to determine which saint he or she must pray to, or worship, for a month, they write the names of a certain number of saints on tickets, or small pieces of paper, and put them in a box. Each member then draws one ticket from this box, and the name of the saint found on that ticket settles the matter, and deter-

mines the object of that member's worship, for a month, so far as the saints are concerned. At the end of the month, they draw again, and so on. For this privilege they pay the priest an extra sum of money, and in return they are told by them that whatever they ask in prayer, even evil upon their enemies, will be granted."

Mr. Calder adds:

"During the last month, I made 324 domiciliary visits, distributed 409 tracts, attended one funeral, preached eleven times, gave away five Bibles and five Testaments, visited Sabbath-schools three times, held twenty-one devotional services in families, reading the Scriptures and praying with them, and induced seven persons to attend public worship, and eight children to attend Sabbath-schools."

CLOSE OF THE VOLUME.

THE present number closes the Sixth Volume of this Magazine. We have endeavored to fulfill the pledges given at its commencement, and trust that we have made it a welcome and useful visitor to all the families to which it has been sent. To those who have made payment, and thus encouraged us in our labors, we tender our thanks and solicit the continuance of their patronage. There are some, however, who have allowed their bills to remain unpaid. To such, a statement of their indebtedness to the office is sent in this number, and we respectfully request them to remit the amount due, by mail, *before* the commencement of the next volume, that they also with others may be helpers in the great work, in which the Society is engaged.

The cause in which we labor is of vital importance to the interests of evangelical religion, and the welfare of our country. And although the Magazine has now quite an encouraging subscription-list, still it ought to be greatly extended. And if pastors and other church officers and private individuals, would take some pains to speak to their friends about it, it could readily be enlarged, and the sphere of the Society's usefulness increased. We earnestly request them to do so, and will hope to begin the next volume with a larger number of subscribers than ever before.

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NOTICES OF BOOKS.

EVENINGS WITH THE ROMANISTS: with an Introductory Chapter on the Moral Results of the Romish System. By the Rev. M. Hobart Seymour, M.A. This edition, prefaced by the Rev. S. H. Tyng, D.D., is the only *complete* American edition. It is a wonderfully interesting volume; giving the results of a careful *study* of the whole subject of theoretical and practical Popery. Every man who has a hundred books ought to have this volume among them. Few out of the hundred will be oftener taken down, or read with greater pleasure and profit. It is published by Robert Carter & Brothers.

THE MYSTERY SOLVED: or, Ireland's Miseries; the Grand Cause, and Cure. By the Rev. Edward Marcus Dill, A.M., M.D. This is also published in this country by Carter & Brothers. A full-length picture, taken from the life, by a skilled painter. It portrays in vivid strokes and colors the woes of Ireland, and traces them to their true cause, the mental and moral oppression and depression caused by the Roman superstition. It prescribes the only effectual cure for Ireland's woes in the divine remedy prescribed by the Great Physician of souls, and points out the proper methods of its application.

R e c e i p t s

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER, TO THE 1st OF NOVEMBER, 1855.

MAINE.		
Erris Menhaden	\$10 00	
Freeport. 1st Cong. Ch., in part to make Rev. Luther Conallin L. M.	25 00	
NEW HAMPSHIRE.		
Plymouth. Cong. Ch. James McQuesten, 2d installment for L. M., \$10; others, \$86, to make Mrs. Hannah C. L. Jewett L. M.	46 00	
Winchester. Cong. Ch., to make Dea. Mowry Sabin L. M.	30 72	
VERMONT.		
Rutland. Cong. Ch., bal.	1 00	
MASSACHUSETTS.		
Haley. Gen'l Benevolent Soc'y of the 3d Ch.	21 00	
Lowell. Mrs. D. G. Burroughs, to make her son a L. M. in part.	10 00	
Sandwich. Cal. Cong. Ch., \$10, in part to make Rev. P. C. Healey L. M.; Puritan Cong. Ch., \$8, in full, to make Dea. Silas Fish L. M., and \$9, in part to make David Hamblin L. M.	27 00	
Middleborough. Central Cong. Ch., in full, to make Rev. W. C. Phillips L. M.	10 50	
Worcester. First Cong. Ch., L. M., \$50; Ichabod Washburn, \$100	150 00	
Cambridge. Shiloh Cong. Ch., bal.	10 00	
Braintree. 1st Cong. Ch.	42 00	
Weymouth. Union Ch.	15 24	
Fall River. 1st Cong. Ch., \$30.18, to make Rev. Benj. J. Belyea L. M.; Central Cong. Ch., \$121; St. Paul's M. E. Ch., \$15.40	166 59	
Barre. Evan. Cong. Ch., to make Rev. Christopher M. Nichols L. M.	30 06	
Boston. Mt. Vernon Ch., Miss Hannah Woods	5 00	
North-Middleborough. Cong. Ch., in part to make Rev. Charles Packard L. M.	9 27	
Bedford. Trin. Cong. Ch., in part to make Rev. Henry J. Patrick L. M.	10 00	
North-Amherst. Cong. Ch.	37 00	
Dedham. 1st Cong. Ch., to make Calvin Guild, Jr., L. M., and Leonard Aklen L. M.	60 00	
Northampton. 1st Cong. Ch., \$20; Mrs. O. L. Williston, in full, L. M.; others, \$42.51	62 51	
Williamsburgh. 1st Cong. Ch.	20 78	
Worcester. David Whitecomb, to make his daughter, Ellen M. Whitecomb, L. M.	30 00	
Ashland. Box of clothing from Ladies' Sewing Society, valued at	35 00	
CONNECTICUT.		
Enfield. Mrs. Dr. Hamilton, add for L. M.	5 00	
Mrs. Dr. Hamilton, which completes the L. M. of Samuel Watson, of Warehouse-point.	4 00	
Colebrook. Osborn Stillman, annuity.	3 00	
Rockville. A friend.	10 00	
Franklin. Rev. Eli Hyde.	1 00	
New-London. A friend in the 1st Cong. Soc'y.	10 00	

Colechester. Cong. Ch.,.....	27 27	Fluckemin. Presb. Ch., in full, to make Rev.	
Ellington. " ".....	21 87	Jos. Petrie L. M.,.....	17 74
West-Haven. " ".....	22 50	Chester. Presb. Ch., in part.....	11 00
Fair Haven. " ".....	24 00	Allentown. Presb. Ch., \$30; M. E. Ch., \$5.	35 50
Hartford. Centre Cong. Ch., in part, Hon. T. B. Williams, \$200; Calvin Day, \$30; H. L. Porter, \$20; H. H. Perkins, \$10; H. Fitch, \$10; Jos. Tinsbull, \$23; David Watkinson, \$10.	300 00	North and South-Hampton. Ref. Dutch Ch.,	20 00
New-Haven. Centre Ch., add. Mrs. Abby Salisbury, \$100; Misses Starr, \$18; Dr. Sam'l Noyes, \$10; Jos. Winship, Esq., \$5; Prof. Edward Kibridge Salisbury, \$25; Mrs. D. W. Lathrop, \$25; to make Miss Eliza Paine L. M.; Dr. H. H. \$1; Miss Mary E. Williams, \$3 in all \$187.		Ewing. Presb. Ch., in part.....	20 75
College St. Ch. E. Benjamin, \$5; Dea. H. Townsend, Jr., \$5; a member, \$10; Elias Hotchkiss, \$5; others, \$29.25—in all \$54.25.	241 25	Cold Spring. Presb. Ch., in part.....	30 00
NEW-YORK.			
Newburgh. M. E. Ch., to make Rev. John A. Sillick a L. M., and Heuben H. Bloomer part L. M.,.....	46 46	PENNSYLVANIA.	
Montgomery. Ref. Dutch Ch., per Robt P. Lee.....	21 54	Philadelphia. 1st Ref. Dutch Ch., in part.....	56 09
Ebincreek. Ref. Dutch Ch., to make Wm. Kelly, Esq., L. M.,.....	20 00	Pittsburgh. 3d Presb. Ch., add.....	12 00
Bag Harbor. Presb. Ch.,.....	26 78	Wilkesbarre. V. L. Maxwell,.....	5 00
N. Y. City. Mrs. Jacob Almes.....	1 00	MARYLAND.	
Schenectady. A. A. Wemple, \$1; S. H. Johnson, \$1; Geo. A. Putnam, \$1.....	3 00	Baltimore. Charles st. M. E. Ch., in part.....	45 50
Cazenovia. 1st Presb. Ch. and Socy., per John Hobble.....	40 00	ILLINOIS.	
Saugerties. Ref. Dutch Ch. of Catsabon.....	10 00	Springfield. Jos. Thayer, add for L. M.,.....	10 00
Fort Miller. Rev. A. G. Cochran's congregation.....	5 00	Moline. Cong. Ch.,.....	2 56
Enfield. R. Talmadge.....	5 00	Geneseo. M. H. Merriman,.....	2 00
Prattsburgh. Individuals, to make, in part, Rev. B. C. Smith a L. D.,.....	35 30	Aurora. Cong. Ch., \$3; M. E. Ch., \$5.33.	14 33
Rochester. Miss Mary B. Allen, add for L. M.,.....	5 00	Freeport. 1st Bapt. Ch., in part for L. M., \$10.00; 2d Presb. Ch., \$4.50; M. E. Ch., \$2.6.....	17 00
Lodi. Ref. Dutch Ch., in part to make Rev. G. J. Van Nest L. M.,.....	7 42	Belvidere. Presb. Ch., \$22.35; Bapt. Ch., \$11.13; M. E. Ch., \$4.....	37 45
N. Y. City. Jos. McKee, for the Waldenses.....	5 00	INDIANA.	
Montgomery. 1st Presb. Ch.,.....	24 63	Indianapolis. 4th Presb. Ch., in part.....	8 46
Durham. Presb. Ch., in part.....	20 00	Decatur. Lutheran Ch., in part.....	8 25
Bedford. " ".....	23 50	Terre Haute. 1st Presb. Ch.,.....	11 50
South-Trenton. " ".....	5 60	Salem. N. S. Presb. Ch., \$13.81; M. E. Ch., \$1.25; individuals \$1.75.....	16 51
New-York Mills. To make Rev. R. B. Kirk a L. M.,.....	21 17	Bloomington. N. S. Presb. Ch., \$23.50; M. E. Ch., \$4.20; Ass. Ref. Ch., which makes	29 75
Utica. Col. a public meeting.....	18 68	Rev. Mr. Turner L. M., \$32.75.....	11 00
Fort Covington. In part to make Sabbath-school L. M.,.....	11 01	Terre Haute. Bapt. Ch.,.....	11 00
Nineveh. " ".....	5 00	Zoar. N. S. Presb. Ch., \$9.50; M. E. Ch., \$12; individuals, \$5.50.....	27 00
NEW-JERSEY.			
Montagne. Miss Mary H. Jones.....	2 00	OHIO.	
Hackensack. Ref. Dutch Ch., to make Rev. Alex. H. Warner L. M.,.....	21 75	Cincinnati. Vine st. Cong. Ch., T. B. Vason, \$5; Mr. Scott, \$1; 1st Ref. Presb. Ch. add \$1.85.....	7 25
Bedminster. Ref. Dutch Ch., in full, to make Alex. Munin L. M.,.....	12 00	Wt. Pleasant. Rev. E. Scofield.....	1 00
Morristown. Bapt. Ch., \$7; two friends, \$2.....	9 00	Portsmouth. 1st Presb. Ch., in part, \$54.56; All Saints, P. E. Ch., in part, \$26.65.....	81 21
Whippany. A few friends,.....	2 70	Constitution. Hon. Wm. P. Cutler, to make himself a L. M.,.....	20 00
		Walnut Hills. Lane Seminary Presb. Ch., in part, \$44.65; M. E. Ch., in part, \$5.54.....	50 19
		Ironton. 1st Presb. Ch. for L. M., \$31.29; Bapt. Ch., \$12.90; Mr. Leet, \$5; Jas. M. Amlin, in full, of his L. M., \$5.....	54 29
		Hanging Rock. Presb. Ch., to make Mrs. M. A. Bardwell L. M.,.....	23 00
		Mount Vernon. I. H. Peacock's congregation,	10 06
		MICHIGAN.	
		Lansing. Theo. Hunter.....	1 00
		ANSON G. PHELPS, Treasurer.	
		Nov. 1, 1855.	

CONTENTS.

	PAGE		PAGE
Popey and Pravity.....	545	Ireland.....	580
Marianism.....	551	France.....	581
Dr. Baird's Visit to Europe.....	555	HOME FIELD:	
A New Means of Conversion.....	563	Synod of New-York and New-Jersey.....	582
Faith.....	565	Reports of Rev. F. Zastara.....	584
Change of Policy.....	567	Romanism Heartless and Cruel.....	588
To the Friends of Missions.—No. II.....	572	Prayer determined by Lottery.....	590
FOREIGN FIELD:		Close of the Volume.....	590
Communication from the Evan. Soc. of France.....	576	NOTICES OF BOOKS.....	591
Hall.....	580	Receipts.....	591

